(Continued from Vol. I, No. 1)

BONPO STUDIES

THE A KHRID SYSTEM OF MEDITATION

PART II

THE ESSENTIAL TEACHINGS OF THE A KHRID SYSTEM.

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Table of content of the original text.

Man ṇag khrid kyi rim pa lag len thun mchams daṅ bčas pa
(p. 64–117 in “A-TRI THUN TSHAM CHO NA DAN CHA-LAK CHE”)

I. SÑON 'GRO

(rgyud ma smin pa smin par byed pa sñon’ gro’i gdam pa)
(1.) A. žen pa bzlog pa’i thabs su mi rtag pa sgom pa
(2.) B. sems bskyed čiṅ skyabs su ’gro ba
   a) sems bskyed pa
   b) skyabs su ’gro ba
   c) sdig pa bšags pa
(3.) C. bsod nams kyi chogs bsags pa
(4.) D. gsol ba gdab čiṅ byin rlabs žu ba

II. DÑOS GŽI

(smin pa grol bar byed pa dños gži’i gdam pa)
(5.) A. mchan bčas la sems bzuṅ
   a) lus gnad
   b) lta staṅs
   c) dam chig
(6.) B. mchan med (mñam par bžag pa)
   a) mñam bžag gnas čha ru ŋams su blaṅ pa
      1. bča’ ba lus kyi gnad
      2. lta staṅs dbaṅ po’i gnad
      3. bžag pa sems kyi gnad
      4. sruṅ ba dam chig gi gnad
(7.)  b) mñam bžag bog ’don du ŋams su blaṅs pa
      1. lta staṅs dmigs pa’i gnad
      2. ’čhar chul dge sbyor gyi gnad
      3. ņo sprod thabs lam gyi gnad
(8.) C. gnas lugs kyi don la ņo sprod pa
   a) raṅ ’byuṅ gi ye šes ņos bzuṅ
      1. sgom chul gyi gdam pa dños
      2. de la ņo sprad pa
(9.)  b) blos byas kyi dri ma daṅ bral
      1. ’jogs
      2. bšig
      3. skyoṅ
(10.) c) dri med pa'i ye šes lam du bslaṅ pa
   1. lus lha sku
   2. ŋag zlas brjod
   3. yid ye šes
   4. sna chogs thabs kyi khrul 'khor

III. MTHAR PHYIN PA

(grol ba mthar phyin par byed pa'i khrid)

(11.) A. nub mo bag čhags gtod la mnan pa
      a) bzuṅ ba
      b) sbyaṅ pa
      c) spel ba
      d) ar la gtad pa

(12.) B. ŋiṅ mo snaṅ ba la real sbyaṅs pa

(13.) C. naṅ nub rtog pa lam du bslaṅ ba

(14.) D. rgyun du raṅ ŋo sprad pa
      a) snaṅ ba sms su ŋo sprad pa
      b) sms mtha' bral du ŋo sprad pa
      c) mtha' bral sku gsum du ŋo sprad pa

(15.) (Conclusion)

Colophon

Passage to be inserted on p. 101

... ... ...

SUMMARY

A. One assumes correct bodily posture which causes physical and mental relaxation and equilibrium, and correct gaze which causes a condition of blankness of the mind (rig pa) corresponding to and dependent on the blankness of the gaze.

This forms the basis of meditation (dsgom) which is performed during sessions (thun skor), the number and length of which are gradually increased. The nature and method of this meditation is not detailed, but a visible ‘support’ (dāmigs rten) is employed. The meditation should result in the mind being ‘brought under one’s control’, which is manifested by certain ‘signs of spiritual progress’ (zin rtags), the ultimate being that of the mind becoming “subtle and even, free from passion directed towards visible objects”. 
B. Thereafter follows meditation without visible 'support' i.e. 'equipoising' (mñam bzhag) which ultimately leads to the identification of the psyche (sems) with the Unconditioned.

First one obtains 'stability' (gnas cha). Bodily posture and gaze as before, but without conscious effort; thereby 'samādhi void of discursiveness' (rnam par mi rtog pa'i tiṅ 'jin) is produced spontaneously. The mind is then equipoised in perfect vacancy and tranquility on the Unconditioned, whereby the senses cease to register external stimuli and the mind becomes without support (brten med) and appears in its spontaneous self-nature.

The length of each session of this effortless meditation is gradually extended, the intervals between the sessions reduced. Through this meditation, the three 'tranquilities' (ži gnas) are obtained, of which the final is connected with 'firmness' (brtan pa) i.e. 'stability'.

This condition of 'stability' having been acquired, the mind is caused to remain in the condition of spontaneous luminosity described above. All 'modes of arising (of mental sensations)' (čhar chul) are 'cut off', i.e. one makes them cease to appear. This is followed by the 'confrontation' (ño spro dpa) by means of which the identification of the psyche (sems) with the Unconditioned (the Void) becomes possible; the 'confrontation' is effected by means of Example (dpe), Sign (rtags), and Meaning (don):

Example —the clear and infinite sky is identified with the Void;
Sign —the psyche is blank and luminous as described above with reference to the mind;
Meaning —the sky (the Void) and the psyche become indistinguishably intermixed.

C. The final stage is now possible: the confrontation with the 'Substance of Ultimate Nature', i.e. the Void.

First, one acquires Spontaneous Wisdom (rañ 'byun gi ye šes). Through psychophysical mastery of the mind (in its aspect of 'psychic fluid'), the pure and impure aspects (daṅs sṅigs) of the consciousness (šes pa) are separated, and Spontaneous Wisdom shines forth of its own accord.

Thereafter, one does away with the defilements produced by the intellect (blo), in which process there are three stages:

1. On the basis of the ālaya (the Void), in the mind the 'reflective power' (rcal), i.e. the consciousness, is brought to rest, equipoised ('jogs).
2. The mind being thus equipoised, the stream-of-consciousness (dran thag) is utterly cut off, 'dissolved' (bṣigs).
3. A new stream-of-consciousness which seems to be of a transcendent nature ("neither meditation nor non-meditation") arises (immediately?), and this stream-of-consciousness is 'retained' uninterruptedly thereafter (skyown).

Until this stage, meditation has been characterized as thun sgom 'periodic meditation', i.e. meditation performed during definite sessions separated by periods of non-meditation. At this third stage, however, meditation becomes permanent and spontaneous (nah sgom), although outwardly the adept may lead an active, perhaps even worldly life.

The arising of Stainless Wisdom (dri ma med pa'i ye sses) now becomes possible: in this state all actions of body, speech, or mind are permissible as they merely serve as means on the Path (lam du khyer, lam du slañ) towards the final merging with the Void.

The third section of our text (mthar byin pa, "The Final Release"), which has not been translated here, deals with the ultimate meditation, kloñ sgom, in which meditation becomes one with the Void.
bla ma dam pa rnams la (p. 79) phyag 'chal lo/
(II) ga'is pa rgyud smin pa grol bar byed pa la gsum ste/
   (A) mchan bchas la sems bzuñ pa dañ/
   (B) mchan med mñaam par bžag par dañ/
   (C) gnas lugs kyi don la ño sprod pa’o/

(A) dañ po la/
   sña dro dañ po nam mkha’ gsal ma khad slob ma rnams khrus nas bton/ 'dug
   sa bde ba la bžag la/ mos gus bskyed de gsol ba 'debs su bžug/
   mdun du gtor ma'i rcer mthiñ šog la/ a bris pa šiñ mtho dman ran pa la bskyon te
   bcug la/
   tho skor du mi khyi'i ku čo las sogs med pa šin tu dbyen žiñ 'gol bar byas la/
   rjas khrid bya ba la gsum te/
   a) lus gnad dañ/
   b) lta stañs dañ/
   c) dam chig go/

   a) dañ po la čha lugs lña ldan du bça' ste/
FIVE

Obeisance to the holy gurus!

(II) Secondly, the setting free of the ripened consciousness has three parts:

(A) the mental grasping of that which has attributes
(B) the equipoising on that which is without attributes;
(C) the confrontation with the Substance of Ultimate Nature.

(A) As for the first part:

At the first streak of dawn, at the very moment when the sky becomes bright, sprinkle water on the disciples. Seating them on comfortable seats, one lets them engender joy and reverence and recite prayers.

Fastening the letter “A” written on a piece of indigo paper to a stick the height of which is just right, one places it on the top of a sacrificial cake in front of the disciples.

One makes the surroundings (tho skor) free from the clamour of men and dogs, very lonesome and secluded; (such a place having been found,) that which is to be the object of guidance has three subdivisions:

a) control of the body
b) the ‘gaze’
c) the ‘vow’

a) Firstly, one assumes the fivefold posture:

1. mChan bchas, ‘that which has attributes,’ is, presumably, everything which can be perceived or become the object of conceptions. In this text, however, it seems to refer more specifically to the dmigs rten, ‘visualisation-support’ which is the initial object of meditation. It is contrasted to mChan med, ‘that which is without attributes,’ i.e. the Void, Unconditioned, which is the object and foundation of subsequent meditation. A better translation of mChan med would perhaps be ‘that which transcends attributes’, cf. Mvy. 1602: nimitta-nihsaraṇam animittam—mchan ma las ‘byin pa ni mchan ma med pa’o /

2. To find a satisfactory translation of mḥam pa-bzḥag pa is not easy. Having chosen ‘equeipoise’, I am gratified to see that the same term has been employed by professors iLessing and Wayman in “mKhas grub rje’s Fundamentals of the Buddhist Tantras” (The Hague 1968), a book which I had not been able to consult before completing the present study.

3. ‘Surrounding’ is, strictly speaking, too imprecise a translation of tho skor which actually means ‘the area surrounding the mchams tho’, the mchams tho is a small wooden post placed near the opening of the mchams and indicating that it is occupied; it is decorated with wooden painted boards showing the four lokapālas and surmounted by a juniper twig (SG).

4. Ita staṃs—dṛṣṭi ‘gaze’, dealt with in detail and thus translated by D. Snellgrove “Hevajratantra” vol. I, p. 84,85. Note, however that in our text ita staṃs has no thaumaturgical connotations, being simply the correct way of holding the eyes in order to obtain the desired degree of spiritual concentration.

5. It is not clear to me in what way the subject–matter of c) has any connection with a “vow” (dam chig). Cf. section 6 where a “vow” is likewise given as the heading of the last of four subdivisions. According to SG, dam chig here simply means ‘rule’ (i. e. correct procedure ?).
žabs g-yas kyis g-yon mnan te/ skyil kruṅ du bča'/
phyag mtgeb chen kyis srin mjub mnan te/ mňam žag tu bča'/
sgal chigs ma bčus ma rten pa/ ya yo gan bub du ma soñ par byas la/ draṅ por
siṅ ges sraṅ ste/ dpun mgo gzeṅ bya/
'grin pa čuṅ cam bkug la ske 'jiṅ draṅ thag gis sraṅs/
mig gyen lta thur lta ma yin pa thad kyi a la hrug ge gzir/
'di'i dus su lus khrims kyis bsgrims la čhun gyis gčun te gnad du 'gro bar bya/
lus 'gal 'gul ya yo bča' gču/ mig slab slob 'byed 'jum mi bya/ kha čhu sna čhu mig
čhu thams čad raṅ 'babs su 'gror bžug ste/
lus gnad de'i yon tan gyis 'du ba čha sňoms/ šes pa raṅ sa zin/ rus chig khrom
bu sdebs/ rca rluṅ thig le thams čad gnad du 'čhun pa'i yon tan yod do/

b) gņis pa lta staṅs la/
rig pa mig daṅ bstun te/ de yaṅ dgoṅs (p. 80) mjad čhen pos/ ha čaṅ sgrad na yul
'jin du 'gro/ bcums na byiṅ 'thibs su 'gro gsuṅs pas/
had de hrug ge ba la gyen lta thur lta g-yas lta g-yon lta ma yin pa/ thad du 'byed
bcum med par a
as for the legs, pressing the left on the right, one assumes a cross-legged posture; as for the hands, pressing the thumb on the third finger, one places them so that they are equiposed; as for the spine, without twisting it or leaning against anything, not letting it become crooked or letting it lean forwards; but holding it perfectly straight, one should hold the shoulders high; as for the neck, bending it a little, one holds the throat straight; as for the eyes, looking neither up nor down, regard unblinkingly the letter “A” directly in front.

Controlling at this time the body by means of the rules mentioned above and subduing it by means of discipline, one must concentrate intently: the body must not lean backwards or forwards, be twisted or unsteady; the eyes must neither wink nor be fully opened or closed; one allows saliva, snot and tears to flow unrestrained.

By the virtue of this control of the body, the humours are balanced; the consciousness assumes its natural state; bones and joints are joined together; psychic veins, wind, and semen are brought under one’s control—such is its virtue.

b) Secondly, as for the gaze:

The mind conforms to the eye, as the great dGoňs mjad says: “If the eyes are fully open, one will grasp external objects; if they are shut, one sinks into drowsiness.” Therefore one should staringly, unblinkingly, without looking up or down or to the right or to the left

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7. The precise meaning of *gnad du ’gro* is not clear to me; perhaps it is more of a technical term than is suggested by the tentative translation ‘concentrate intensely’. Cf. p. 91 where it occurs in a very similar passage: *lus gnad nî goň ltar čha lugs lîa ldan du bča’la khrims kyis bsgrim stel gnad du ’gro bar bya/* Cf. also the expressions *gnad du zin* (p. 81), *gnad du čhun* (p. 79), and *gnad du bsnun* (p. 87, 95) which all seem to mean ‘concentrate.’

8. I do not understand *khrom bu*.

9. This spelling does not seem to be a mere scribe’s error for *dGoňs mjod* as it recurs on p.86. Likewise the foreword to the “Thun-tsham” gives the transcription ‘Dgongs-mdzad.’
256 / Kailash

la/ phub thog tu mduñ sgril ba 'am/ khab mig tu skud pa 'jud pa 'am/ 'ben la mda' 'phen pa ltar/ sña bsam phyis mno/ blo bur gyis rtog spyod bzañ ñan gyi bsam dran gyis kyañ ma g-yos par bya la/ rig pa rce gčig tu khrims kyis sgrims/ čhun gyis gcun la bug pa 'bug pa ltar thur re breñ ē ne ba la/ mduñ šiñ ltar drañ señ ē ba/ gžu rgyud ltar phra thañ ē ne ba/ ro ltar had de ba/ ma yeñs pa ma dran pa/ ma brjed pa ma 'byams pa/ ma bsam pa la/ skad gčig cam yañ g-yel ba med par lta’o/

c) gsum pa de'i dus su mìg mi 'gul/ rji ma mi g-yo/ lus mi 'gul/ mčhil ma mi mid/ glo mi lu/ čhu gsum rañ 'babs su btañs/

thun chad kyañ dañ po sale 'od 'phriñ skor gñis brgya cam 'dren yun la thun skor re la/ de nas phyi thun nas sum brgya las sogs bun thañ 'gyur gyi jé riñ jé riñ la bsriñs te/ rtags ma byuñ bar du gčun la bsgom du bžug/

rgyun du bsgom pas dmigs rten ni/ thig le lha sku a g-yuñ druñ las sogs gañ bde la gtd nu bžug go/

de yañ rab la gtd ma thag tu zin rtags chañ
directly in front regard the "A" without opening fully nor closing the eyes; without being distracted by thoughts of the past or imaginings regarding the future, by sudden reflections or thoughts and recollections of good or evil— as if one were rolling one's spear on one's shield 10; or as if one were shooting an arrow at a target; controlling one's mind so that it becomes one-pointed, subduing it by means of discipline—staring down uninterruptedly as if boring a hole, being straight like the shaft of a spear, being tense like the string of a bow, being insensate like a corpse; without wavering, without recollection, without forgetfulness, without mental vacancy 11, without thinking of anything in particular, without being tired even for a moment.

c) Thirdly, as for the 'vow': At that time, the eyes do not waver, the eyebrows do not move, the body does not shake, saliva is not swallowed, one does not cough, saliva etc. are allowed to flow unrestrained.

As for the length of the meditational session, each session of meditation first lasts for as long as it takes to recite the formula called "Sale 'od" 12 about two hundred times; thereafter, starting with subsequent sessions, the length becoming for example three hundred, it is gradually extended, and until a sign (of spiritual progress) is produced, let him subdue himself and meditate.

As for the visualization-support of the uninterrupted meditation 13: let him use a dot, an image, the letter "A", a svastika or whatever is agreeable.

Thus, while all the signs of spiritual progress

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10. i.e. supporting the spear on the shield in order to take a steady aim.
11. 'byams pa, 'vacancy' cf. Dag yig p. 88,1.4: 'byam pa s do h pa' i brda'. This statement is perhaps confirmed by the personal name sToh 'byams dGra bla skyabs. 'Byams pa, 'mental vacancy', is a state which, like ldeñs pa (cf. infra), should be avoided, cf. "Gyab skyor" p. 160,1.2: "tha mar skyoñ mañ gæs na gøg tu 'byams pa bya ba'øñ..."
If, finally, you do not know how to retain, there will, in the end, be mental vacancy."
12. The prayer-formula in question is: a om hûm a a dkar sale 'od a yah om 'du (ST).
13. bsgom pas is corrected to bsgom pa'i.
pa yaṅ 'byuṅ la/ či rigs kyis žag gñis gsum chun čhad la zin pa šas čhe ste/
gab pa las/ žag gsum gro daṅ bži dgoṅs pa'i luṅ gnad gsuṅs pa'/ 'aṅ don de'o/
sña thun phyi thun kun la yaṅ (p. 81) yaṅ khrid čiṅ lta ba daṅ 'chos sa gnad čhe/
de ltar byas kyaṅ zin dka' na/ sa mtho phyogs su zla gam gral bya/ maṅ na gral
mdun rgyab rīm pa maṅ du 'čhar bčugs te/ lus gnad sña bžin la mig bar snaṅ la gzir/
rig pa sgra la ma yeṅs par gtad du bčug go/ hūm hri 'am/ hū hūm ŋam/ hi hiṅ las
sogs ma niṅ gi sgra skad gaṅ ruṅ la/ bṛgya yan čhad stoṅ phyin čhad či rigs su 'dren
du bčug pas zin rtags mi 'byuṅ mi srid čiṅ/ gžan yaṅ sgra khrid 'di gred po'i rigs loṅ
ba daṅ/ rgaṅ rgon daṅ kun gzi 'jam pa'i rigs rnam's la mchog tu bsṅags par snaṅ ŋo/
zin rtags maṅ yaṅ bsdbus na naṅ daṅ phy'i' zin rtags gñis su 'dus/ naṅ du rig pa
gnad du zin pa'i rtags bṛgyad 'byuṅ ste/
rus sbał 'khar gžoṅ du bčugs pa lta bu 'khub*mi nus pa daṅ/
bye'u phrug la ser bu phog pa lta 'dar čhuṅ
will appear in the best disciples as soon as such an object of meditation is given to them, the remaining will for the most part show such signs within two or three days. This is the purport of the Gab pa when it says: "Control of 14 one's thoughts is obtained in three and a half days."

Guiding and watching the disciples again and again at all sessions of meditation, both initial and subsequent, it is very important to note where they are in need of improvement.

If, having done this, spiritual progress is still difficult to acquire, one should make a semi-circular row of disciples on a piece of high ground. If they are numerous, let them form several rows, one behind the other. The rules concerning bodily posture being as before, their eyes should stare into empty space.

Let them without wavering concentrate their minds on a (suitable) sound. By letting them recite neutral sounds like HUM HRI or HU HUM or HI HIN from one hundred to one thousand times as required, it is impossible that signs of spiritual progress should not be produced; further, this guidance by means of sound is praised in certain texts as the best for renegades 15, for the blind, for old people and for those of mild disposition.

Although there are many signs of spiritual progress, they may, if they are summed up, be grouped into internal and external signs. Internally, there are eight signs that the mind has been brought under control:

1. like a tortoise placed in a basin, one is unable to move;
2. like the wind hitting a small bird,
si li ba la rig pa thiṅ ņe ba daṅ/
rgun 'brum bdal pa lta bu lus sens gņis ka mer re item me ba la gnas pa daṅ/
me lčags brdabs pa lta bu res zin res mi zin pa thun re la yaṅ bsnol mar khrig
khrig 'oṅ ba daṅ/
lčags sbubs nas čhu draṅs pa lta bu rig pa 'phra la draṅ ba thur re breṅ ņe ba la
rce gēg tu gnas pa daṅ/
buṅ ba rci la čhags pa lta bu rjas la 'bral mi phod pa/ btaṅ gis mi thoṅ ba gzer
btab pa ltar 'byar ba daṅ/
rgya mcho la ņa phyō ba ltar gaṅ la yaṅ thogs pa med par phyam phyam 'gro
ba bžin du rce gēg las mi 'da 'ba daṅ/
rci šiṅ la rluṅ phyō ba ltar rig pa sraṅ phyam phyam snaṅ yul la ņen čhags
(p.82) med pa 'byuṅ ste/
de yaṅ rtags rnam s la la chaṅ par 'byuṅ ba yaṅ yod/ re re gņis gņis las mi 'byuṅ
ba yaṅ yod/
de'i dus su phyī rtags su rab la lus g-yo 'gul med pa 'byuṅ/ či rigs la ņu rgod
'khrab rgyug sņiṅ ṕugs 'oṅ ba daṅ/ bžin log gis 'gyur ba daṅ/ kha mig mi sum paďaṅ/
lus sbrid pa/ rņul ba 'dar ba 'gyel ba 'byuṅ ste/ rig pa zin pas 'jam rluṅ a ba 'du tir chud
pa'i rtags yin gsuṅs/
shuddering slightly and feeling cold, one’s mind becomes tense;

(3) like grapes spread out (?), one dwells in a sensation of bodily and mental plenitude and overflowing;

(4) like a tinder-box which is struck, sometimes giving fire and sometimes not, at some sessions the success is only partial (?); 16

(5) like water drawn from an iron pipe, the mind, subtle and even, continuously gushing forth, remains one-pointed;

(6) like a bee desirous of nectar, being unable to separate oneself from material objects and quite unable to abandon them, one remains attached to them as if fixed by nails

(7) like a fish swimming about in the ocean, one does not abandon one-pointedness, being like one roaming freely wherever he wishes without impediment;

(8) like the wind blowing through a fruit-tree, the mind, subtle and even, becomes free from passion directed towards visible objects.

Thus, in some these signs will all appear; in others, not more than one or two will appear.

At that time, as external signs, absence of bodily movement or unsteadiness will occur in the best disciples. In the others, a strong desire to weep, laugh, dance, and run will occur; turning the face away, not shutting the mouth or eyes, feeling a pricking sensation, sweating, shuddering, and falling to the ground will occur; this is said to be a sign that the ‘mild wind’ has entered the avadhūti as the mind has been grasped.

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16. The translation is tentative.
gžan yañ sa čhu šas čhe na/ zin phyi ste/ rjes la ’grogs su oṅ/ me rluṅ šas čhe na
zin rtags sña ste/ rjes la ’gags su ’gyur/

de yañ sdod pa’i dus su thun gyi mgo bzaṅ la žabs ŋan na/ sña btab nas gred
pa’i rtags yin pas gdab pa dka’ ba/ mchen bčas la nan tan byed du gžug/

mgo ŋan la žabs bzaṅ ba ’am/ sña ma bas phyi ma kun na ’phar je bzaṅ la soṅ
na/ blo gsar pa yin pas gdab pa sla bas thabs legs kyis gčun la ma ’gras par sgom du
gžug/

mchen bčas la khrid dus ŋan kyañ mchen med bzaṅ na dpañ po yañ rab yin pas
mchen bčas mi dgos/

thams čad kyi dus su bzaṅ na rgyud la yod pa’i rtags yin/

rjes mi mthoṅ ba’i nañ sña nub phyi’i dus su thams čad byed mkhan/ ŋes pa’i
rca ba/ gyod kyi gži ma/ legs ŋes kyi phuṅ po/ kho ŋid du ’dug pa’i
Further, if the humours corresponding to the elements earth and water predominate, signs of spiritual progress will appear late, but subsequently they will turn into constant companions. If fire and wind predominate, signs of spiritual progress will appear early, but subsequently they will turn into hindrances.

Thus, if at the time of sitting down for meditation the beginning of the session is successful but the termination unsuccessful, let him exert himself on that which has attributes, for as this is a sign of renegation, the seed of meditation having been sowed in previous lives, it will now be difficult to sow that seed once more.

Or if, the beginning being unsuccessful but the termination successful, all that which comes later becomes progressively better than that which preceded; let him subdue himself by some effective means and meditate without ill will, for as he has a fresh mind, it will be easy to sow the seed of meditation.

If, although unsuccessful at the time of guidance with regard to that which has attributes, he is nevertheless successful with regard to that which is without attributes, he has no need of that which has attributes as his faculties are excellent.

If he is successful at all times, this is a sign that his consciousness has (a high degree of realization?).

Early in the morning when no trace on the ground can be seen due to darkness he becomes drowsy; later, the performer of everything, the root of evil, the basis of strife, the aggregate of good and evil being that itself (i.e. the mind), let him look inwards at its (i.e.

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17. I follow the explanation of SG.
nañ du kho rañ gi ño bo la lta ru bçug ste/ 'byuñ sa 'gro sa gnas sa ſes - bzuñ gzugs dbyibs legs par rcad gčod du bçug la yañ yañ dri žiñ skyon yon gyi žu thug bya/....
the mind's) own nature. Letting him observe its origination, its going, and its staying, and (letting him) carefully trace its own form and figure, and inquiring of him again and again, examine his faults and virtues.

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[P. 82, 1.20—p. 84, 1.8 has not been translated as it does not deal with the actual system of meditation, which is what is of interest to us in the present investigation. The text enumerates the various similes which the guru may employ at this stage to illustrate the nature of “The Great Perfection”. The similes are given in full in the short text entitled gDams pa rin po čhe A khrid kyi gtim rgyud rgyal bu ston thun (p. 199—201).]
SIX

bla ma dam pa rnam la phyag 'chal lo/
(B) gnis pa mchan med la gnis te/
a) mña bžag gnas cha ru ñams su blaṅ pa daṅ/
b) bog 'don du ñams su blaṅ pa'o/

a) daṅ po la bži ste/
1. bča' ba lus kyi gnad daṅ/
2. Ita staṅs dbaṅ po'i gnad daṅ/
3. bžag pa sems kyi gnad daṅ/
4. sruṅ ba dam chig gi gnad do/

1. daṅ po stan bde ba'i steṅ du lus raṅ bžin cha lugs lāa ldan goṅ du bstan pa ltar bya ste/ ched du lus mi sgrim/ mi gčun mi glod par/ raṅ sa raṅ thog tu cam gyis bžag ste/ mdor na lus la rtog dpyod śñam byed re dogs 'jin pa skad cam yaṅ med par/ ro ltar liṅs se khrigs se ye re ba la 'jog pa yin/
de ltar bžag pas 'du ba cha śñoms/ rca rluṅ
Obeisance to the holy gurus!

(B) Secondly, the equipoising on that which is without attributes has two parts, namely the two stages of equipoising:

a) spiritual exertion for the obtaining of stability;
b) spiritual exertion for the procuring of benefit from stability.

a) The first part has four subdivisions:

1. assuming a bodily posture—control of the body;
2. the gaze—control of the senses;
3. equipoising—control of the mind;
4. guarding spiritual realization—control of the ‘vow’.

* * *

1. Firstly, one places the body on a comfortable seat according to its nature in the fivefold posture taught above; without purposely disciplining the body, without forcing it, without relaxing it, it is simply equipoised entirely in its own natural position. In short, without being seized by any consideration, thought, hope, or fear [18] concerning the body even for a moment, one equipoises it, abandoned, stupefied, and relaxed like a corpse.

By equipoising the body thus, the humors are balanced; psychic channels, wind, and semen attain their

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[18] Acc. to SG re dogs 'jin pa simply means ‘hope or fear’, but 'jin pa might be construed with rtog dpyod and sñiam byed as well.
thig le thams čad raṅ sa ’jin/ šes pa rnal du phebs te/ rnam par mi rtog pa’i tīn ’jin raṅ šugs kyiš bskyed pa yin no/
mdor na che rabs nas da lta’i bar lus kyi bya byed spyod lam/ ’gro ’dug dag ma
dag či spyod pa thams čad (p. 85) rcol bčas sdug bsṅal ’ba’ žig tu soṅ bas/ rca skrogs/
rluṅ bskyod/ ’du ba ’khrugs/ rig pa g-yeṅs nas mi rtog pa’i tīn ’jin skye ba la gågs byas
pa’i phyir/ da ni dmus šes/ ’jigs šes/ skrag šes par bya’o/
2. gniš pa lta staṅs la/
khro bo drag po gyen la lta ba/ ži ba byaṅ sems thur la lta ba/ g-yas thabs g-yon
šes rab kyi lta staṅs maṅ du gsuṅs kyaṅ/ da res saṅs rgyas daṅ sems dpa’ chen po rnam
kys tiṅ ’jin zab mo la sṅoms par ’jogs dus kyi lta staṅs yin pas/ thad so’i bar snaṅ
stoṅ pa la rig pa mig daṅ bstun/ mig ’bras daṅ rji ma mi sgul ’byed ’jum mi byed par
had de thad draṅ la lta ste/
’od zer dpag med kyi žal nas/ khyad par lta staṅs gnad šes na/ yaṅ dag don rig
’khor ba’i sa las ’phags/ des na sems dpa’i lta staṅs bya/
žes gsuṅs pas/ yar lta mar lta/ phar lta chur lta ma yin pa thad sor had de hrig
ge čer re lta ba’o/
natural state; the consciousness comes to rest and *samādhi* void of discursiveness is produced spontaneously. In short, as one’s physical acts, one’s conduct, one’s going, sitting, all pure and impure deeds — during all lives down to the present — have only turned into suffering accompanied by exertion, the psychic channels have been twisted, the winds agitated, the humours unsettled, and the mind disturbed; subsequently hindrances in the producing of *samādhi* without discursiveness have been created; now, therefore, one must feel weariness and disgust, one must feel fright, one must feel terror.

2. *Secondly, as for the gaze:*

The fierce wrathful deities look upwards; the tranquil *bodhi*-minded deities look downwards; looking to the right is Method, to the left Wisdom — although many ways of keeping the eyes are described, as the manner now in question is that of the buddhas and *mahāsattvas* when they are immersed in profound *samādhi*, the mind conforms to the eye in empty space directly in front (of the eyes); without moving the eyeballs or the eyebrows, without opening or closing (the eyes), one looks emptily straight ahead.

*Od zer dpag med* has said: “In particular, if you know the precepts concerning the gaze, you will perceive the Pure Reality 19; one is elevated above the state of *saṃsāra*. Therefore it is called ‘The gaze of the Saints’.

As it is thus said, one should look straight ahead, emptily, unblinkingly, staringly, without looking up or down or near or far.

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19. Here and elsewhere I have translated *don* by ‘Reality’. *Artha* (=*don*) seems to have precisely this meaning when it is opposed to *ruta* in several passages of the Laṅkāvatārasūtra (ed. B. Nanjio, 1923, p. 154, p. 197—I thank Professor Nils Simonsson for indicating these passages), as well as in the expression *bla med theg pa ’chen po’i don*. In some connections I have employed D. Snellgrove’s rendering, “substance”—cf. n. 34 and n. 55.
3. gsum pa sms kyi gnad la/
che rabs nas da lta’i bar/ bsam mno/ rtog dpyod bzañ ñan kyi dran pa ći bsam la/
thams čad reol bčas sdug bsñal gyi rgyu ’ba’ žig tu soñ bas/ da ni dmus šes par bya
ste/ ’das pa’i rjes mi bčad/ ma ’oñs pa’i sǹon mi bsu/ da ltar kyi rig pa so ma la dańs
siñ ńe bžag ste/
don la kun gži ma g-yos pa’i kloñ du rig pa ma bćos par ’jog ste/ de la ’dod ’dod
re re dgos dgos dañ/ duñs duñs dañ bsam bsam dañ/ spyod spyod kyi bsam dran gćig
kyañ med par skye med kyi steñ (p. 86) du khro chogs kyi sgyur/ mñañ ñid kyi ńañ
du lhan gyis bžag ste sgo lña rañ yan/ rig pa brten med/ ’jin pa rañ grol/ ’gyu ba rañ
sañs/ ma bćos rañ lugs la ’ jog ste/
dgoñs mjad čhen po’i žal nas/ mchañ med kyi steñ du mñañ par bžag/ ’bol le bžag/
 lhod de bžag/ šigs se bžag čes dañ/
’bum las kyañ ma bćos pa’i thig le gćig la bžag par bya’o/ bžag nas kyañ bka’
rtags kyi phyag rgya dañ bčas ste e ma ho/ žes dañ/
 rca rgyud las bsgom pas dbyiñs ñid mi rtogs kyis/ gsal la dmigs med ńañ la žog
čës dañ/
kun bzañ žal gdams las so mar žog/ re dogs
3. Thirdly, as for control of the mind:

As for one's thoughts, considerations, whatever one has had of good or evil recollections—during all lives down to the present—as they have all only become the cause of suffering accompanied by painful exertion, one must now feel weariness and disgust; without effacing former traces, without interest in the future, one equipoises one's present mind ever fresh, shining and even.

In fact, one equipoises the mind unaffectedly in the unmoving expanse of the ālaya; without even a single recollection of repeated wishes, hopes, wants, yearnings and thoughts, one transforms the host of wrathful (passions?) into the Unborn 20; one equipoises (the mind) spontaneously in the state of equality. The five senses of themselves become vacant; the mind has no support; grasping is loosened by itself; mental restlessness disappears by itself; one equipoises (the mind) in its spontaneous self-nature.

The great dGoṅs mjad has said: "One equipoises (the mind) on that which is without attributes; one equipoises it gently, unhurriedly, relaxedly."

And the 'Bum says: "One should equipoise (the mind) in the one ever fresh bindu. And having equipoised it, one possesses the 'seals' of the basic precepts — what a wonder!"

The rCa rguyd says: "Without perceiving the Expanse itself through meditation, equipoise (the mind) in a state which is luminous and without visualization."

The Kun bzān žal gdams says: "Equipoise the mind ever freshly. Do away with hope and fear. Loosen all

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20. The translation is tentative as the text is evidently corrupt.
chod/ rcol ba khrol/ gčig tu sdbus/ dbyiṅs su dril/ naṅ la žog čes daṅ/
žal čhems las der gsal gyi dgoṅs pa la der 'jin gyi ṣes pa med par žog čes daṅ/
mdo las mi yeṅs don la mi rtog na/ sgom pa gži gnas de ŋid yin/
mi rtog yoṅs khyab gsal dvaṅs na/ sgom pa'i dṅos po de ŋid yin/
mi čhaps rtul šugs mkhar ldan na/ bsgom pa'i 'bras bu de ŋid yin/ žes sogs/
gžan yaṅ ṇes ṇes skye ba'i luṅ či rigs su draṅs te bṣad la/ don du rig pa čl la yaṅ
mi brten par rten med čer re bžag/ gzung 'jin kyis ma g-yogs par gčer bur rjen ne bžag/
rang rtog gis ma bslad pa'i rkyan par lhaṅ ne bžag/ bdag gis ma bčiṅs pa raṅ lugs su
lhod de bžag/ sṅam byed kyis ma rtog par rnal mar lhaṅ ne bžag/ rab rib kyis ma
sgribs par 'od gsal du lam me bžag/
grāṅs daṅ thun daṅ bčad de (p. 87) sgom du gzung go/
4. bži pa la thun chad čhe na byiṅ rgod ldīṅ por 'gro/ čhuṅ na gnas čha med čiṅ
raṅ so mi zin pas/

The žal chems says: “Thus, as for the luminous contemplation, equipoise (the mind) without the consciousness then grasping it 21.”

The mDo says: “If, without unsteadiness, one does not think discursively of Reality, that is the very foundation of meditation;
If, without discursive thoughts, (the mind) is all-pervading and luminous, that is the very substance of meditation;
If, without desire, one possesses ‘The Castle of Diligence’, that is the very fruit of having meditated.”

Further, although one may adduce and explain teachings of every sort that may cause disgust with samsāra to arise, in reality the mind is equipoised intently without support, without depending on anything at all; without being covered by the notion of object and subject, it is equipoised unveiled and naked; isolated without being corrupted by discursive thought, it is equipoised brightly; not bound by the ego, it is equipoised unhurriedly according to its own disposition; without discursiveness through mental activity, it is equipoised relaxedly and clearly; without being obscured by darkness, it is equipoised shiningly in luminosity.

Deciding the number and length of the meditational sessions, let him meditate.

4. Fourthly, (as for the ‘vow’). If the sessions of meditation are long, he will become languid and indifferent; if they are short, there being no stability, he will not grasp his innate nature; accordingly,

21. I.e. becoming conscious of the contemplation as something objective. The same passage (with bžag instead of žog) occurs on p. 95 where it is stated to be a quotation from the “gŠen rab ’da’ dga’ ’chi drod’.”
dañ po sale'od brgya re cam la thun skor re bya žiñ/ phyi thun žag re la thun 
 bun than gis bsiñ ste riñ la btañ/ ji žig nas žag re la thun skor gsum bžis skyol 
 ba 'byuñ gsuñs te/ nañ la nañ gis sgoms pa gal ċhe'o/

ne gu'i žal nas ñan gyes mi bya bzañ gyes bya žes pas 'phro bzañ dus su bčad la ñal 
 gso/dañ po thun bar yañs pa cam bya/ de nas thun sriñs las thun bar je thuñ du sdud/ 
 thun bar dus su yañ mos gus sñiñ rje mi rtag pa bsgom pa rnams gnad du bsnun/ 
 rtogs pa sri'u gso ba 'dra bas/ ñams grib sdig nal las sog s la 'jems/ 
 spyod lam mgo čhag gi nad pa dañ 'dra bas/ mčhoń rgyug khur 'gros ñal dub 
las sog s drag šul gyi las mi bya/ 
 smra brjod lkugs pa dañ 'dra bas/ku čo loñ gtam bzlas brjod gleñ lañs gčig chig 
cam yañ mi brjod čiñ/ smra bčad/ 
 bsam dran ro dañ 'dra bas/ mi gno mi bsam mi rtog mi dpyad/ 
 'gal rkyen spañ žiñ mthun rkyen bsten te/
he first makes the meditational sessions about as long as a hundred (repetitions of the formula called) "Sale 'od"; as for subsequent sessions, they are gradually extended every day. It is said that after a short while the sessions of meditation will be observed for as long as three or four (hundred repetitions of "Sale 'od"). It is very important to meditate on the Essence naturally.

Ne gu has said: "Do not effect a harmful release (of your thoughts), effect a beneficial release!" Therefore stop while its (i.e. the meditation's) continuation is good and take a rest. At first make the intervals between the sessions somewhat large. Thereafter, extending the sessions, gradually shorten the intervals. Further, in the intervals between the sessions of meditation, concentrate on joyful reverence, compassion, and the contemplation of impermanence.

As contemplation is like nursing a baby, avoid mental obscurations, sin, immorality and so on.

As right conduct is like a patient with a broken head, do not perform violent actions involving leaping, running, carrying loads, walking, becoming exhausted, and so on.

As one's speech should be like one who is dumb, without clamour, idle talk, muttering, conversation, or uttering even a single word, abstain from speech.

As one's thoughts and recollections should be like a corpse, be without recollections, thoughts, discursiveness and examinings.

Avoiding impediments, rely on favourable
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me dañ ñi ma la mi bsdad/ rluñ dañ ser bu la mi phyar/ ñhañ dañ sño rñad
las sogs 'byuñ ba 'khrug čiñ byiñ 'thibs skye bas zas spañs/
ye šes kyi 'grib pa guñ gñis kyi dus su čuñ cam glod la ĕal gso/ zas gos čha mñam/
mchamš dam du bsdam/ 'phel ba la dga' brod mi bskyed/'grib pa la žum sdud mi byed/
don du hril gyis dril nas las dañ po brcon 'grus kho na ge mhe bas/ skad gčig kyañ
g¬ycl ma gžug pa gal čhe / žuğs na rañ gi mñan 'chañ ba spu zeñ ne ba skyi ša bun
ne bsgrañ ste/
ñi ma'i guñ dañ (p. 88) nam gyi guñ/byiñ 'thibs dus su bsgom rgyu min/srod dañ
tho rañs šña dro dañ / phyi dro'i dus su ŋams su blañ/ rlan čan yul du dbañ po
gseñ/ žes bļa čhen dañ/
las dañ po pa'i ŋams len la drod thebs brgya dañ/ ŋu thebs brgya 'byuñ žes ri
khrod pa'i gsuñs so/
de Itar sgom pas/ dañ por blos byas kyi ži gnas skye/ bar du rañ bžin kyi ži gnas
'čhar/ tha ma mthar thug ži gnas la brtan pa thob pa 'byuñ/ des nas gdañs pa 'di' ni
dge sbyor gyi 'gram gži yin pas
circumstances: do not stay near the fire or in the sun, do not expose yourself to wind and chilly breezes; avoid food like beer and pungent herbs that upset the humours and cause drowsiness.

Relax and rest a little at midday and midnight when insight grows dim; be moderate as to diet and clothes; secure the retreat firmly; do not feel joy at improvement, do not feel dismay at diminishment (of success).

In reality, as diligence above all is important when, being utterly immersed (in meditation), one first meditates, it is important that one does not permit oneself to be idle even for a moment. If one lets oneself (be idle), blaming oneself one reproaches oneself so that the hair on one's body rises and one's skin creeps and flesh shudders 22.

"One should not meditate at midday or midnight, the times of drowsiness. One should perform one's spiritual exercises at night, at day-break, in the morning and in the evening. Relax the senses at a moist place." — Thus The Great Guru has said.

"As for the spiritual exercises of one who meditates for the first time, a hundred occasions for joy 23 and a hundred occasions for weeping arise." — Thus The Hermit has said.

By meditating thus, first the mind-created tranquility is born; intermediately the tranquility of one's innate nature appears; finally the obtaining of the firmness of ultimate tranquility arises. Therefore one shall obtain firmness as this instruction is

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22. I have translated bun ne twice, skyi ša being a dvandva compound. Cf. (') bun pa 'to itch' (Ja . p. 393, 2).

23. Droge is clearly a misspelling for brod 'joy'.
brtan pa thob par bya/
   khyad par du dge sbyor 'bogs pa'i dus su/ bêvo lña ŋi šu/ zla ba las sogs su sbyaṅ du gzhug go/
   mchan med la mñana par bṣag pas thun mchams/ bka' drin ċan las thob pa rgyas par spros pa ste drug pa'o/
the foundation of spiritual realization.

In particular, when imparting instruction concerning spiritual realization, let him (i.e. the disciple) exert himself for fifteen days, twenty days, or a month.

The chapter dealing with the equipoising on that which is without attributes, obtained from gracious gurus and explained in detail, is the sixth.

* * *
bla ma dam pa rnam s la phyag 'chal lo/
b) gnis pa mnam bzag bog 'don du nams su blaṅs pa la gsum ste/
 1. Ita staṅs dmigs pa'i gnad daṅ/
 2. 'char chul dge sbyor gyi gnad daṅ/
 3. ño sprod thabs lam gyi gnad do/

 1. daṅ po la 'bum las/ rgyal mchan mthon pa'i tiṅ ne 'jin kyis bzuṅ nas/ thar pa chen po thob par 'gyur ñes daṅ/
bla chen gyi žal nas/ bya la gšog pa med na phur pa'i thabs med/ real sbyoṅs/ṅar spoṅ hur thon/mdaṅs la ltos ñes gsuṅs pa daṅ/
  ri khrod pa'i žal nas kyaṅ/ sen s ter gseṅ s la lhug der žog/ dge sbyor gyi gnad geṅg de na gda' žes gsuṅs pas/
de la lus gnad goṅ ltar bčas pa'i naṅ nas/'od zer dpag med kyi gsuṅ ltar mig (p. 89)
ma bcums pa'i rnal 'byor de/rnal 'byor kun las khyad du (par) 'phags/ sen ge lta staṅs žes su spyod ñes pas/ rig pa mig daṅ bstun te/bar snaṅ stoṅ pa la hur gyis gtad de/
daṅ po la hrig 'don rig la ñar bskyped/ sgyu lus la
SEVEN

Obeisance to the holy gurus!

b) Being equipsoused, the spiritual exertion for the procuring of benefit has three parts:

1. the gaze—the essence of visualization;
2. the mode of arising (of mental sensations while meditating)—the essence of spiritual realization;
3. the confrontation 24—the essence of the means, i.e. the path 25.

1. Firstly, the 'Bum says: “Having entered into the samādhi of ‘The Lofty Banner of Victory’, you will obtain the Great Liberation.”

The Great Guru has said: “If the bird has no feathers, it lacks the means of flying. Exercise the ‘reflective power’; heighten vigour 26, be alert; regard the brightness (of your mind)!”

And The Hermit has said: “Relax unconcernedly, equipoise (the mind) without restraint! The one important point of spiritual realization consists therein.”

Accordingly, one assumes the bodily posture as (explained) above: thereafter, in accordance with what 'Od zer dpag med has said—“The yogin who has not closed his eyes is particularly exalted above all yogins; practise the so-called ‘Lion’s Gaze,’! the mind accordingly conforms to the eye; therefore one directs the gaze staringly into empty space; as for the senses, let their outflow be without interruption (?); as for the mind, one produces vigour

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24. I have translated no spro by ‘confrontation’. After the disciple has had a certain number of psychic experiences (‘char chul), he is supposed to relate them to his guru. The guru will then inform him as to the meaning and importance of the various experiences. This instruction is called no spro.

25. Thabs (“Means”) is identified with lam “the Path”, which belongs to the triad gzi, lam, bras-bu, “the Foundation (i.e. the ālayavijñāna the, Void, etc.), the Path (the means of identifying one’s consciousness with the Foundation, (i.e. meditation etc.,) and the Fruit, (the achievement of this identification.)”

26. The text erroneously has spoñ for spor ‘elevate’; cf. ñar bskyed (p. 89.1.4).
mdaňs phyuňs te/
šes pa sale hrig ge ba/ rnam rtog yal le phyod de ba/ snaň ba bun ne loň œe ba/ phyi’i yul la ma žen/ naň gi sms la mi dpyod /gsal rig ŋar daň čhas pa/ gtiň gsal bkrag čhas pa/ rca bral du lhag ge/ raň gsal du yer re/ rtog med du rjen ne/ ’jin med du hrig ge/ zaň thal du seň œe/ raň sar du khrol le/ de’i ŋaň la rgyun čhags su gnas par bya/
thun chad kyaň je riň la sriň ste goň ltar sgom žin/ kha zas spyod lam lus ŋag yid gsum gyi spyod chul ’gal rkyen spaň ba/ mthun rkyen sten pa/ thams čad goň ltar bya žin rgyun du g-yel ba med par ŋams su blaň ho/
2. gñis pa la/ de ltar bskyãňs pas ji žig la phyi naň gi ’čhar chul thams čad raň bžin gyi thad kar rbad rbad čhod čiň či byas kyaň rig pa rcol bral lhugs pa las mi ’da’ ba daň/
šes pa la bya rgod po nam ’phaňs gčod pa lta bu'i dpa’ ’byuň / ’thas pa lteňs pa byiň ba rmug pa las sogs pa'i skyon thams čad raň grol du ’gro/ dge sbyor ba la bog gčig čhar du skye/rig pa'i rgya phyogs med
as for the illusory-body, one causes brightness to shine forth."

The consciousness becomes luminous and unblinking; discursiveness vanishes blankly, feeling is dispersed (?). One does not desire external objects, one does not scrutinize the internal mind. The luminous mind being firm and stable, shining from within and bright; shining, without root; stunned in its own luminosity; naked, without discursiveness; unblinking, without grasping; spontaneously balanced; freely sparkling in its own arising—let it always remain in that condition.

Gradually extending the sessions of meditation, one meditates as set forth above. Avoiding impediments in connection with food, behaviour, and conduct of body, speech and mind, relying on favourable circumstances, one should do everything as set forth above and continually exert oneself spiritually without becoming tired.

2. Secondly, through the observing of these precepts, in a short while all external and internal modes of arising (of mental sensations) are by themselves entirely and utterly cut off, and whatever one has done, the mind, without exerting itself, does not abandon relaxed outflow.

One exerts oneself to obtain the following advantages: in the consciousness courage like that of an eagle flying across the sky arises; 'hardness' ('thas pa') instability (or: 'stupor') drowsiness, sluggishness, and all the other faults vanish by themselves for him who seeks spiritual realization, benefit is obtained at the very same instant; the net of the mind being

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27. The 'illusory-body' is simply the physical body; the 'brightness' is another way of expressing bodily health and well-being (SG).

28. The various explanations of phyod de serve to estratilu the general vaguenesse of meaning of this type of adjective/adverb. Snellgrove translates 'blank, colourless' ('Nine Ways of Bon' p. 302, following the explanation of Lobpon Tenzin Namdak); the same interpretation is found in "Gangs čan bod kyi brda skad miṅ gzi gsal bar ston pa'i bstan bchos" (1966, no place of publication indicated) p. 90: phyod de sa le ba. G. Uray, however, makes the following remark regarding phyad de phyod de: "adv. descriptive of uncertainty of movement (cf. Cl. T. phyad phyod 'idi.', phyad phyad 'awkward gambols')" (G. Uray "The Suffix-E in Tibetan", AOH, vol. III, fasc. 3, p. 235). This interpretation is supported by another Bon-po dictionary Dag yig P. 80 1. 4: phyod de glo bur.

29. For bun ne cf. n. 22; further, bun bun—rdog rdog (Ch. gr. p. 562), 'piecemeal, dispersed' (Das p. 874). Loṅ loṅ 'being in pieces, in fragments' (Ja. p. 554), bun loṅ 'whirling up and down, troubled, impure' (id. p. 369).

30. For 'thas pa', cf. text A, p. 16, 1. 18: dge sbyor thas pas bśis pa' am

31. I presume that ldeṅ pa is an error for ldeṅs pa; ldeṅ—g-yeṅ (ST) g-yo (Gangs čan bod kyi brda skad... p. 77) 'unrest, instability.' According to SG, however, ldeṅ pa means 'to lose oneself in trance' and is a state which should be avoided. Cf. Bru ēhen's own commentary ("rGyab skyor") p. 160 1.12 bar du bśigs ma šes na bzhag thog tu ldeṅs nas 'gro. “If, intermediately, you do not know how to dissolve, you will, after equipoising (your mind), enter a state of stupor.”
nas ’dral/ rtogs pa’i ye šes rañ bźin gyis ’bar/ tol skyes kyi dran pas ’khub mi nus/ phyi nañ gi bar čhod rañ žir ’gro ba las sog s pa’i phan (p. 90) yon ſams su blañs pa dañ/ gsal ba’ byuñ bas/
goñ gi ži gnas kyi gži legs par thiñs/ dge sbyor gyi ’gram chugs pa dañ/ dog ’don pa la gdams pa ’di šin tu gčes pa yin no/

3. gsum pa sprin dañ lhag rluñ med pa’i nam mkha’ dañs pa la/ goñ gi lta stañs lus gnad ’čhar bṅug ste/ rig pa bar snañ la gtad de/ nam mkha’ dañ rig pa khrug gis ’dres/ kad kyis ’phrod/ dbye yis mi phyed par gyur pa’i dus su dpe don rtags gsum gyi sgo nas ſo sprad de/
gab pa las dpe don rtags dañ gsum du mña m pa ’di/ skal ldan sens la gñis med don du sgoms gsuñs pas/
de’i dus na phyi nam mkha’ la dños po dbyibs kha dog mtha’ dbus phyogs mchams mchan ſid ſos bzuñ gañ du yañ grub pas rca bral du sañ ſe/ stoñ ſid du khrol le ba ’di dpe yin/

nañ du bdag gi sens zer ba’i rig rig po sal sal po ’di yañ phyi nañ dbyer med par gčer gyis mthoñ/ sal gyis rtogs pa de rtags yin/
without directions (i.e. limits), it is torn apart; Wisdom of Insight flames by itself; one cannot be moved by recollections arisen suddenly (tol skyes pa'i dran pa); external and internal hindrances disappear by themselves.

As luminosity arises, one should firmly spread the foundation of the tranquilities mentioned above. As it establishes the basis of spiritual realization, this instruction is very precious for the procuring of benefit.

3. Thirdly, when the bright sky is without cloud or wind, let him assume the gaze and the bodily posture set forth above. Fixing the mind on empty space, the sky and the mind become indistinguishably intermixed, gradually harmonious with one another, undivided without separation. At that time he is confronted (with the true import of his psychic experiences) by means of Example, Meaning and Sign.

The Gab pa says: “As for this equality of Example, Meaning and Sign — in the mind of the fortunate it is meditated upon as being of one inseparable Reality.”

Accordingly, at that time, externally the sky does not consist of any substance, form, colour, dimension, direction or characteristics at all that can be discerned, it is perfectly stainless, freely sparkling in the Void — this is the Example.

Internally, this constantly discerning, lustrous one called ‘the mind of the self’ regards blankly and discerns clearly outwards and inwards without distinction — that is the Sign.

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32. 'dral is a variant form of ral. cf. the “rGyab skyor” p. 172 1.15 rig pa'i rgya phyogs med nas ral te.

33. I have followed SG’s explanation of tol; cf. however tol skyes šes-mthar phyin par šes pa (Čh. gr. p.3 35), tol ba-gtol ba'ams pa la'âñ (id). Cf. gtol med ‘not known, dubious’ (Ja. p. 210).

34. Don — this term is difficult to translate; its exact meaning in this context is not clear to me. Snellgrove translates don in the expression dpe don rtags by ‘substance’ (“Nine Ways of Bon”. p. 251, 1. 3) . In the expression bla med theg pa čhen po'i don (id. p. 250 1.27 et seq.) he likewise translates ‘the substance of the great Supreme Vehicle’, cf. n. 19.
de gnis mnam kha de bcad/ nam mkha’ či bzin sems ſnid/ sems ſnid či bzin nam mkha’ khrug ge’ dres/ dbye yis mi phyed pa gnis med mnam pa čhen po’i naṅ las rgyun čhags su kad de ba de la/ don bon ſnid bon sku bya ste/

de yis mchon nas yul šes thams čad la sbyar du ruṅ ste/
luṅ drug las/ snaṅ ba sna chogs ’di ni kun tu bzaṅ mo la/ mjad spyod thams čad thabs te yab/ de las ma g-yos pa de gšen lha aṅ gsuṅs pa dag daṅ gnad gčig tu go’ ste/ ’grel ba las/ dpe don rtags daṅ gsum du phyé ba yaṅ/ (p. 91) ’khor ba’i sems čan bkri draṅ cam du zad gsuṅs so/
de nas gdams pa ’di ’aṅ/ dge sbyor ston pa’i dus su dgu’am/ bču gčig bčo lha las sogs su bskyāṅ du gzug čiṅ/ zi gnas lhag mthoṅ zuṅ ’brel du bskyed čiṅ/

bog ’don pa’ i thun mchams/’gro mgon bla ma’ i gsuṅs bzin spros pa ste bdun pa’o/
The equality of those two (Example and Sign) is established: the mind is just like the sky; the sky is just like the mind — indistinguishably intermixed, undivided without separation. Always remaining blankly insensate (?) (kad de) in this state of non-dual Great Equality, the Absolute called the bon sku is the Meaning.

Giving examples by means thereof (i.e., by means of Example, Meaning and Sign), one may employ (the dichotomy of) object and consciousness with regard to everything.

The L lh drug says: “As for all these various appearances, they are Kun tu bzañ mo; all actions, being Means, are her male counterpart. And the state of not being moved from there is gšen lha (‘od dkar).” These quotations must be understood to be of the same purport.

The ' Grel ba says: “Although one makes the division into Example, Meaning and Sign, that is only in order to guide the living beings of samsāra.”

Thereafter, at the time of imparting instruction in spiritual realization, let him follow these precepts also for nine, eleven, or fifteen (days) etc., and produce inseparably united the tranquilities and supreme insight.

The section dealing with the procuring of benefit, written down in accordance with the words of the Guru, the protector of living beings, is the seventh.
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EIGHT

bla ma dam pa rnams la phyag 'chal lo/
(C) gsum pa gnas lugs kyi don la ņo sprad pa la gsum te/
  a) daň po raň 'byuň gi ye šes ņos bzuň/
  b) bar du bloš byas kyi dri ma daň bral/
  c) mthar dri med kyi ye šes lam du bslaň pa’o/

  a) daň po la gñis te/
    1. sgom chul gyi gdam la daň daň/
    2. de la ņo sprad pa’o/

    1. daň po la lde mig las/ gnas pa bdc ba dbus mthiň rca la bzuň žes daň/
   draň don las/ gsaň la rca daň rluň daň thig le la/ rig pa sems kyi ’gro ldog sgom
   pa skyabs kyi rab ŋes daň/
   bla čhen gyi žal nas/ raň lus šel kyi sbu gu la/ rca gsum ’khor lo rca ’dabs rgyas/
   gžal yas ’dod kyi khaň bu la/ naň rluň phyi ru mda’ ltar ’phaňs/ phyi rluň naň du gžu
   ltar dgug/ bar rluň gnas su žo ltar bskrug/ de yis sgom pa’i rcal gsum rjogs/
Obeisance to the holy gurus!

(C) Thirdly, the confrontation with the Substance of Ultimate Nature has three parts:
(a) firstly, the discerning of Spontaneous Wisdom;
(b) intermediately, the casting off of defilements produced by the intellect;
(c) finally, the gaining of control over Stainless Wisdom.

(a) The first part has two subdivisions:
1. the instruction as to the manner in which one should meditate—the subject-matter;
2. the confrontation therewith.
1. Firstly, the IDemig says: "Abiding and bliss are grasped in the central indigo-coloured psychic channel" 35.

The Drañdon says: "The Secret (Refuge) being psychic channel, wind and bindu, the highest refuge is to meditate on the going out and the coming back of the mind."

The Great Guru says: "In the crystal cavity of one's own body, there are three psychic channels having cakras with roots and petals wide open. In the house of light, the internal wind is shot out like an arrow; the external wind is drawn back like a bowstring; the central wind is churned in that very place like milk. Thereby the three powers of meditation are perfected."

35. The syntactic function of gnas pa and bde ba seems uncertain.
žes gsuñs pas/ de la lus gnad ni goñ itar čha lugs lha ldan du bča' la khrims kyis bsgrim ste/ gnad du 'gro bar byed/

yañ na chañs stañ gi gnad bdun bča' yañ gsuñs/

dmigs pa'i sgom lugs ni/ khoñ pa'i nañ nas yar rca gsum spyi bor sñugs sbubs bčad pa 'dra' ba la/ gsañ gnas su g-yas g-yon gnis yi ge čha'i žabs bžin (p. 92) dbu ma la yar zugs pa/ sbom 'phra g-yas g-yon mda' sñug 'briñ po cam la/ dbu ma de bas čuñ rags pa cam du bskyed/ kha dog ni g-yas dkar g-yon dmar dbus mthiñ kha'o/

spyi gcug gi g-yas g-yon gyi thad kyi bar snañ la a ma gñis bsam/ 'od du žu nas yab mkha' la rig pa'i rgyal po dañ/ yun skos kyi ni ma gža' cam gñis bskyed/

de gñis žu te dkar dmar gyi thig le sran bru, bcos pa cam du gyur te/ rca g-yas g-yon gyi kha la čhags par bsam la/ rluñ len gsum phyir spur bas bag sgrib bčas pa thon par bsam/

de nas rañ babs su rhub ste/ 'og rluñ 'then/
As it is thus said, one accordingly, as far as the essential points concerning the bodily posture are concerned, assumes the fivefold posture as set forth above and controls (one's body) by means of the rules and concentrates intently.

It is also said that one may observe the seven essential points concerning 'fire' (Tên)

As for the manner of visualization when meditating: as for the three psychic channels (that rise) to the top of the head like cut reed-hollows from the interior of the trunk of the body upwards, at the organs of generation the right and the left (channels) like the loops of the letter ČHA thrust upwards into the central channel. As for their dimensions, the left and the right are like a medium arrow-shaft, while the central channel should be visualized as slightly thicker. As for their colours, the right is white, the left red, and the central channel is indigo.

In the space directly to the right and to the left of the top of the head, conceive the letter Ā (M) and MA (M) (respectively). The letters having dissolved into light, visualize the male deity mKha’la Rig pa’i rgyal po and the female deity sKos kyi ni ma like rainbows.

Conceive that those two, having dissolved and turned into a white and a red bindu like two boiled peas, congeal on the opening of the right and the left channel (respectively), and conceive that by letting the wind fly out three times, it departs together with evil propensities and defilements.

Thereupon, drawing (the wind) in just as it may

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36. The translation of this sentence is tentative. According to SG, chañ stañ is Žañ–žuñ for “fire”. Cf. the various techniques of producing the ‘internal heat’ (gtum mo). For gnad bdun in connection with the body, see Das, p. 748.

37. A “psychic body” in which the three principal veins all reach the top of the head has, as for as I know, not been attested elsewhere, although SG says he is familiar with it from other texts. Normally only the central channel reaches the top of the head, the other two ending each in a nostril.

38. Cf. p. 112: sems rañ 'byuñ gi gšen lha/ sku gsum rjogs pa’i Sañs rgyas rañ 'byuñ Rig pa’i rgyal po ye ṣes gnas lbs don gyi Sañs rgyas de... and “Nine Ways of Bon” p. 228 1. 13: thog mar gzi yi gnas chul ni/... 'khor 'das ma srid goñ rol du/ thog mar Rig pa’i rgyal po sña/
steṅ rluṅ mnan la/ rca g–yas g–yon gyi thig le žugs dbu ma’i naṅ du čhud
de/steṅ ’og gam gčig du bsgril la/ spyi gcug tu slebs pa daṅ/ rca g–yas g–yon kha la
čhags par bsam la/ rluṅ ma thub na tal gyis btaṅ/ de nas yaṅ rṇub la goṅ ltar sbyaṅ/
de ltar skor ldog lan gsum lña bdun nam/ bar du dgu bču gčig bḍo lña/ tha ma
bču bdun bču dgu rca gčig las sog su rgyug sbyaṅ bya ste/ li sig ni zla ri’i chul du thun
ni dus kyis goms pa gcčes pa yin gsuṅs pas/ yaṅ bar ma stoṅ bar skor zlog bya/

rluṅ thun bču’am/ bčo lña ni ṣu cam sōṅ ba daṅ/ yar spar dus kyi thugs kha’i
thad cam du slebs pa daṅ/gar soṅ čha med par bsam la/ ha’am phaṭ kyis sgra ’chams
phyed ṇes btab ste/ gnas lugs kyi thog tu lhod kyis rlod la lta staṅs bčas ste/ dge
sbyor gyi steṅ du ji ltar gnas pa žig bžag/ dge sbyor thun skor (p.93) lña’am bču cam žig
bsgom/ yaṅ sñaṛ bžin rca rluṅ gi dmigs pa gnad du bsnun te/ srod tho raṅs sña dgoṅs
 dus su rab tu yaṅ gcun pa gal čhe’o/
come, draw up the lower wind; press down the upper wind; the bindus of the right and the left psychic channels enter; cause them to enter the central channel. Being situated one on top of the other, or else mixed together, they (i.e. the bindus) arrive at the top of the head; imagine that they (once more) congeal on the opening of the right and the left channel. If you cannot subdue the wind, expel it completely. Thereafter again drawing in the wind, perform the exercise as before.

One should thus perform the complete circuit three times, or five, or seven; or, intermediately, nine, eleven or fifteen; or, finally, seventeen, nineteen or twenty-one times etc. As for the ‘wind’ 39, it is said to be important to exercise it in the lunar fashion40; as for the sessions of meditation ............(?)41. Accordingly, perform (a suitable number of) circuits so that the intervals (between the sessions of meditation) should not be empty.

After about ten, fifteen, or twenty wind-exercises, conceive that it (i.e. the bindu) comes straight to the heart at the time when it is drawn upwards, and disappears without a trace. Firmly uttering (?) a suitable syllable like HA or PHAT, one just relaxes effortlessly while in the natural state, holding the eyes in the correct way; in a state of realization equipoise (the mind) just as it remains. Meditate in a state of spiritual realization for about five or ten sessions. Again concentrating as before on the visualization of the psychic channels and the wind, it is important to be diligent at night, at dawn, in the morning and in the evening.

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40. The Žarñ - ţuň term for ‘moon’, ţla ri, is employed; the ‘lunar fashion’ means gradually increasing and decreasing, like the waxing and the waning of the moon.

41. I am not certain of the adverb (?) dus kyiṣ.
de yañ las dañ po'i dus su 'jam rluṅ la sbyaṅ Ḿि ḿuṅ zad 'byoṅ pa daṅ/ rcbuṅ rluṅ
bog čhe bas de la gco bor bya/rluṅ yañ rta ma šor ba las myur ('gyur) du buzṅ/rgyun par
rten na ma niṅ gi rluṅ la tril ḿiṅ/ spur ba 'jug pa mnan pa btaṅ ba thams čad kyi
gnad go bar bya la/
Further, when, having practised the 'gentle wind' at the first sessions, one acquires little training, chiefly perform the 'violent wind' as its benefit is greater. As for the wind, quickly seize it before 'the horse escapes' 42. Breathing thus continuously, he envelops himself in a neutral wind; he must understand the essence of 'letting fly', 'entering', 'pressing down' and 'sending forth'.

Teaching this little by little, it is important that it does not become a hindrance. If it nevertheless becomes a hindrance, it is very important to know how to set things aright. In short, one must understand that both the benefits and the dangers of these precepts are great.

2. Secondly, after having made him meditate for one session on the visualization in accordance with the method set forth above, one imparts instruction while he is in the natural state. As a result, having at that time by means of that profound method spearated the pure and the impure aspects of the consciousness, at that time for a little while . . . . . 43.

The śNan rygud says: "Impurity having been dissolved in the Void, Purity shines in Luminosity. The garment of intellect having been taken off, the mind shines forth nakedly. The clouds of discursiveness having disappeared, Wisdom shines without the covering of obscurity. Thus in the consciousness of one and all is the Mind which exists according to its own self. Spontaneous Wisdom is like the sun shining forth from between the clouds. It arises free from obscuration in stainless luminosity.

"As for its (i.e. Wisdom's) manner of being:

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42. The 'wind' should circulate continuously and rhythmically; if it is lost control of so that there is an interruption, it is said that 'the horse escapes' (ST) cf. the poem in which Milarepa likens his mind (sems) to a horse: zur gsum stiṅ gi bdu rce na/ sens kyi rta pho rluṅ ltar phyo/ (Mi la ras pa'i rnam mthar, ed. de Jong, The Hague 1959, p. 140, 1.24–25).

43. There appears to be an abrupt syntactical break in the text at this point.
pa/ phyis 'oṅs kyi sön mi bsu ba/ blo bur gyi dran rtog ma g-yos pa/ byiṅ rmug gi dбаṅ du ma sön ba/ rig pa yul du mi byed pa/ chogs drug sgo lhā'ī rjes su mi 'breṅ ba/ tīṅ ne' jin gyi ro la mi chags pa/ da lṭa'i šes pa raṅ gsal 'jin med sa le ba/ spros dga' daṅ čhas pas daṅs sīṅ ne ba/

dig mas (p. 94) bu ram zos pa'am/ nā chuṅ más bde ba myoṅ ba lṭa bu žig 'čhar ba de la/ lhan gčig skyes pa'i ye šes žes kyaṅ bya/ theg pa čhen po don gyi gnas lugs kyaṅ zer/ dus gsum saṅs rgyas kyi dgoṅs pa yaṅ zer/ sēṅs raṅ 'byuṅ gi gšen lhā dkar po yaṅ zer bas/

bla mas bstan bstan bṣad bṣad pa raṅ gis bsgoms bsgoms sbyaṅs sbyaṅs pas/ 'čhar la'aṅ re r e ba/ ma sār gyis kyaṅ dgos dgos pa'i sgra'o čhe/ g-ye'r po čhe de de kho na yin nbo/ logs nā med do/ rgyud la khol gčig/ flangs loṅs šig/ dmar thag čhod gčig/

de ltar du yaṅ luṅ drug las/ de yin de la chör te lṭos/ bltas pas mthoṅ ba čaṅ yaṅ med/ de yis de śid mthoṅ ba yin če śaṅ/

li śu'i gsuṅs las/ 'di ka raṅ ka yin pa la/ ma šes bya ba či la zer / čes daṅ/

'bum las raṅ rig pa'i ye šes de ni phyi nas kyaṅ mi 'čhar/ naṅ nas kyaṅ mi 'čhar/ raṅ la raṅ 'čhar gsuṅs pa rnams kyaṅ/ de ltar ro žes sogs rgyas par ŋo sprad do/
without recollection of former propensity to passion; without anticipation of what is to come; unmoved by mental flash-backs; not overpowered by drowsiness; without making an object of the mind; with out the six ‘perceptive groups’ following the five senses; without attachment to the taste of samādhi; the present consciousness being bright in its own luminosity, without grasping, with joy it shines steadily.

“The arising of a sensation like that of a dumbly stupid person eating molasses, or of a young girl experiencing delight 44 (for the first time), is also called Innate Wisdom, the Nature of the Sense of Māhāyana, the Insight of the Buddhas of the Three Periods, or the Spontaneous gshen lha dkar po of the mind.

“Accordingly, the constant hoping for the arising (of realization) through one’s own practise of and meditation on that which one’s guru has taught and instructed, the great and vociferous insistence on the need of it (i.e., of realization) when it does not arise - that is precisely That; it is not elsewhere. Impress this on your mind; strive spiritually; make a firm resolution!”

Thus also the Luṅ drug says: ‘It is That; feel it and look at it. Looking, there is nothing to be seen. By means of That, That itself is seen.’

Lišu has said: “As it is nothing but precisely This itself, why do you say ‘I do not know it’?”

The ’Bum says: “The Wisdom of Self-Knowledge does not arise from without, nor does it arise from within; it arises by itself in itself.”—As for these quotations, he is confronted in detail (with them so

44. The point of these two comparisons is, according to ST, that the sensation of the arising of Spontaneous Wisdom cannot be expressed in words. Cf. Snellgrove “Hevajratantra” (vol. I, p. 114) where the same two similes are used, likewise to describe the arising of a certain knowledge. The expressions used are: kumāri suratam—gzhon nu'i dga’ ba, and mūrkhasya svapnam—lkug pa’i rmi lam (vol. II, p. 84-85 šloka 70). I think *kumāryāḥ suratam—both in the light of the present text and for reasons of symmetry, cf. mūrkhasya svapnam,—is to be understood as a subjective, not objective, genitive.
de nas thabs lam gyis bog don’ di ni šes pa’i daṅs sñigs ’byed/ raṅ ’byuṅ gi ye šes mḥon du ston/ rig ston ma bu ‘phrod/ ŋams rtog kyi bogs gḥig čhar du skye bas ŋin tu gal čhe ste/

sad ne ga’u la lo zlar ’byams thub pa’i ži gnas skyes nas/ slob dpon ne gu la žus pas/ khyod kyi de ži gnas ldeṅs po yin/ de la mḥhog tu ma ’jin par ṇa’i a ba srog rcol gyi gdams pa sgoms daṅ/ phyis dge sbyor žig yoṅ bar ’dug gsuṅs pa bžin bsgoms pas/ sḥar gyi ŋams rnams sbrul lpags (p. 95) bžin rjes nas ŋams rtogs bzaṅ po šar ba’i lo rgyus gsuṅs/

lar yaṅ thabs lam zab dgu/ gčes dgu maṅ po bas/ rca rluṅ gi dmigs pa skor re bog čhe ba myur bar ŋams su myaṅs pas/ bu kun rgyun du’ di rten pa gal čhe ba yin/

bye brag ’di skyoṅ ba’i dus su bču bčo lña las sogs su sgom du gžug/

raṅ ’byuṅ ye šes ŋos ’jin gyi thun mchams mchan ldan gyi phyag len bkod pa ste brgyad pa’o/
that he realizes that) "it is thus!"

Thereafter, as for the procuring of benefit through Means, i.e. the Path: the pure and impure aspects of the consciousness are separated; Spontaneous Wisdom shows itself clearly; mind and Void—Mother and son—are brought into harmony; the benefit of insight is born at that instant. Accordingly, it is very important.

When Sad ne ga'u 45, tranquility having arisen as he was able to remain in vacant meditation for years and months, addressed the ācārya Ne gu, (the latter) said: "That (achievement) of yours, tranquility, is mere stupor. Not taking that as the highest, meditate on my instruction concerning the nourishing of the avadhūti. Subsequently spiritual realization will come." Having meditated in accordance with (Ne gu's) words, he abandoned his former spiritual attitude like a snake its skin, and a wholesome insight arose; this story is told.

Again, experiencing for themselves that one session of visualization of psychic channels and wind is swifter and more beneficial than innumerable precious and profound methods, it is important that all the disciples constantly devote themselves to this.

At the time of observing this (instruction concerning meditation) in, particular, let him meditate for ten or fifteen days etc.

The section dealing with the discerning of Spontaneous Wisdom, a systematization of the practice of the eminent gurus, is the eighth.

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45. Ḫaṅ Ḫuṅ Sad ne ga'u is mentioned in rJogs pa Ḫhen po Ḫaṅ Ḫuṅ sŏn rgyud...fol. 8 b 1. 5—9 a 1. 1.
bla ma dam pa rnam s la phyag 'chal lo
   b) gnis pa bar du blos byas kyi dri ma dan bral ba'i thabs la bslab pa la/
      (1) 'jogs bshig skyoṅ gnad du bsnun pa gal che ste/
       daṅ po bzung thabs la/ gšen rab 'da' dga' 'chi drod las/ der gsal gyi dgoṅs pa la der
       'jin gyi šes pa med par bzung/ sgo lna ran yan du bzung/ rig pa khyab bdal du bzung/ lus
       sems bchos med du bzung/ čes daṅ/
       gab pa las/ sems kyi lam ni bchos su med pa bde žes daṅ/
       bla čhen gyi gsum las/ gaṅ snaṅ ran šar gyi spyod yul/ thug phrad ran sor bzung/
       'jin žhaṅs žen med kyi šes pa rgya yan lhug par bzung/ guṅ, jin dbyer med kyi šes pa
       sgom med yeṅs med du bzung čes daṅ/
       ri khrod pa yab sras kyi žal nas kyaṅ/ ma bchos pa'i naṅ la ran lugs su lhag ge
       bzung/ lhod de
b) Secondly, as for the teaching of the method of intermediately casting off the defilements produced by the intellect:

(1) equipoising, (2) dissolving, and (3) retaining—concentration on these three is of great importance 46.

1. Firstly, as for the method of equipoising, the *gšen rab 'da' čhi drod* says: “Thus, as for the luminous contemplation, one equipoises (the mind) without the consciousness then grasping it. One equipoises the five senses so that they become self-vacant; one equipoises the mind so that it becomes all-absorbing: one equipoises body and mind naturally.” . . .

The *Gab pa* says: “As for the Way of Mind, being natural, it is bliss.”

The Great Guru has said: “Whatever you perceive, meeting with the self-arisen sphere of external objects, one equipoises it (i.e. the consciousness) naturally, lone equipoises, purposelessly (*rgya yan*) and uninterruptedly, the consciousness which is without grasping, passion or desire; one equipoises, without meditating or letting the thoughts wander, the consciousness which does not distinguish between object and subject.”

The Hermit Father and his spiritual Son 47 have said: “While in the natural state equipoise (the mind)

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46. These three stages are, in fact, of fundamental importance. I am indebted to SG for the following table of corresponding terms:

<table>
<thead>
<tr>
<th>A. jog pa</th>
<th>B. bšigs pa</th>
<th>C. skyoṅ pa</th>
</tr>
</thead>
<tbody>
<tr>
<td>mṇāṃ bḍag</td>
<td>rṛjes thob/rṛjes ēs</td>
<td>mṇāṃ rṛjes dbyer med</td>
</tr>
<tr>
<td>ṇams</td>
<td>rtogs pa</td>
<td>ṇams rtogs zuṅ 'jug</td>
</tr>
<tr>
<td>źi gnas</td>
<td>lhag mthon</td>
<td>źi lhag zuṅ 'brel</td>
</tr>
<tr>
<td>ēs rab</td>
<td>thabs</td>
<td>thabs ēs zuṅ 'brel</td>
</tr>
<tr>
<td>lta ba</td>
<td>spyod pa</td>
<td>lta spyod zuṅ 'brel</td>
</tr>
<tr>
<td>stōṅ pa</td>
<td>gsal ba</td>
<td>gsal stōṅ gniś med</td>
</tr>
</tbody>
</table>

47. The disciple in question is *sGom čhen 'bar ba* (SG).
bžag/ 'bol le bžag/ šigs se bžag čes dañ/
don du ma kun gzi yin lugs kyi steñ du bu rig pa la bčas bços sgre log med pa/
rcal bsam dran gyi šes pa (p. 96) ma g–yos par bya ste/ rañ sar thog tu kad de, jog pa
yin te/
bla čhen gyis bcal bas stor/ bltas pas 'grib /bsgom pas slad/bya byed mañ na ‘khor
bar 'khyams ņen 'dug
gsuñ pa dañ/ gnad gčig pas/ rgyud la 'byor ba bya ste/ 'Jog šes pa gal čhe'o/
2. gņis pa bar du bšigs thabs la/ bžag thog der ma ldens pa byas la/ rjes kyi
šes pa la zla dgos te/ šig šig bšig čiñ sgom yod thams čad sgom med du bšig čiñ/ sgom
mkhan gyi dran thag rbad de bčad la yeňs meddu ņams su blañ ste/
rgyud las/ bsgom pas sañs rgyas mi rñed kyi / rañ 'byun ye šes 'čhar du čhug/
šar bas dbyiñs ñid mi rtogs kyi / gsal la dmigs med rañ bžin žog čes dañ/
ne rgyuñ gi gsuñ las/ bsgoms pas gtan la mi phebs kyi/ sañs gzi'i steñ du rañ bžin
žog/ bžag pas
luminously according to its own nature, equipoise it gently, unhurriedly, relaxedly.”

In reality, on the basis of the Mother, the nature of the ālaya in the Son, the natural unruffled mind, render unmoving the ‘reflective-power’, namely the consciousness which consists of thoughts and recollections; the mind is thereupon equipoised blankly in its own place.

The Great Guru has said: “By seeking it is lost, by regarding it is obscured; by meditation it is corrupted. If actions are many, you run the risk of wandering about in saṃsāra”.

These quotations being of one purport, they should be borne in mind; ‘knowledge of equipoising’ is very important.

2. Secondly, as for the method of dissolving intermediately, not entering a state of stupor after equipoising, one must firmly do away with the immediately preceding (?) state of the consciousness. Dissolving it relaxedly all that which was meditated upon is dissolved so that it becomes non-meditated upon. The string of recollection of him who meditates is completely severed, and he exerts himself spiritually without letting his thoughts wander.

The rGyud says: “By meditating, Buddhahood is not found—let Spontaneous Wisdom arise. By the arising (of Spontaneous Wisdom), the Void is not discerned—equipoise it (i.e. Spontaneous Wisdom) according to its own nature, luminous and without contemplation.”

Ne rgyun has said: “By meditating, (the mind) is not composed—equipoise it naturally on the foundation of
tha mal gyi sar' gol gyi/ dran gsal gyi ye šes 'čhar du čhug/ šar pas stoṅ ńid mi
'jin gyi/ bsgom med steṅ du yeṅs med sten/ da lta'i šes pa' brel brel po/ klod dgrol šig
la či dgar spyod/ čes daṅ/
bla čhen gyi gsuṅ las/ šiṅ khur daṅ 'dra ste lhod kyis klod/ šigs kyis šig/ khrol
gyis dkrol/ čes gsuṅs pas/
bar du bšig šes pa' gal čhe/
bla ma kha' čig žal nas/ sgom ži gnas thog tu ldeṅs pa ni/ don gñer lam du gñid log
'dra/ žes gsuṅs pa daṅ/ tiṅ ne 'jin ro la čhags pa ni naṅ gi bdud/ čes daṅ/
gab pa las bsgoms so sūam pa'i bsgom pa des kyaṅ/ kun gži byaṅ čhub (p. 97)
sems la' 'grib
čes gsuṅ pa rnams kyaṅ don de la mi dgoṅs sam/
3. gsum pa' tha mar bskyāṅs pa' la yaṅ bšig pa'i rjes la čhed du mi sgom par/
ñaṅ gis dran thag 'thud la sgom med yeṅs med du bskyāṅ par bya ste/
čog bžag las/ sgom du či yaṅ med pa la/ yeṅs su med pa'i man ḃag g's/ rig pa'i
rgyun yaṅ gsal bar ston/čes daṅ/
dpon gsas tha mi thad ge'i gsuṅ las/ thams čad nas thams čad du rcis gdab
kyi rde'u gtor la don
Buddhahood. By equipping it, one errs into a profane condition—let the Wisdom of Luminous Recollection arise. By arising, the Void is not grasped—without letting the thoughts wander, rely on non-meditation. Relax, loosen, or dissolve—whichever you prefer—the present tirelessly busy consciousness.”

The Great Guru has said: “Like one bearing a load of wood, relax it (i.e. the consciousness) unconcernedly, dissolve it unhurriedly, loosen it gently.”

Accordingly, intermediately ‘knowledge of dissolving’ is very important.

Certain gurus have said: “As for stupor after the tranquility of meditation, it is like falling asleep while on one’s way to see to a matter.” Further: “As for the desire to taste samādhi, it is the internal Māra.

And the Gab pa says: “By the contemplation of the thought ‘I meditate’, the ālaya, the bodhi-mind, is obscured.”

Do not all these quotations have that purport?

3. Thirdly, further, as for the retaining finally, one should, without again meditating, spontaneously extend the ‘string of recollection’ and retain (realization) without, either meditating or letting the thoughts wander.

The Čog bzhag says: “He shows that the flow of the mind is luminous by the instruction stating that there is nothing at all on which to meditate and nothing with regard to which to be inattentive.”

dPon gsas Tha mi thad ge has said: “Although you scatter the pebbles of calculation this way and that, make
gsal ba’i gtin (rdin) chen dañ mi ’bral bar gzer gdab ches dañ/
bla chen gsuñ las/ klo đkroł bšig gsum gyi rjes la/ sgoms yeñs med rtog ’jin
med par rgyud la brten ches pas/
ñañ la ñañ gis dran thag ’thud de/ dus dañ rnam pa kun tu bskyañ ño/
de yañ las dañ po skor re la chañ bar byed pa’i dus su/ lus gnad lta stañs mñam
bžag ltar bça’ ste/ rig pa ma bços gnas lugs kyi steñ du ’jog/
bar du bšig ste bzañ bdo ba sgom mkhan la čer gyis ltas te/ sgom yod sgom med
du šogs kyis bšig/
tha mar bskyañ ste čhed du mi sgom/ dran pa thag pas rig pa tha mal du ma
šor bar bya ste/ sgom med yeñs med ’bral med du rgyud la bsten te bskyañ/
de yañ dañ po bšig pa thuñ la ’jog pa dañ skyoñ ba yun cha mñam cam bya/ de
nas skyoñ šes je riñ du rgyun ’thud la tha ma skyoñ šes ’ba’ žig tu gyur pa dañ/ ’Jog
bšig mi dgos te/ de cam na thun sgom zad sar skyol ba yin/
sure that you are not separated from the great depth of the luminous Substance.”

The Great Guru has said: “After relaxing, loosening, and dissolving, rest in your consciousness without meditating or letting your mind wander, without thinking discursively or grasping.”

Accordingly, the string of recollection is extended spontaneously; one retains (realization) at all times and in all ways.

Thus when one who has begun meditating performs the full succession (of equipoising, dissolving, and retaining), he (first) assumes the bodily posture and gaze as when in samādhi; he equipoises the mind naturally in its own nature.

Intermediately he dissolves (the consciousness); improvement is seen immediately in him who meditates (?) 48; that on which one meditates is dissolved unhurriedly so that it becomes non-meditated upon.

Finally he retains (realization); he does not again meditate. By means of the string of recollection one does not let the mind escape to its ordinary state. Without being separated from either absence of meditation or absence of inattentiveness, one rests in one’s consciousness and retains (realization).

Thus, first make the dissolving shorter, the period of equipoising and retaining about equal; thereafter gradually extending the duration of the ‘knowledge of retaining’, when finally there is nothing except ‘knowledge of retaining’, equipoising and dissolving are not necessary. At that time periodical meditation is brought to

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48. The phrase bzañ bdo ba sgom mkhan la čer gyis lhas te is unclear to me.
des na da lta thun sgom dus kyi mchen med kyi dnos gzi ñams len gyi sñiñ tig 'di
fid yin pas/ dus rnams (p. 98) kun gyi ñams len la gdam ñag 'di spyi'r 'drim 'ses par
bya žiñ/ bye brag tu 'bog pa'i dus su ni bçu bçö lña las sog su bsgom du gžug go/
dri ma dañ phral ba'i thabs la bslab pa'i thun mchams dam pa rin po čhe'i gsuñ
bžin/ spros pa ste dgu pa'o/
its completion49.

Therefore, as precisely this is the actual content of that which is without attributes and the very essence of spiritual exertion of the present time of meditation, one should know that this instruction in spiritual-exertion-at-all-times is effective generally (?). In particular, when imparting (this instruction), one should let him meditate for ten or fifteen days etc.

The section dealing with the method of casting off defilements, set down in accord with the words of the Precious Saint, is the ninth.

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49. i.e. one enters a state of permanent meditation, *nan sgom* in which all actions of daily life are performed while in meditation. This state is finally succeeded by one in which one's meditation becomes one with the Void (*kloṅ sgom*). Cf. the "*Gyab skyor*" p. 168 1.20—21 where they are listed:

\[ tiṅ ṅe 'jin gyi thun sgom daṅ/ \]
\[ sems dpa'iṅ ṅaṅ sgom daṅ/ \]
\[ rtogs pa'i kloṅ sgom gsum mo/ \]
TEN

bla ma dam pa rnams la phyag ’chal lo/
c) gsum pa dri ma med pa’i ye šes lam du bslaṅ pa la bži ste/
1. lus lhā sku/
2. œag zlas brjod/
3. yid ye šes/
4. sna chogs thabs kyi’ khrul ’khor ro/
1. daṅ po la goṅ gi skyoṅ šes kyi steṅ nas yar lta mar lta/ phar khrul chur khrul/
yā yo/ gča’ gču saṅ siṅ byas la bsre/ na gnod ma dal gyis laṅs te dag pa’i phyag skor la bsre/ de nas drag tu btaṅ la bsre/ de nas luṅ ma bstan ’bza’ bzo mčoṅ rgyug las sogs bya byed sna chogs la bsre/ de nas brdeg brduṅ ’khrō’chig las sogs ma dag pa la bsre/
de dag kun kyaṅ ’dres nas lus kyi bya byed spyod chul dag ma dag thams čad dge sbyor gyi ñaṅ du lam du sloṅ ba yin no/

2. gñis pa la yaṅ dge sbyor ñaṅ nas dag
TEN

_Obesiance to the holy gurus !_ 

c) Thirdly, the production of Stainless Wisdom while yet on the Path has four parts:
1. body—the body of a god;
2. speech—recitation;
3. mind—wisdom;
4. yogic postures (?) 50 connected with various means (?)

1. _Firstly_, on the basis of the above 'knowledge of retaining', he will accompany (rearing of realization) with looking upwards and downwards, moving hither and thither, being twisted, unsteady, and careless. It does no harm he arises gently and accompanies (realization) with salutations and circumambulations, which is pure. Thereafter he will accompany (realization) with rendering them energetic. Thereafter he accompanies (realization) with various actions like leaping, running, etc. , which is neutral. Thereafter he accompanies (realization) with actions like beating, furious anger etc. which is impure.

Having engaged even in all these actions (while retaining realization), all pure and impure physical acts and behaviour are indulged in on the Path (i. e. they are converted into Means when one is) in a condition of spiritual realization.

2. _Secondly_, again while in a state of spiritual

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50. 'Khrul 'khor (sk. yantra) means, acc. to SG, a 'yogic posture', of which there are 35 in the *A khrid*—system (and 45 in the *sNan rgyud*—system). They are said to be described in a work entitled "A khrid 'khrul 'khor'. In the present subtitle, 'khrul 'khor would, strictly speaking, not seem to mean 'yogic posture', but rather something like 'yogic device', 'spiritual exercise'.
pa'i sñin po skyabs sems kha thon mdo zlos/ skad dañ glu dbyaṅs ži drag či rigs su byas la bsre/ mi gnod na loṅ gtam gleṅ sлаña ku re dri smad las sogs luṅ ma bstan či rigs la bsre/ de nas ku čo chig reub rjun phra las sogs ma dag pa rnam la yaṅ čhed du bsre/

deg dag thams čad lam du sloṅ na ṅag dañ ’dres ma yin/

3. gsum pa la dge sbyor gyi ñaṅ nas bdag lus yi dam du bskyed la bsre/ gžan yaṅ bya čha dge spyod kyi tiṅ ne ’jin dañ/ sṅags phyi naṅ gi bskyed rim las sogs la bsre/ de la ’dres nas luṅ ma bstan gyi bsam mno rtog dpyod sna chogs la bsre/ de nas dug gsum dug lña las sogs (p. 99) ma dag pa kun la bsre/

deg dag thams čad ’dres na yid dañ dge sbyor ’dres pa’o/

4. bži pa la bred skrags sñaṅs pa dañ/ ’jigs sini ya na ba dan/ skyug bro že log pa/ na žiṅ cha ba dañ/ ’khro žiṅ ’chig pa dañ/ ’cher žiṅ ſo cha ba dañ/ žen čiṅ čhags pa dañ/ sduṅ čiṅ bsñal ba dañ/ bde žiṅ skyid pa dañ/ de las sogs pa’i sñaam byed/ khu ’phrig som ṅi re dogs sduṅ bsñal ’gal rkyen mi ’os mi than ba rnam s dan/ ’phral za ’čhag ’gro ’dug bya
realization, he should recite the formulas, the Refuge, the bodhisattva's vow, prayers and sutras; which is pure. He accompanies (realization) with the recital of sounds and chants, benign and fierce, of every sort. If this does no harm, he accompanies (realization) with the speaking of nonsense, loose talk, jokes, questions, and abuse etc. of every sort, which is neutral. Thereafter, he purposely utters shouts, harsh words, lies etc., which is impure.

If one indulges in all these (actions) on the Path, there is accompaniment of speech (by spiritual realization)51.

3. Thirdly, while in a state of spiritual realization, he accompanies (realization) with the turning of his own body into that of a tutelary deity. Further, he accompanies (realization) with the entering into the samādhi of Bya cha dge spyod52 and the performing of the upaṭṭikramaṇa of outer and inner mantras53. Engaged therein, he accompanies realization with various thoughts and reflections, which is neutral. Thereafter, he accompanies realization with all the impurities like the Three Poisons, the Five Poisons etc.

If all these are intermixed, mind and spiritual realization are likewise intermixed.

4. Fourthly, he indulges in feelings of fear and terror, fright and anguish, disgust and aversion, disease and pain, anger and fury, worry and shame, desire and passion, misery and suffering, joy and happiness, etc. Discursiveness, doubt, hope and fear, suffering-unsuitable and disagreeable unfavourable circumstances;

51. ’dres ma is a noun, ‘intermixing, accompanying’ (SG).
52. I am not certain whether Bya cha dge spyod is the name of a person or the technical term for a particular samādhi.
53. These are the ‘pure’ actions.
byed spyod lam rnams nas/ mtha' na 'chi ba yan chod la rig pa'i gnad ma
sor dran 'jin gyn gnen po dañ ma bral ba/ dge sbyor kyi nañ nas lam du khyer/ thad
du gchod thog tu 'gel pham rgyal sre ba ste/
lun drug las/ rtul sugs chen po spyod nus na/ bzañ nañ med par spyod pa/de ni
rjogs chen snod du bsñags 'zes dañ ma bka's pa de spyod pa'o/ 'zes sgson pas
'ses šiñ/ de dag gi lam du khyer chul kyanži dal gyi thabs la mkhas pas/ dal gys
nañ bsriñ la 'bsre žiñ so so phyen nas mchans med la nan tur 'bya/
las dañ po sgo gsum sna re nas bsre/ ji žig nas gsum ka la dus mchuñs su bsre/ thog
'gel rbad chod du bsre/
de yañ dañ por so sor (ya) gya ma bral ba/ bsre thub pa cam/ bar pa'i skabs su
'dres nas mi gnod pa cam/ tha ma'i skabs su grogs su 'char ba žig yin te/
drañ don las/ snañ ba gnod pa'i dus na phan pa'i grogs sten te žes dañ/ snañ ba
phan pa'i
all eating, walking, sitting, (in short) actions, behaviour, from the present ones right up to, finally, death—with regard to these (feelings, actions, etc.) the mind’s essence does not escape; one is not separated from the (potential) friends, viz recollection and grasping, and they are carried along on the Path(i.e. changed into Means) in a condition of spiritual realization; they are cut off just as they are; they are accepted unquestioningly defeat and victory are intermixed.

The Luṅ drug says: “He who—if he makes the Mighty Effort—acts without consideration of good or evil, he is praised as the vessel of The Great Perfection.” Further: “Not being hindered (by considerations of good and evil), that is the correct conduct.”

Accordingly, understanding (these precepts) and, as for the manner of gaining control over these (feelings etc.), being skilled in gentle means, having gently prolonged the state (of spiritual realization), intermixed (this condition and the feelings etc.), and separated (the mind’s essence from these feelings), he should exert himself with regard to that which is without attributes.

He who is a beginner intermixes body, speech, and mind one by one (with realization); after some time, he intermixes the three simultaneously; when he is fully confident he intermixes so that they are utterly cut off (??).

Thus, at first not separating, one can only intermix; intermediately, having intermixed, this is merely not harmful; finally, there is a sensation of (the feelings etc.) appearing as friends (of realization).

The Draṅ don says: “When the feelings
dus na thams cad grogs su char/ ces gsuɲ pa daɲ/
(p. 100) gzi theg chen gyi naɲ nas (thams cad) lam du khyer thub na/ lus ɲag gi
bya byed/ spyod lam dag ma dag dge mi dge bzaɲ nan 'briɲ gsum ci byas pa thams
cad dge sbyor du 'gro ste/
gsal byed las/ gzi ma'i don ɲig rtogs pa na/ bskal pa du mar sdiq spyod kyaɲ/
dge med sdiq daɲ bral ba yin/ ɲes daɲ/ theg pa chen po'i don daɲ ma 'brel na sgo
gsɯm dag pa i dka' spyad du ma spyod kyaɲ 'bras bu mi thob ste/ gzi ma'i don ɲig
ma rtogs na bskal pa du mar dge spyad kyaɲ/ dge rtog sdiq gis bɕiɲs pa yin/ ɲes daɲ/
lun drug las/ lus kyi sduŋ bsña chub rgyur 'dod pa/ de la de min chul la mar ci aɲ/
dge sdiq gnis med sdiq ɲid byaɲ chub yin/ ɲes daɲ/ gzan la 'di med snode sgro stoɲ
pa yin/ 'di la gzan med gser gyi phyis bu yin/
gsuɲs pa rnam kyaɲ don de 'dra'i dgoɲs pa mthon žiɲ/ des na la daɲ po dge sbyor
gyi 'gram ma thiɲ bar du bços daɲ/ sgre bzlog maɲs na rkaɲ pas sa ma zin par lag
pas gar bsgyur ba daɲ 'dra bas/ kho raɲ la hril gyis 'dril ba gal ɲe/ gzi thiɲ pa
are harmful, one relies on a beneficial friend. “Further: “When the feelings are beneficial, everything appears as friends.”

When in the condition of Mahāyāna, the Foundation, one can gain control over everything, the actions of body and speech, behaviour pure and impure, virtuous and non-virtuous, good, bad or neutral—whatever one has done goes towards spiritual realization.

The gSal byed says: “When one understands the one Reality of the Foundation, although he has acted sinfully for many aeons, he who is without virtue is (nevertheless) separated from sin”. Further: “If you are not united with the Substance of Mahāyana, although you perform many pure austerities of body, speech and mind, you do not obtain the Result; if you do not understand the one Reality of the Foundation, although you have acted virtuously for many aeons, you are bound by the sin of thinking discursively on virtue.”

The Luṅ drug says: “That is not in the wishing for physical suffering to become the cause of bodhi. How can you get butter from water? Virtue and sin are identical; sin itself is bodhi.” Further: “This is not in another—he is an empty sack; there is nothing else in this one—he is a golden vessel”.

As for these quotations, perceiving their meaning to be thus, until he has spread the foundation of spiritual realization, the beginner accordingly with much wavering and unsteadiness, is similar to one who, his feet not steady on the ground, performs dance movements with his arms. Accordingly, for him it is very

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54. According to ST, theg chen does not in this connection signify mahāyāna in the sense of historical movement. This also applies to the expression theg pa chen po'i don (n. 34).

55. By ‘physical suffering’ pūjā, study etc. is meant (ST).

56. The guru’s instructions (gdamṣ ḭag) is ‘lion’s milk’ (seṅ ge’i o ma) which must be kept in a ‘golden vessel’ (gser gyi snod?, i. e. entrusted only to a suitable pupil (ST).
dañ/ lam du khyer ma šes na/ čhu phran than pas bsجام pa dañ 'dra ste/ rkyen mi thub pas gđams pa 'di gco čhe ba yin pas/
spyir gyis dus rňams kun gyi řams len la/ gžikhrid kyi dus su bču 'am bčo lňa logs su 'bog go/
dri med kyi ye šes lam du slañ ba'i thun mchams/ bla ma dam pa'í gšuňs bžin bkod pa ste bču pa'ó/
important to be disciplined through discipline. If he does not know how to spread the Foundation and gain control (over all feelings etc.), he is like a rivulet run dry due to drought; as he cannot overcome accidents and circumstances, this instruction is the most important.

Accordingly, in short, as for his constant spiritual exertion, at the time of guidance concerning the Foundation, one imparts instruction privately for ten or fifteen days.

The section dealing with the production of Stainless Wisdom (while yet) on the Path, set forth in accordance with the words of the Holy Guru, is the tenth.

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Errata

Page 291 line 13 from the top should read:

the letter A ( ) and MA ( ) (respectively). The letters having dissolved into
INDEX OF LAMAS quoted or mentioned.

Gyer mi 1
 dGoṅs mjad čhen po 2
 'Gro mgon 3
 Dam pa (=dGoṅs mjad)
 'Dul ba rin po čhe 4
 Ne gu 5
 Ne rgyuṅ 6
 dPon gsas Tha mi thad ge 7
 bLa čhen 8

Che dbaṅ
 'Od zer dpag med
 Yar me ba
 Ri khrod pa (=dGoṅs mjad)
 Ri khrod pa yab sras
 Li śu 9
 Sad ne ga’u 10
 gSaṅ skor bLa čhen po (=bLa čhen ?)

On p. 76 there is a reference to the following:
 bKa’ babs su Bru žu’i goṅ ma kun
 gTer ston gŚen Gyer rMa dbYil
 Lo paṅ gŚen brgyad
 mKhas pa mi bži
 gDuṅ brgyud bṣu gsum
 bLa ma čhe drug

(Original text)

p. 67
p. 80, 86
p. 75, 104
p. 108
p. 75—76
p. 87, 94
p. 96
p. 97
p. 67, 88, 91,
95, 96, 97, 104, 113
p. 76
p. 85, 88
p. 113
p. 88, 108, 109
p. 95
p. 94
p. 94
p. 72

1 Gyer mi, i. e. Gyer mi Ňi ma 'od zer is mentioned in the bstan rcis of Ňi ma bstan 'jin (NT), §91:

“In the year called Rab rgyal, i. e. the Earth—Rat—Year, Gyer mi Ňi 'od and the incarnation rMa ston Brid 'jin found the Treasure of Drans ra rkyuṅ rjon (1108).”
2 The spelling dGoṅs mjad occurs twice in the text instead of the normal spelling omjod A short biography of dGoṅs mjad ri khrud pa is found on p. 8-14 of text A. translated in Part I. He lived from 1038 to 1096. (Cf. NT§§76, 89).

3 'Gro mgon probably refers to 'Gro mgon bDud rci alias A ža bDud rci rgyal mchan whose biography is given on p. 28—30 of text A. He lived in the 12th century.

4 'Dul ba rin po che alias Bru ža 'Dul ba g-yuṅ druṅ (or 'Dul ba rgyal mchan) preceeded rGyal ba g-yuṅ druṅ (1242—1290) in the spiritual lineage of A khrud, and must consequently have lived in the first half of the 13th century. His biography is given on p. 35—39 of text A.

5 Ne gu: identical with sPe Ne gu, chapter 21 of rGyal rabs bon gyi 'byuṅ gnas ?

6 i. e. Me ņag Ne rgyuṅ mKhar bu, one of the Eight Great Translators (the full list is given on p. 1 (marked p. 127) of the Introduction to mJod phug, publ. by Tenzin Namdak, Delhi, 1966).

7 In the work quoted in n. 6 ("mJod phug"), Tha mir thad ge precedes The Eight Great Translators in the spiritual lineage of the doctrines of "mJod phug". On p. 2, line 18 of part II of the same volume his name is given as Da mi thad ge.

8 bLa ḍchen: identical with Dran pa nam mkha', who lived in the 8th century. He is mentioned as a disciple of Padmasambhava in rGyal po'i bka'i thaṅ yig, chpt. 10. fol. 30 a, 5 et seq., translated by H. Hoffmann in "The Religions of Tibet", London, 1961."

9 Li ṣu, i. e. sNa ḍchen Li ṣu stag riṅ, seems to be an important figure in the history of the Bonpos. According to NT §30 he was born in 1691 B.C.i. e. he comes in the same class of semi-legendary lamas as Dran pa nam mkha', Che dbaṅ rig 'jin and Padma mthoṅ grol for whom similar dates of birth are given but who all seem to have been active around the 8th century A.D.

NT§48: "In the Earth—Monkey Year, lord sNa ḍchen Li ṣu went to Tibet from rTags gzigs, i.e. Inner žaṅ žuṅ, by means of his skill in magic, bringing 10 000 Bon texts (552 B. C.)" NT § 54: "In the Earth—Ox Year. . . . a demon having entered the heart of the king. . . . the sun of the Doctrine was made to set. . . . having hid the Five Secret Treasures and the 1700 subsidiary Treasures. . . . Li ṣu. . . . went to the Heavenly Sphere (749 A. D.)"

A short biography of Žaṅ žuṅ Sad ne ga'u is found in "Bonpo Nişpanna Yoga", fol. 16.5—17.1.
INDEX OF TEXTS
quoted or mentioned.

Kun bzaṅ žal gdams p. 86
kLu ’bum p. 72
bKa’ luṅ p. 114
Gab pa p. 80, 90, 95
’Grel ba p. 90
rGyud p. 96
Čog bžag p. 97
sNan rgyud p. 93
Draṅ don p. 91 99
mDo p. 86 107
lDe mig p. 91
’Bum p. 86 88 94
rCa rgyud p. 86
mJod p. 106
rJogs čhen p. 112
rJogs čhen sNan rgyud p. 113
Žal čhems p. 86
Ye phyi mo’i bon skor p. 105
Luṅ drug p. 90, 94, 99, 100, 107, 109, 111, 113
gSen rab ‘da’ dga’ čhi drod p. 95
Sems luṅ p. 69,70
gSal byed p. 100
gSuṅ rab p. 104, 107

The following texts are quoted on p. 115—16, but the passage in which they are mentioned is only to be found in the A khrīd—text from sTod Tre pa dgon, being absent from the two other texts at the disposal of the editors:

Khod spuṅs kyi sGrub skor ’khrul pa read gčod p. 116
mDo sgyu ma gtan ’bebs p. 116
’Bum p. 116
gSas mkhar tho tho rjogs dgu rim p. 116
gSas mkhar ye rjogs mčhog go rgyud p. 115
Yoṅs rjogs p. 115
INDEX OF TECHNICAL TERMS.

Page numbers refer to the translation.

The references are not exhaustive.

dge sbyor
'spiritual realization'
seems to have a rather general application; it can refer to (limited) realization on any given stage in the process of liberation p. 37 et seq; p. 311, 313, 315, 317.

'čhar chul
'mode of arising (of mental sensation)'
is cut off through the observance of correct gaze and posture, 'stability' having been obtained, p. 283; the 'confrontation' (ño sprod pa) is precisely with the 'čhar chul, i. e. with the psychic experiences during meditation.

rtags, zin rtags
'sign of spiritual progress' should result from meditation p. 257, eight internal signs p. 259, various eternal signs p. 261.

thun
'meditation' (?), regarded as a process taking place during a certain length of time thun skor 'a session of meditation' (regarded as a completed process) p. 257, 273, 275.
thun bar 'interval between sessions of meditation' p. 275 thun chad 'length of a session of meditation' p. 257, 275 thun sgom 'periodical meditation' p. 307 (contrasted to žnoṅ sgom and kloṅ sgom)

dran thag
lit. 'string of recollection' ('stream of consciousness') is cut off once the mind is poised p. 303, the dran thag which subsequently arises and which would seem to be of a different order ('neither meditation nor non-meditation') is extended uninterruptedly p. 305.

dri ma med pa'i ye šes
'Stainless Wisdom'
the final stage, succeeds the 'casting off of defilements created by the intellect' p. 311 ff.
rnam par mi rtog pa'i tib ñe 'jin

'samādhi' void of discursiveness
produced spontaneously when the fivefold posture is assumed without conscious effort p. 269.

'bog 'don
'procuring of benefit'
probably a general term signifying the obtaining of the benefit, i.e. the further spiritual progress, connected with the attainment of a given spiritual condition; preceded by the acquiring of 'stability' p. 280 et seq.

dmigs rten
'visualization-support'
defined as thig le, lha sku, Ag-yuñ druñ; serves as support for meditation (bsgom) p. 257.

rcal
'reflective-power'
identified with 'consciousness' (ñes pa) dependent on 'mind' (rig pa), brought to rest p. 303; is the third of the triad ma 'the Mother', (the ālaya, the Un conditioned), bu the Son' (the mind, rig pa), and rcal.

'tranquility'

ži gnas
three stages are enumerated:
a. bloś byas kyi ži gnas
b. ra ñ bžin gyi ži gnas
c. thar thug gi ži gnas p. 277
is united with 'supreme insight' ('hag mthoñl) p. 287.

rañ 'byuñ gi ye ñes 'Spontaneous Wisdom'
the first stage towards the confrontation with the Void, the psyche (sems) having been seen to. be identical with the Void p. 289.

rig pa
'mind' (sk. citta)
is dependent on the 'gaze' p. 255, is made 'one-pointed' p. 257, is concentrated on a sound (HUM etc.) p. 259, internal and external signs of its having been brought under control p. 259, its being grasped causes the 'mild wind' to enter the avadhūti p. 261, is equipoised on the Void p. 171, having been equipoised on the Void, it becomes 'without support' p. 271, regarded explicitly as psychic fluid p. 289 ff, characterized as the 'Son' and thus second in the triad ma, bu, rcal p. 303.
ses pa

'consciousness'

assumes its 'natural state' as a result of correct posture and gaze (conscious effort) p. 255, id. (no conscious effort) p. 269, becomes 'luminous and unblinking' p. 283, 'courage' arises therein as a result of the mind's reaching 'stability' p. 283, its 'pure and impure aspects, dañs sñigs) are separated p. I01; identified with 'reflective-power' (rcal) p. 303.

sems

'psyche' in a more general sense than rig pa or ses pa cf. the expression sems phyogs kyi bstan pa = rjogs chen

identified with the Void/ the sky p. 285.
Appendix 1.

Table of Contents of the

"sNyăn brgyud kyi sñon ’gro’i rim pa rnams”.

KA: sNyăn brgyud kyi sñon ’gro’i rim pa rnams (10 fol.)
1. rgyud yoňs su dag čiň sbyoň par byed pa sñon ’gro’i rim pa
A. bye brag sọ sor ſams su blaňs pa 2b—9b
   a) spyir gčer pa’i sñon ’gro’ gsum gyi rgyud ’dul ba 2b—5b
      I. rgyud byin gyis rlabs pa dbaň gi khríd 2b—3a
      2. rgyud yoňs su d’ul ba mi rtag pa’i khríd 3a—4b
      3. rgyud chaňs par byed pa sdig bšags kyi khríd 4b—5b
   b) kun daň mthun pa’i sñon ’gro’ gsum gyi rgyud sbyaň ba 5b—7a
      1. sñiň rje chad med kyi gţi buň su sems bskyped pa 5b—6a
      2. dad mos gus pas gţi buň ste skyabs su ’gro ba 6a
      3. raň sñaň dag pas gţi buň ste maňdál ’bul ba 6a—7a
   c) khyad par ’phags pa’i sñon ’gro’ gsum 1 gyi rgyud dag par bya ba 7a—9b
      1. bag sgrıb sbyoň pa bzlás luň gi rim pa 7a—8a
      2. bsod nams gsog pa sgyu lus chogs ’bul gyi rim pa 8a—9a
      3. byin rlabs ’jug pa mos gus gsol ’debs kyi rim pa 9a—9b
B. thun moň spyi dril du ſams su blaň pa 9b—10a
C. ſams su blaňs pa’i drod rtags 10a—10b
   1. gsum is ommitted on tol,
KHA: zab mo gnad kyi dam pa dňos gţi (19 fol.)
   II. rgyud smin čiň grol bar byed pa dňos gţi’i rim pa 1
A. sems ma zin pa zin par byed pa 1b—3a
   a) lus kyi gnad 1b—2a
   b) lta staňs gi gnad 2a
   c) bslob bya’i gnad 2a—3a
B. dran pa mi gnas pa gnas par bya ba 2 3a—5b
   (ſams su blaňs chul f. 3b)
   a) ji ltar sgom pa 3b—5a
      1. lus kyi bya ba sdams nas byar med du glod pa 3b—4a
      2. ſag gi brjod pa sdams nas brjod med du glod pa 4a—4b
      3. sems kyi dran bsam sdams nas bsam ’das su glod pa 4b—5a
   b) de’i bslab bya 5a
   c) rgyud la ’čhar chul 5a—5b

1. KA f. 2b has bya ba instead of rim pa
2. F. 1b has byed pa instead of bya ba
C. raṅ rig mi gsal ba gsal bar bya ba

a) spyir ņams su blaṅs pa
   1. gnad lhā'i sgo nas bčun pa
   2. thabs lam rkyen gyi rcol ba
   3. rgyud la rten pa'i 'čhar chul
b) bye brag tu ņams su blaṅs pa
   1. snaṅ gsal nam mkha'i tiṅ ne 'jin la sbyaṅs pa
      a) gnas gaṅ du ņams su blaṅ pa
      b) dus nam gyi che ņams su blaṅs pa
      c) chul ji ltar ņams su blaṅs pa
      d) ņams snaṅ 'od gsal gyi 'čhar chul

2. raṅ gsal sgron me'i tiṅ ne 'jin la sbyaṅ pa
   a) gnas gaṅ du ņams su blaṅs pa
   b) dus nam gyi che ņams su blaṅs pa
   c) chul ji ltar ņams su blaṅs pa
      1. lus gnad la 'od gsal glo bur du bskyed pa'i lus gnad lhā
         a) seṅ ge 'gyiṅ stabs
         b) głaṅ čhen rkyāṅ thabs
         c) dge sbyor čog bu
         d) ņaṅ mo'i zur 'groṅ
         e) šel gyi rna pho brag la 'jeg pa'i chul
      2. lta staṅs
      3. gčun pa sems kyi gnad
      4. ņams su blaṅ pa'i you tan 'čhar chul

   c) khyad par gnad kyi gdam pa bos' don
      1. thabs lam gnad kyi bos' don pa
      2. rluṅ sems kyi sbyor bas bos' don pa
        a) rca rluṅ thig le'i gnas chul
        b) de la sbyoṅ dgos pa'i rgyu mchan
        c) ji ltar sbyoṅ pa'i chul

5b—19b
5b—8a
5b—7a
7a—7b
7b—8a
8a—13b
8a—10b
8b
8b—9a
9a—10a
10a—10b
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12b—13a
13a—13b
13b—19b
13b—14a
14a—19b
14a—15a
15a
15a—17b

3) F. 5b has: mi gsal ba gsal bar byed pa'i gdam pa.
4) F. lob has: . . . tiṅ ne 'jin ņams su blaṅs pa.
5) F. 13 a erroneously has gsum pa instead of bzi pa
1. 'jam rluṅ la sbyañ pa
   a) lus gnad
   b) yid gnad
   c) rluṅ gnad
2. rcub rluṅ la gčun pa
   a) ji ltar bsgoms pa
   b) ŋams myon 'čhar chul
3. rañ rluṅ la brten par bya
4. mchan snañ gyi gdams pas 'bogs 'don
   a) 'od gsal gnid dañ bsre ba
   b) de'i skyon yon 'čhar chul
   c) gnad bzuñ ar la gtad pa
GA: gジー rañ ŋo sprad pa gcher mthoṅ lta ba'i khrid (13 fol.)
III. rgyud rtogs čiṅ mnoṅ du gyur bar byed pa rjes 'jug gi yan lag
A. gジー rañ ŋo sprad gcher mthoṅ lta ba'i khrid
   a) gジー'i rañ bzin ŋo bo la brten nas ŋo sprad pa
      1. ma'i ŋo sprod
      2. bu'i ŋo sprod
      3. rcal gyi ŋo sprod
      4. ma bu rcal gsum dbyer med zuñ 'brel du ŋo sprad pa
         a) gnas lugs
         b) de la ŋo sprad pa
   b) gジー'i byed las khyad par gyi ŋo sprod
      1. bsam dran nam mkha'i sprin ltar ŋo sprad pa
         a) gnas lugs bstan pa
         b) de la ŋo sprad pa
      2. rtog chogs bar snañ gyi ser bu ltar ŋo sprad pa
      3. ŋon moṅs mcho dañ rba rlbs ltar ŋo sprad pa
      4. chogs drug mkha' yańs 'ja' chon ltar ŋo sprad pa
   c) de dag gi grol 'khrul rgyas par bṣad pa
      1. ma rtog 'khrul chul
         a) lhan skyes
         b) kun brtags kyi ma rig pa
      2. rtogs te grol chul
         a) či ltar grol chul
         b) grol chul rgyas par bṣad pa

6. Although this heading is enumerated with 1. and 2. on f. 15 a, there is no subsequent repetition of the heading to distinguish the subjectmatter.
7. F. 1b has: byed las khyad par la brten nas ŋo sprad pa
8. The heading is taken from f. 8 a; f. 9 a has: gnis pa (erroneously for gsum pa) ŋon moṅs pa rañ grol du ŋo sprad pa.
ÑA: lam ñams su len pa 'od gsal bsgom pa'i khrid (12 fol.)

B. lam ñams su blaṅs pa 'od gsal bsgom pa'i khrid
   a) bsgom chul lam gyi rīm pa skyaṅ thabs
   b) bsgom byed blo'i dri ma gsal lugs
   c) bsgoms pas ñams daṅ 'od gsal 'čhar chul
      1. šar ba'i snaṅ ba 'byuṅ chul
         a) phyī snaṅ ba mthoṅ chul
         b) naṅ gi ñams myoṅ skye chul
      2. bsgom pa'i snaṅ ba 'phel chul
         a) snaṅ ba 'phel ba'i chul
            1. 9
            2. "
         b) snaṅ ba mčhed pa'i chul
            1. 9
            2. "
         c) snaṅ ba 10 rgyas pa'i chul
            1. 1
            2. "
         d) snaṅ ba 10 rjogs pa'i chul11)
            1. 1
            2. "
         e) snaṅ ba mthar thug pa'i chul 11
            1. 1
            2. "

3. de dag lam gyi rīm pa daṅ sbyar ba

ČA: rkyen lam du sloṅ real sbyoṅ spyod pa'i khrid (16 fol.)
C. rkyen lam du sloṅ ba real sbyaṅ spyod pa'i khrid
   a) che 'dir real sbyaṅ pa
      1. sgo gsum lam du khyer ba
      2. chogs drug lam du khyer ba
      3. rtoṅ chogs lam du khyer ba

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9 No heading given.
10 F. 4b omits snaṅ ba
11 F. 7 a and 8 b insert 'čhar before chul.
4. sna chogs lam du khyer ba 12
   a)
   b)
   c)
   b) 'chi khar real sbyaṅ ba
      1. 'byuṅ ba 'jig daṅ bstun la ñams su blaṅ pa
      2. bsdus pa daṅ bstun la ñams su blaṅs pa
      3. khyad par gnad kyi gdam pa gdab pa
   c) bar dor real sbyaṅ pa
      1. gnas pa gzi'i bar do
      2. bon ŋid 'od gsal gyi bar do
         a) ņos bzuṅ pa
         b) bar do bčad pa
      3. stoṅ pa srid pa'i bar do
         a) 'čhar chul
         b) bčad chul
         c) grol chul
         d) 'ga' žig 'khrul chul

ČHA: bras bu raṅ sa bzuṅ ba sku gsum dmār thag bčad pa'i khrid (10 fol.)
D. bras bu raṅ sa bzuṅ ba sku gsum dmār thag bčad pa'i khrid 1b—10a
   a) dpe don 'brel ba'i ņo sproḍ
   b) raṅ snaṅ rcal gyi ņo sproḍ
      1. 'od raṅ 'od 'ja' chon ltar ņo sproḍ pa
      2. zer raṅ zer gzugs rhan ltar ņo sproḍ pa
      3. sgra raṅ sgra brag cha lrtar ņo sproḍ pa
         a) phyi stoṅ sgra raṅ log la ņo sproḍ pa
         b) naṅ brda thabs gžan rkyen la ņo sproḍ pa
         c) gsaṅ ba raṅ rīg raṅ sgra la ņo sproḍ pa
   c) 'bras bu sku gsum gyi ņo sproḍ
      1. saṅs rgyas raṅ čhas su ņo sproḍ pa

12 The text distinguishes three subdivisions under this heading, but on f. 5a only two are enumerated; however, it is clear that one has been omitted. (bži pa sna chogs lam du khyer ba la/ gsaṅ ba rtul šugs kyi spyod pa daṅ/ phyogs med rnam par rgyal ba'i spyod pa daṅ gsum las/ daṅ po ni... ... )
2. lha sku ye šes kyi 'čhar chul 13
   a) sku'i ċhar chul
   1. 'čhar gži
   2. 'čhar chul
   b) ye šes kyi mkhyen chul
   c) 'phrin las yi mjad chul
   1. dños
   2. mjad chul
3. btan bžag rjes gnañ bka' rgya'i rim pa 14
   a) rjes su gnañ ba
   b) bka' rgya gdab pa

COLOPHON

*     *     *     *

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13 F. 5b erroneously has gsum pa for gñis pa
14 F. 4a has: gtan bžag zur gyi bstan pa
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