BONPO STUDIES

THE A KHRID SYSTEM OF MEDITATION

PART II

THE ESSENTIAL TEACHINGS OF THE A KHRID SYSTEM.

By
Per Kvaerne
University of Bergen
(Norway)
Table of content of the original text.

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

I. SŃON ’GRO

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

II. DŃOS GŽI

(smin pa grol bar byed pa dńos gźi’i gdams pa)
(5.) A. mchan bčas la sems bzuô
   a) lus gnad
   b) lta staňs
   c) dam chig
(6.) B. mchan med (mńam par bţag pa)
   a) mńam bţag gnas čha ru ņams su blań pa
      1. bča’ ba lus kyi gnad
      2. lta staňs dbań po’i gnad
      3. bţag pa sems kyi gnad
      4. sruň ba dam chig gi gnad
(7.)  b) mńam bţag bog ’don du ņams su blaňs pa
       1. lta staňs 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) raň ’byuň gi ye šes ņos bzuň
      1. sgom chul gyi gdams pa dńos
      2. de la ņo sprad pa
(9.)  b) blos byas kyi dri ma daň bral
       1. ’jogs
       2. bśig
       3. skyoń

p. 65–79
p. 65–67
p. 67–71
p. 67–69
p. 69–70
p. 70–71
p. 71–75
p. 75–78
p. 79–100
p. 79–84
p. 79
p. 79–80
p. 80–84
p. 84–91
p. 84–88
p. 84–85
p. 85
p. 85–87
p. 87–88
p. 87–88
p. 88–91
p. 88–89
p. 89–90
p. 90–91
p. 91–100
p. 91–95
p. 91–93
p. 93–95
p. 95–98
p. 95–96
p. 96–97
p. 97–98
III. MTHAR PHYIN PA

(grol ba mthar phyin par byed pa’i khrig)

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

(12.) B. ņiň mo snaň ba la rcal sbyaňs pa

(13.) C. naň nub rtog pa lam du bslaň ba

(14.) D. rgyun du raň ņo sprad pa
   a) snaň ba sms su ņo sprad pa
   b) sms mtha’ bral du ņo sprad pa
   c) mtha’ bral sku gsum du ņo 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’ (dmigs 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 bžag) 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 ‘tranquillities’ (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 sprod pa) 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 (dañs sñigs) 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 (skyon).

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 (ñañ sgom), although outwardly the adept may lead an active, perhaps even worldly life.

The arising of Stainless Wisdom (dri ma med pa'i ye ṣes) 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) gnis 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 sogś 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 bča’ 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-nihsaranaṇa animittam—mchan ma las ‘byin pa ni mchan ma med pa’o /

2. To find a satisfactory translation of mtham pa-bţag pa is not easy. Having chosen ‘equipoise’, 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. lTa staṅs—dṛṣṭi ‘gaze’; dealt with in detail and thus translated by D. Snellgrove “Hevajratantra” vol. I, p. 84,85. Note, however that in our text lta staṅs 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 mtshes chen kyis srin mjun mnan te/ mňam žag tu bča’/
sgal chigs ma bčus ma rten pa/ ya yo gan bub du ma soṅ par byas la/ draṅ por siṅ ges sraṅ ste/ dpuṅ 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 ḍrig ge gzir/
’di’i dus su lus khrims kyis bsgrims la čhung gys 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 bzung ste/
lus gnad de’i yon tan gys ’du ba čha sňoms/ šes pa raṅ sa zin/ rus chig khrom bu sdebs/ rca rluṅ thig le thams čad gnad du ’čhung pa’i yon tan yod do/

b) gņis pa lta staṅs la/
rig pa mig daṅ bstun te/ de yaṅ dgoṅs (p. 80) mjag chen pos/ ha čaṅ sgrad na yul ’jin du ’gro/ bcums na byiṅ ’thibs su ’gro gsuṅs pas/
had de hrig 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 equipoised;
as for the spine, without twisting it or leaning against anything, not letting it become crooked or letting it lean forwards 6, 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 unblinking 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 7: the body must not lean backwards or forwards, be twisted or unsteady; the eyes must neither wink not 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 8; 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 dGoñs mjad 9 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

---

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 ni gøn ltar cha lugs lha ldan du bcha’la khrims kyis bsgrim ste/ gnad du ’gro bar bya/ Cf. also the expressions gnad du zin (p. 81), gnad du ’chun (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 dGoñs mjod as it recurs on p.86. Likewise the foreword to the “Thun-tsham” gives the transcription ‘Dgongs-mdzad.’
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 gčun la bug pa 'bug pa ltar thur re breñ ñe ba la/ mduñ šiñ ltar drañ señ ñe ba/ gžu rgyud ltar phra thañ ñe 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 mig 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 sogz bun thañ 'gyur gyi je riñ je riñ la bšriñs te/ rtags ma byuñ bar du gčun la bsgom du bžug/
gryun du bsgom pas dmigs rten ni/ thig le lha sku a g-yuñ druñ las sogz gañ bde la gtd du 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

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 stoṇ pa'i brda". This statement is perhaps confirmed by the personal name sToṇ 'byams dGra bla skyabs. 'Byams pa, 'mental vacancy', is a state which, like ldeṅs pa (cf. infra), should be avoided, cf. "Gyab skyor" p. 160,1.2: "tha mar skyoṇ mašes na gžug tu 'byams pa bya ba'oṇ...
"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 hūm a a dkar sale 'od a yaṅ om 'du (ST).
13. bsgom pas is corrected to bsgom pa'i.
pa yan 'byun la/ ci rigs kyis zag gnis gsum chun chad la zin pa shas che ste/
gab pa las/ zag gsum gro dan bzi dgo ns pa'i lun gnad gsu ns pa' 'aabh don de'o/
sna thun phyi thun kun la yan (p. 81) yan khrid chin lta ba dan 'chos sa gnad che/
de ltar byas kyan zin dka' na/ sa mtho phyogs su zla gam gral bya/ ma nh na gral
mdun gryab rim pa ma nh du 'char bcugs te/ lus gnad sgar bzin la mig bar sna nh la gzir/
rig pa sgra la ma ye nh par gtad du bcug go/ hum hri 'am/ huu hump 'nam/ hi hi nh las
sogs ma nih gi sgra skad gan ru nh la/ brgya yan chad ston phyin chad ci rigs su 'dren
du bcug pas zin rtags mi 'byun mi stid chin/ gzan yan sgra khrid 'di gred po'i rigs lo nh
ba dan/ rgan rgon dan kun gzi 'jam pa'i rigs rnam la mchog tu bsngs par sna nh no/
zin rtags ma nh yan bsdus na na nh dan phyi'i zin rtags gnis su 'dus/ na nh du rig pa
gnad du zin pa'i rtags brgyad 'byun ste/
rus sbal 'khar gzo nh du bcugs pa lta bu 'khub'mi nus pa dan/
bye'u phrug la ser bu phog pa lta 'dar chu nh
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,

---

15. Cf. *dred mo* ‘one who has gone astray from religious life’ (Das, p. 657); *gred* is presumably a mere mis-spelling.
si li ba la rig pa thīṅ ņe ba daṅ/
rgun 'brum bdal pa lta bu lus sens gūṅs ka mer re śtem me ba la gnas pa daṅ/
me lcags brdabs pa lta bu res zin res mi zin pa thun re la yaṅ bsnol mar khrig
khrig 'oṅ ba daṅ/
lcags sboot nas čhu draṅs pa lta bu rig pa 'phra la draṅ ba thur re breṅ ņe ba la
rce gčiṅ tu gnas pa daṅ/
buṅ ba rci la čhags pa lta bu rjas la 'bral mi phod pa/ btaṅ gis mi thoṅ ba gzer
btaṅ pa ltar 'byar ba daṅ/
rgya mcho la ḋa phyo ba ltar gaṅ la yaṅ thogs pa med par phyam phyam 'gro
ba bžin du rce gčiṅ las mi 'da 'ba daṅ/
rci šiṅ la rluṅ phyo ba ltar rig pa srob phyam phyam snaṅ yul la žen čhags
(p.82) med pa 'byuṅ ste/
de yaṅ rtags rnam la la la chaṅ par 'byuṅ ba yaṅ yod/ re re gūṅs gūṅs las mi 'byuṅ
ba yaṅ yod/
de'i dus su phyi rtags su rab la lus g-yo 'gul med pa 'byuṅ/ či rigs la ḋu rgod
'khrab rgyug sūṅ shugs 'oṅ ba daṅ/ bžin log gis 'gyur ba daṅ/ kha mig mi sum padaṅ/
lus sbrid pa/ rṇul ba 'dar ba 'gyel ba 'byuṅ ste/ rig pa zin pas 'jam rluṅ a ba 'du tir chud
pa'i rtags yin gśuṅs/
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.

---

16. The translation is tentative.
gžan yaṅ 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/

deaṅ sdod pa’i dus su thun gyi mgo bzaṅ la žabs ŋan na/ sňar btab nas gred pa’i rtags yin pas gdab pa dka’ bas/ mchen bčas la nan tan byed du gţug/

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 gţug/

mchen bčas la khrid dus ŋan kyaṅ mchen med bzaṅ na dbaṅ po yaṅ 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 naṅ sña nub phyi’i dus su thams čad byed mkhan/ ŋes pa’i rca ba/ gyod kyi gţi 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.

---

17. I follow the explanation of SG.
naissance de la lune au temps du bœuf / byun sa 'gro sa gnas sa ñes · buñ gzugs dbyib legs par read gchod du bœuf 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.

* * *

[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 gtam rgyud rgyal bu stoṅ thun* (p. 199—201).]
SIX

bla ma dam pa rnams la phyag 'chal lo/
(B) gñis pa mchan med la gñis te/
a) mñam bžag gnas čha ru ŋams su blaṅ pa daṅ/
b) bog 'don du ŋams su blaṅ pa'o/

a) daṅpo 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 čha lugs lāa ldan goṅ du bstan pa ltar bya ste/ čhed du lus mi sgrim/ mi gčun mi glod par/ raṅ sa raṅ thog tu cam gyis bžag ste/ mdor na lus la rtog dpyod sñam byed re dogs 'jìn pa skad cam yaṅ med par/ ro ltar līṅs se khrigs se ye re ba la 'jong pa yin/
de ltar bžag pas 'du ba čha sñoms/ rca rluṅ
Obeisance to the holy gurus!

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

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. equilibrating— 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 equilibrated entirely in its own natural position. In short, without being seized by any consideration, thought, hope, or fear\(^\text{18}\) concerning the body even for a moment, one equilibrates it, abandoned, stupefied, and relaxed like a corpse.

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

---

\(^{18}\) Acc. to SG re dogs 'jina pa simply means 'hope or fear', but 'jina pa might be construed with rtog dpyod and sĨam byed as well.
thig le thams čad raň sa 'jìn/ šes pa rnal du phebs te/ rnam par mi rtog pa'i tiň 'jìn raň šugs kyis bskyed pa yin no/

mdor na che rabs nas da lta'i bar lus kyi byed spyod lam/ 'gro 'dug dag ma dag či spyod pa thams čad (p. 85) rcol bchas sdug bsňal 'ba' žig tu soň bas/ rca skrogs/ rluň bskyod/ 'du ba 'khrugs/ rig pa g-yeňs nas mi rtog pa'i tiň 'jìn skye ba la' geģs byas pa'i phyir/ da ni dmus šes/ 'jigs šes/ skrag šes par bya'o/

2. gňis pa lta staňs la/

khrō bo drag po gyen la lta ba/ ži ba byaň sems thur la lta ba/ g-yaš thabs g-yon šes rab kyi lta staňs maň du gsuňs kyan/ da res saňs rgyas daň sems dpas' čhen po rnamš kyis tiň 'jìn zab mo la sňoms par 'jogs dus kyi lta staňs yin pas/ thad so'i bar saň ston pa la rig pa mig daň bstun/ mig 'bras daň rji ma mi sgul 'byed 'jum mi byed par had de thad draň la lta ste/

'od zer dpag med kyi žal nas/ khyad par lta staňs gnad šes na/ yaň dag don rig 'khor ba'i sa las 'phags/ des na sems dpas' lta staňs bya/

žes gsuňs 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 *samsāra*. 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.

---

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 sems kyi gnad la/
che rabs nas da lta'i bar/ bsam mno/ rtog dpyod bzañ ñan kyi dran pa či bsam la/
thams čad rcol 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 sñon mi bsu/ da ltar kyi rig pa so ma la dañs
siñ ńe bžag ste/
don la kun gži ma g-yos pa’i kloñ du rig pa ma bčos par ’jog ste/ de la ’dod ’dod
re re dgos dgos dañ/ duñs duñs dañ bsam bsam dañ/ spyod spyod kyi bsam dran gčig
kyan med par skye med kyi steñ (p. 86) du khro chogs kyi sgyur/ mñam ñid kyi ñañ
du lhan gyis bžag ste sgo lña rañ yan/ rig pa brten med/ ’jin pa rañ grol/ ’gyu ba rañ
sañ/ ma bčos rañ lugs la ’ jog ste/
dgoñs mjad čhen po’i žal nas/ mchan med kyi steña du mñam par bžag/ ’bol le bžag/
lahod de bžag/ šigs se bžag čes dañ/
’bum las kyuñ ma bčos pa’i thig le gčig la bžag par bya’o/ bžag nas kyuñ 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 ñañ la žog
čes 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 ṛālaya; 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 bzāṅ žal gdam* says: “Equipoise the mind ever freshly. Do away with hope and fear. Loosen all

---

20. The translation is tentative as the text is evidently corrupt.
chod/ rcol ba khrol/ gčig tu sdus/ dbyiṅs su dril/ naṅ la žog čes daṅ/
žal čhem las der gsal gyi dgoṅs pa la der 'jin gyi šes pa med par žog čes daṅ/
mdo las mi yeṅs don la mi rtog na/ sgom pa gži gnas de ņid yin/
mi rtog yoṅs khyab gsal dvaṅs na/ sgom pa'i dņos po de ņid yin/
mi čhags rtul šugs mkhar ldan na/ bsgom pa'i 'bras bu de ņid yin/ žes sogs/
gžan yaṅ ņes šes skye ba'i luṅ či rigs su draṅs te bšad la/ don du rig pa čl la yaṅ
mi brten par rten med čer re bžag/ gzuṅ 'jin kyis ma g-yogs par gčer bur rjen ne bžag/
rnam rtog gis ma bslad pa'i rkyaṅ par lhaṅ ņe bžag/ bdag gis ma bčiṅs pa raṅ lugs su
lhod de bžag/ sṅam byed kyis ma rtog par rnal mar lhaṅ ņe bžag/ rab rib kyis ma
sgribs par 'od gsal du lam me bžag/
grāṅs daṅ thun daṅ bčad de (p. 87) sgom du gžug go/
4. bži pa la thun chad čhe na byiṅ rgod ldiṅ 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 shingly 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’.”
daň po sale 'od brgya re cam la thun skor re bya žiň/ phyi thun žag re la thun
bun thaň gis bsrịň ste riň la btaň/ ji žig nas žag re la thun skor gsum bžis skyol
ba 'byuň gsuňs te/ ŋaň la ŋaň gis sgoms pa gal ĝhe’o/
ne gu'i žal nas ŋan gyes mi bya bzaň gyes bya žes pas 'phro bzaň dus su bcbd la ŋal
gso/daň po thun bar yaňs pa cam bya/ de nas thun sriaňs las thun bar je thun du sdud/
thun bar dus su yaň mos gus sňiň rje mi rtag pa bsgom pa rnams gnad du bsnun/
rtogs pa sri'u gso ba 'dra bas/ ŋams grib sdig nal las sogs la 'jems/
spyod lam mgo čhag gi nad pa daň 'dra bas/ mčhoň rgyug khur 'gres ŋal dub
las sogs drag šul gyi las mi bya/
smra brjod lkgus pa daň 'dra bas/ku čo loň gtam bzlas brjod gleň laňs gčig chig
cam yaň mi brjod čiň/ smra bcbd/
bsam dran ro daň 'dra bas/mi gno mi bsam mi rtog mi dpyad/
'gal rkyen spaň žiň 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 obscuration, 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
me dañ ṅi ma la mi bsdad/ rluñ dañ ser bu la mi phyar/ chañ 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 ṅal gso/ zas gos cha mñañ/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 gco čhe bas/ skad gɕig kyañ
g–yel ma gʒug pa gal čhe / žugs na rañ gi mñañ 'chañ ba spu zeñ ne ba skyi ša bun
ne bsgrañ ste/
фи ma'i guñ dañ (p. 88) nam gyi guñ/byiñ 'thibs dus su bsgom rgyu min/srod dañ
tho rañs sña dro dañ / phyi dro'i dus su ſams su blañ/ rlan čan yul du dbañ po
gsheŋ/ žes bla čhen dañ/
las dañ po pa'i ſams len la drod thebs brgya dañ/ ſu thebs brgya 'byuñ žes ri
khrod pa'i gsuñs so/
de ltaṛ sgor pas/ dañ por blos byas kyi ži gnas skye/ bar du rañ bžin kyi ži gnas
'čar/ tha ma mṭhr thug ži gnas la bṛtan pa thob pa 'byuñ/ des nas gdam pa 'dī 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 im-
provement, 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 repro-
aches 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

---

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

23. Drog is clearly a misspelling for brod 'joy'.
brtan pa thob par bya/
    khyad par du dge sbyor 'bogs pa'i dus su/ bêvo lña ñi šu/ zla ba las sog su sbyaṅ du gzung go/
    mchen med la mñaṃ par bzhag pas thun mchams/ bka' drin čan 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.

* * *
b) ལས་པ་མོང་བཐང་བོད་དོན་དུ་བཟོམ་ནས་པ་ལ་རྒྱུད་འཕྲད་
1. སྐེ་བུ་དམིགས་པ་ཇི་གནས་
2. སྤྱིར་གུ་དྱེ་སྦྱོར་གྱི་གནས་
3. ཆེ་བུ་སློད་ཐིབས་ལམ་གྱི་གནས་

1. སྤྱིར་པོ་ལ་འཕྲི་མི་ལས་/ རྒྱལ་མཐེན་མཐོང་པ་ཇི་མི་ཏེ་ཐོན་པ་ཁྲི་སེང་ ཞེས་བུམ་ནས་/ སྐེ་བུ་ཆེན་པོ་ཏོབ་པར་འགྱུར་ཟེར་
བྲ་ཆེན་པོ་ཚན་ཞེས་/ ཡ་ལ་སྟོབས་མི་སྐྱེད་/ རྒྱལ་མཐོང་པ་ནས་/ སྐེ་བུ་སློད་ཐིབས་ལམ་
 མཀྲེ་པ་ཇི་མི་ཏེ་སྐིས་/ སྐེ་བུ་སློད་ཐིབས་ལམ་
 ཐོན་/ མཐོང་ལྟེ་ཟེར་ཚེ་/ སྐེ་བུ་སློད་ཐིབས་ལམ་
 ཐོན་/ སྐེ་བུ་སློད་ཐིབས་ལམ་

2. བླ་མ་དམ་པ་རྣམས་ལ་ཕྱག་འཁོལ།
3. རྒྱལ་མཐེན་མཐོང་པ་ནས་པ་ལ་རྒྱུད་འཕྲད་
SEVEN

Obeisance to the holy gurus!

b) Being equipoised, 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

---

24. I have translated ño sprod 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 ño sprod.

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. ūar bsksyed (p. 89,1.4).
mdaṅs phyuṅs te/

šes pa sale hrig ge ba/ rnam rtog yal le phyod de ba/ snaṅ ba bun ne loṅ ŋe ba/ phyi’i yul la ma žen/ naṅ gi sens la mi dpyod /gsal rig ŋar daṅ čhas pa/ gtiṅ gsal bkrag čhas pa/ rca bral du lhag ge/ raṅ gsal du yer re/ rtog med du rjen ne/ ’jin med du hrig ge/ zaṅ thal du seṅ ŋe/ raṅ sar du khrol le/ de’i naṅ la rgyun čhags su gnas par bya/

thun chad kyang je riṅ la sriṅ ste goṅ ltar sgom žiṅ/ kha zas spyod lam lus ņag yid gsum gyi spyod chul ’gal rkyen spaṅ ba/ mthun rkyen sten pa/ thams ḍad goṅ ltar bya žiṅ rgyun du g-yel ba med par ņams su blaṅ ṇo/

2. gniṣ pa la/ de ltar bskyangs pas ji žig la phyi naṅ gi ’char chul thams ḍad raṅ bzin gyi thad kar rbad rbad čhod čiṅ či byas kyang rig pa rcol bral lhugs pa las mi ’da’ ba daṅ/

šes pa la bya rgod po nam ’phaṅs gcod pa lta bu’i dpal’ byuṅ / ’thas pa lteṅs pa byiṅ ba rmug pa las sog pa’i skyon thams ḍad raṅ 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 27.”

The consciousness becomes luminous and unblinking; discursiveness vanishes blankly28, feeling is dispersed (?) 29— one does not desire external objects, one does not scrutinize the internal mind. The lum’nous 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") 30, instability (or: ‘stupor’) 31, 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

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 estratillu 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 “Gaṇs čan bod kyi brda skad mnh gźi gsal bar ston p’ai bstan bčos” (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, l. 18: dge sbhor thas pas bšig pa’am

31. I presume that ldeṅ pa is an error for ldeṅ pa; ldeṅ—g-yen (ST) g-yo (Gaṇs 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 čen’s own commentary (“rGyab skyor”) p. 160 1.12 bar du bšigs ma šes na bžag 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 raṅ bžin gyis 'bar/ tol skyes kyi dran pas 'khub mi nus/ phyi naṅ gi bar čhod raṅ žir 'gro ba las sogš pa'i phan (p. 90) yon ſams su blaṅs pa daṅ/ gsal ba' byuṅ bas/

goṅ gi ži gnas kyi gži legs par thiṅs/ dge sbyor gyi 'gram chugs pa daṅ/ dog 'don pa la gdams pa 'di šin tu gčes pa yin no/

3. gsum pa sprin daṅ lhaṅ med pa'i nam mkha' daṅs pa la/ goṅ gi lta staṅs lus gnad 'čhar bčug ste/ rig pa bar snaṅ la gtad de/ nam mkha' daṅ 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 daṅ gsum du mñaṁ pa 'di/ skal ldan sems la gñis med don du sgoms gsuṅs pas/

de'i dus na phyi nam mkha' la dṅos po dbyibs kha dog mtha' dbus phyogs mchams mchan ſid ſos bzuṅ gaṅ du yaṅ grub pas rca bral du saṅ ſe/ stoṅ ſid du khrol le ba 'di dpe yin/

naṅ du bdag gi sems zer ba'i rig rig po sal sal po 'di yaṅ phyi naṅ dbyer med par gčer gyis mthon/ 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 tranquillities 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.

---

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 (Ch. gr. p.3 35), tol ba-gtol ba'am ſes pa la'añ (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 gñis mñam kha de bčad/ nam mkha' či bžin sems ſnid/ sems ſnid či bžin nam mkha' khrug ge'dres/ dbye yis mi phyed pa gñis med mñam pa čhen po'i nañ 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 ruñ ste/
luñ drug las/ snañ ba sna chogs ’di ni kun tu bzañ mo la/ mjad spyod thams čad thabs te yab/ de las ma g-yos pa de gšen lha aň gsuñs pa dag daň gnad gčig tu go ste/ ’grel ba las/ dpe don rtags daň gsum du phye ba yañ/ (p. 91) ’khor ba’i’ sems čan bkri drañ cam du zad gsuñs so/

de nas gdams pa ’di ’aň/ dge sbyor ston pa’i dus su dgu’am/ bču gčig bčo lha las sogs su bskyañ du gžug čiň/ źi gnas lhag mthoñ zuñ ’brel du bskyed čiň/

bog ’don pa’ i thun mchams/ ’gro mgon bla ma’ i gsuñs bžin 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 Luh 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 tranquillities 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.
EIGHT

bla ma dam pa rnams la phyag 'chal lo/
(C) gsum pa gnas lugs kyi don la ṅo sprad pa la gsum te/
a) dañ po rañ 'byuñ gi ye ṣes ṃos bzuñ/
b) bar du blos byas kyi dri ma dañ bral/
c) mthar dri med kyi ye ṣes lam du bslañ pa'o/

a) dañ po la ṣnis te/
1. sgom chul gyi gdams pa dños dañ/
2. de la ṅo sprad pa'o/
   1. dañ po la lde mig las/ gnas pa bdc ba dbus mthiṅ rca la bzuñ ṣes dañ/
      drañ don las/ gsañ ba rca dañ rluñ dañ thig le la/ rig pa sems kyi ḍgro ḍdog sgom
      pa skyabs kyi rab čes dañ/
     bla čhen gyi žal nas/ rañ lus šel kyi sbu gu la/ rca gsum 'khor lo rca ḍdabs ḍgyas/
     gžal yas ḍod kyi khañ bu la/ nañ rluñ phyi ru mda' ltar ḍphaṅs/ phyi rluñ nañ du gžu
     ltar ḍgug/ bar rluñ gnas su zo ltar bsrkg/ de yis sgom pa'i rcal gsum rjogs/
(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 *Draṅ don* 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.
ḥes gsun's pas/ de la lus gnad ni goṅ litar ḍha lugs ḍha ldan du bca' la khrims kyis bsgrim ste/ gnad du 'gro bar byed/
yāṅ na chaṅs staṅ gi gnad bdun bca' yaṅ gsun's/
dmigs pa'i sgom lugs ni/ khoṅ pa'i naṅ nas yar rca gsum spyi bor sṅugs sbubs bčad pa 'dra' ba la/ gsaṅ gnas su g-yas g-yon gnis yi ge ḍha'i žabs bžin (p. 92) dbu ma la yar zugs pa/ sbom 'phra g-yas g-yon mda' sṅug 'briṅ po cam la/ dbu ma de bas čuṅ rags pa cam du bskyed/ kha dog ni g-yas dkar g-yon dmar dbus mthiṅ kha'o/
spyi geug gi g-yas g-yon gyi thad kyi bar snaṅ la a ma gnis bsam/ 'od du žu nas yab mkha' la rig pa'i rgyal po daṅ/ yum skos kyi ni ma gža' cam gnis bskyed/
de gnis 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/ rluṅ len gsum phyir spur bas bag sgrib bčas pa thon par bsam/
de nas raṅ babs su ṛhub ste/ 'og rluṅ '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' (?). 36

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 37. 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 A (M) and MA (M) (respectively). The letters having dissolved into light, visualize the male deity mKha'la Rig pa'i rgyal po 38 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

---

36. The translation of this sentence is tentative. According to SG, chaṅ staṅ is Žaṅžuṅ 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 far 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: sens raṅ 'byuṅ gi gShen lhag sku gsum rjogs pa'i Saṅs rgyas raṅ 'byuṅ Rig pa'i rgyal po ye šes gnas lugs don gyi Saṅs rgyas de... and “Nine Ways of Bon” p. 228 1. 13: thog mar gzi yi gnas chul ni/. . . 'khor 'das ma srid goṅ 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 ḏu ’chud 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 rḥub la goṅ ltar sbyaṅ/

de ltar skor ldog lan gsum lha bdun nam/ bar du dgu bču gčig bco lha/ tha ma bču bdun bču dgu rca gčig las sogs su rgyug sbyaṅ bya ste/ li sig ni zla ri’i chul du thun ni dus kyis goms pa gčes pa yin gsuṅs pas/ yaṅ bar ma stoṅ bar skor zlog bya/

rluṅ thun bču’am/ bco lha fi ēu cam soṅ 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 Ṉes 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) lha’am bču cam žig bsgom/ yaṅ snaṅ bžin rca rluṅ gi dmigs pa gnad du bsnun te/ srod tho raṅs sña dgoṅs dus su rab tu yaṅ gčun 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 fashion 40; 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.

---


40. The Žan - žuṅ term for ‘moon’, žla 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 kyis.
de yañ las dañ po'i dus su 'jam rluñ la sbyañ žiñ čuñ zad 'byoñ pa dañ/ rcum rluñ bog čhe bas de la gco bor bya/rluñ yañ rta ma šor ba las myur ('gyur) du bzuñ/rgyun par rten na ma niñ gi rluñ la tril žiñ/ spur ba 'jug pa mnan pa btañ ba thams čad kyi gnad go bar bya la/

ži dal gyis bslab čiñ gags su ma soñ ba gal čhe/ gal te soñ na yañ bčos šes pa gal čhe ste/ spyir gyi gdam pa 'di bog dañ gegs gniš ka čhe bar šes par bya'o/

2. gniš pa la goñ gi thabs lam gyi dmigs pa skor gčiš sgom du bčug pa'i rjes su gnas lugs kyi nañ la slob pas/ de'i dus su thabs lam zab mo de yis šes pa'i dañs sñigs phyed nas/ de'i skabs dar cam gčiš la/

sñañ rgyud las/ sñigs ma kloñ du thim nas dañs ma 'od du gsal/blo yis g-yañ lug. bud nas rig pa gčer bur 'čhar/ rtog pa'i sprin chogs sañs nas ye šes sgril g-yogs med čiñ gsal ba ltar/ kun gyi rgyud la rañ čhas gnas pa'i ſams/ rañ 'byuñ gi ye šes sprin bar ġi ma cam žig/ sgrib med zañ thal du lhag ge 'čhar te/

de'i chul ni sñañ žen gyi bag čhags ma dran
Further, when, having practised the ‘gentle wind’ at the first sessions, one acquires a 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 sNan 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 obscurcation. 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 obscurcation in stainless luminosity.

“As for its (i.e. Wisdom’s) manner of being:

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 (sens) to a horse: zur gsum sfiṅ gi bdu rce na/ sens kyī 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 sñon mi bsu ba/ blo bur gi dran rtog ma g-yos pa/ byiṅ ṛmug gi dbaṅ du ma soṅ ba/ rig pa yul du mi byed pa/ chogs drug sgo lña'i rjes su mi 'breṅ ba/ tiṅ Ṉe ' jin gi ro la mī čhags pa/ da lta'i šes pa raṅ gsal 'jin'i med sa le ba/ spros dgā' daṅ čhas pas daṅs siṅ Ṉe ba/

dig mas (p. 94) bu ram zos pa'am/ nā čhuṅ más bde ba myoṅ ba lta bu žig 'čhar ba de la/ lhan gčig skyes pa'i ye šes žes kyaṅ bya/ theeğ pa đchen po don gi gnas lugs kyaṅ zer/ dus gsum saṅs rgyas kyi dgoṅs pa yaṅ zer/ sënis raṅ 'byuṅ gi gšen lḥa 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 šar gyis kyaṅ dgos dgos pa'i sgра'o čhe/ g-yer po čhe de de kho na yin no/ logs nā med do/ rgyud la khol gčig/ ŋams loṅs šig/ dmar thag čhød gčig/

de ltar du yaṅ luṅ drug las/ de yin de la chör te ltos/ bltas pas mthon ba čaṅ yaṅ med/ de yis de ŋid mthon ba yin čes doāṅ/

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

'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 overpowering 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 practice 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: kumārī suratam—gzhon nu'i dga' ba, and mūrkhasya svapnam—lkug pa'i rmi lam (vol. II, p. 84 - 85 šloka 70). I think kumāryāh 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 daňs sñigs 'byed/ raň 'byuň gi ye šes mňon du ston/ rig stoň ma bu 'phrod/ ſňams rtog kyi bogs gëig čhar du skye bas šin 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 ldeňs po yin/ de la mčhog tu ma 'jin par ſna'i a ba srog rcol gyi gdams pa sgoms daň/ phyis dge sbyor žig yoň bar 'dug gsuňs pa bžin bsgoms pas/ sňar gyi ſňams rňams sbrul lpags (p. 95) bžin rjes nas ſňams rtogs bzaň po ſar ba'i lo rgyus gsuňs/

lar yaň thabs lam zab dgu/ gčes dgu maň po bas/ rca rluň gi dmigs pa skor ſe bog čhe ba myur bar ſňams su myaňs pas/ bu kun rgyun du' di rten pa gal čhe ba yin/

bye brag 'di skyoň ba'i dus su bču bčo lňa las sog s su sgm du gžug/

raň 'byuň ye šes ſnos '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.

---

45. žan žuṅ Sad ne ga' u is mentioned in rJogs pa Ṝhen po žan žuṅ śiṅṅaṅ 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 blo s byas kyi dri ma dān bral ba'i thabs la bslab pa la/
(1) 'jogs bṣig skyoṅ gsum gnad du bsnun pa gal che ste/
   dān po bzhag thabs la/ gšen rab 'da' dga' 'čhi drod las/ der gsal gyi dgoṅs pa la der
   'jin gyi šes pa med par bzhag/ sgo lña raṅ yan du bzhag/ rig pa khyab bdal du bzhag/ lus
   sems bčos med du bzhag/ čes dāṅ/
   gab pa las/ sems kyi lam ni bčos su med pa bde žes dāṅ/
   bla čhen gyi gsuṅ las/ gaṅ snaṅ raṅ šar gyi spyod yul/ thug phrad raṅ sor bzhag/
   'jin čhags žen med kyi šes pa rgya yan lhug par bzhag/ gzuṅ, jin dbyer med kyi šes pa
   sgom med yeṅs med du bzhag čes dāṅ/
   ri khrod pa yab sras kyi žal nas kyaṅ/ ma bčos pa'i naṅ la raṅ lugs su lhag ge
   bzhag/ 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’ chi 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, one 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)

---

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>mpañam bžag</td>
<td>rjes thob/rjes šes</td>
<td>mpañam rjes dbyer med</td>
</tr>
<tr>
<td>ņams</td>
<td>rtogs pa</td>
<td>ņams rtogs zuṅ ’jug</td>
</tr>
<tr>
<td>ži gnas</td>
<td>lhag mthoṅ</td>
<td>ži lhag zuṅ ’brel</td>
</tr>
<tr>
<td>šes rab</td>
<td>thabs</td>
<td>thabs šes zuṅ ’brel</td>
</tr>
<tr>
<td>lta ba</td>
<td>spyod pa</td>
<td>lta spyod zuṅ ’brel</td>
</tr>
<tr>
<td>ston pa</td>
<td>gsal ba</td>
<td>gsal ston gāṅs med</td>
</tr>
</tbody>
</table>

47. The disciple in question is *sGom ’chen ’bar ba* (SG).
bzig/ 'bol le bzig/ srig se bzig ches dan/
don du ma kun gzi yin lugs kyi sten du bu rig pa la bzas bcos sgre log med pa/real bsam dran gyi ches pa (p. 96) ma g-yos par bya ste/ ran sar thog tu kad de, jog pa yin te/
bla chen gyis bcal bas stor/ bltas pas 'grib /bsgom pas slad/bya byed mañ na 'khor bar 'khyams ñen 'dug

gsuñ pa dañ/ gnad gcig pas/ rgyud la 'byor ba bya ste/ 'jog ches pa gal che'o/
2. gnis pa bar du bshigs thabs la/ bzig thog der ma ldeñs pa byas la/ rjes kyi ches pa la zla dgos te/ sii shig bshig chen sgom yod thams chad sgom med du bshig chen/ sgom mkhan gyi dran thag rbad de bcad la yeñs meddu ñams su blañ ste/
rgyud las/ bsgom pas sãns rgyas mi rñed kyi / ran 'byun ye ches 'char du chug/
śar bas dbyiñs ñid mi rto gs kyi / gsal la dmigs med ran bzin žog ches dan/
ne rgyuñ gi gsuñ las/ bsgoms pas gtan la mi phebs kyi/ sãns gzi'i sten du ran bzin žog/ bzig pas
luminously according to its own nature, equipoise it gently, unhurriedly, relaxedly.”

In reality, on the basis of the Mother, the nature of the ālāya 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 samsāra”.

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 preceeding (?) 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 rgyuṅ has said: “By meditating, (the mind) is not composed—equipoise it naturally on the foundation of
tha mal gyi sar goł gyi/ dran gsal gyi ye sès -scroll du chug/ šar pas ston ņid mi
'jin gyi/ bsgom med sten du yeṅs med sten/ da lta'i sès pa brel brel po/ klod dgrol šig
la cī dgar spyod/ cses dan/
bla cchen gyi gsuṅ las/ śīṅ khur dan 'dra ste lhod kyis klod/ ſigs kyis šig/ khol
gyis dkrol/ cses gsuṅs pas/
bar du bšig sès pa gal cbe/
bla ma kha cīg žal nas/ sgom ži gnas thog tu ldeṅs pa ni/ don gņer lam du gṇid log
'dra/ žes gsuṅs pa daṅ/ tīṅ ne 'jin ro la čhags pa ni naṅ gi bdud/ cses dan/

3. gsum pa tha mar bskyāṅs pa la yaṅ bšig pa'i rjes la čhed du mi sgom par/
naṅ gis dran thag 'thur la sgom med yeṅs med du bskyāṅ par bya ste/
čog bzung las/ sgom du cī yaṅ med pa la/ yeṅs su med pa'i maṅ ḋag g's/ rig pa'i
gyün yaṅ gsal bar ston/cses dan/
dpon gsaṅ tha mi thad ge'i gsuṅ las/ thams čad nas thams čad du rcis gdab
kyi rde'u gtor la don
Buddhahood. By equipoising it, one errrs 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 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 bzag 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 Tham ji thad ge has said: “Although you scatter the pebbles of calculation this way and that, make
gsal ba'i gtiṅ (rdiṅ) čhen daṅ mi 'bral bar gzer gdab čes daṅ/
bla čhen gsun las/ klo ddkrol bṣig gsum gyi rjes la/ sgoms yeṅs med rtog 'jin
med par rgyud la brten čes pas/
ńaṅ la ńaṅ gis dran thag 'thud de/ dus daṅ rnam pa kun tu bskyaṅ ēno/
de yaṅ las daṅ po skor re la chaṅ bar byed pa'i dus su/ lus gnad lta staṅs mānam
bṣag ltar bca' ste/ rig pa ma bcos gnas lugs kyi steṅ du 'jog/
bar du bṣig ste bzaṅ bdo ba sgom mkhan la čer gyis ltas te/ sgom yod sgom med
du ńigs kyis bṣig/
tha mar bskyaṅ ste čhed du mi sgom/ dran pa thag pas rig pa tha mal du ma
šor bar bya ste/ sgom med yeṅs med 'bral med du rgyud la bsten te bskyaṅ/
de yaṅ daṅ po bṣig pa thuṅ la 'jog pa daṅ skyoṅ ba yun ēha mānam cam bya/ de
nas skyoṅ šes je riṅ du rgyun 'thud la tha ma skyoṅ šes 'ba' Žig tu gyur pa daṅ/ 'jog
bṣig 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 equi-poising, dissolving, and retaining), he (first) assumes the bodily posture and gaze as when in samādhi; he equi-poises 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 equi-poising and retaining about equal; thereafter gradually extending the duration of the 'knowledge of retaining', when finally there is nothing except 'knowledge of retaining', equi-poising and dissolving are not necessary. At that time periodical meditation is brought to

48. The phrase bzaṅ bdo ba sgom mkhan la čer gyis byas te is unclear to me.
des na da lta thun  sgom dus kyi mchan med kyi dōs gži ṇams len gyi sniṅ tig 'di ṅid yin pas/ dus rnams (p. 98) kun gyi ṇams len la gdam ṅag 'di spyīr 'drim šes par bya Žiṅ/ bye brag tu 'bog pa'i dus su ni bču bčo lña las sogś su bsgom du gžug go/ dri ma daṅ phral ba'i thabs la bslab pa'i thun mchams dam pa rin po che'i gsuṅ bžin/ spros pa ste dgu pa'o/
its completion.49

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.

49. l. e. one enters a state of permanent meditation, nan sgom in which all actions of daily life are performed while in meditaion. 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:

\[
\begin{align*}
tiṅ ṇe 'jin gyi thun sgom daṅ/ 
sems dpā'i thab sgom daṅ/ 
rtogs pa'i kloṅ sgom gsum mo
\end{align*}
\]
TEN

bla ma dam pa rnams la phyag 'chal lo/
c) gsum pa dri ma med pa’i ye šes lam du bsłaṅ pa la bži ste/
  1. lus lha sku/
  2. ŋag zlas brjod/
  3. yid ye šes/
  4. sna chogs thabs kyi’ khrul ’khör 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 brdeṅ brduṅ ’kho’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 ṅaṅ du lam du sloṅ ba yin no/

2. gāṅis pa la yaṅ dge sbyor ṅaṅ nas dag
Obeisance 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 (?) connected with various means (?)

1. Firstly, on the basis of the above 'knowledge of retaining', he will accompany (reatining of realization) with looking upwards and downwards, moving hither and thither, being twisted, unsteady, and careless. It does no harm if 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

---

50. 'Khral '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 'khral 'khor". In the present subtitle, 'khral 'khor would, strictly speaking, not seem to mean 'yogic posture', but rather something like 'yogic device', 'spiritual exercise'.

pa'i sniṅ po skyabs sms kha thon mdo zlos/ skad daṅ glu dbyangs zi drag či rigs su byas la bsre/ mi gnod na loṅ gtam gleṅ slaṅ ku re dri smad las sogš luṅ ma bstan či rigs la bsre/ de nas ku čo chig rcub rjun phra las sogš ma dag pa rnams la yaṅ čhed du bsre/

de dag thams čad lam du sloṅ na ņag daṅ 'dres ma yin/
3. gsum pa la dge sbyor gyi ņaṅ nas bdag lus yi dam du bskyed la bsre/ gžan yaṅ bya čha dge spyod kyi tiṅ ne 'jin daṅ/ sḥags phyi naṅ gi bskyed rim las sogš 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 sogš (p. 99) ma dag pa kun la bsre/

de dag thams čad 'dres na yid daṅ dge sbyor 'dres pa'o/
4. bži pa la bred skrags sñaṅs pa daṅ/ 'jigs sīṅ ya ņa ba daṅ/ skyug bro že log pa/ na zhiṅ cha ba daṅ/ 'khoṅ zhiṅ 'chig pa daṅ/ 'cher zhiṅ ēo cha ba daṅ/ žen čiṅ čhags pa daṅ/ sduṅ čiṅ bsṅal ba daṅ/ bde zhiṅ skyid pa daṅ/ de las sogš pa'i sūam byed/ khu 'phrig som ņi re dogs sduṅ bsṅal 'gal rkyen mi 'ōs mi than ba rnams daṅ/ 'phral za 'čhag 'gro 'dug bya
realization, he should recite the formulas, the Refuge, the bodhisattva's vow, prayers and sūtras; 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 utpattikramā 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 ’čhi ba yan ēchod la rig pa’i gnad ma šor dran ’jin gyi gñen po daň ma bral ba/ dge sbyor kyi ŋaň nas lam du khyer/ thad du gchod thog tu ’gel pham rgyal sre ba ste/
luñ drug las/ rtul šugs čhen po spyod nus na/ bzaň ŋan med par spyod pa/de ni rjogs čhen snod du bsñags žes daň/ ma bkags pa de spyod pa’o/ žes sgsuň pas šes šiň/ de dag gi lam du khyer chul kyaň ži dal gyi thabs la mkhas pas/ dal gys ŋaň. bsriň la ’bsre žiň so so phye nas mchen med la nan tur bya/
las daň po sgo gsum sna re nas bsre/ ji žig nas gsum ka la dus mchuňs su bsre/ thog ’gel rbad čhod du bsre/
de yaň daň 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 ’čhar ba žig yin te/
draň don las/ snaň ba gnod pa’i dus na phan pa’i grogs sten te žes daň/ snaň 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
are harmful, one relies on a beneficial friend. “Further: “When the feelings are beneficial, everything appears as friends”

When in the condition of Mahāyāna 54, 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 55 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” 56.

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

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 ḥag) 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).
daṅ/ lam du khyer ma šes na/ čhu phran than pas bskam pa daṅ 'dra ste/ rkyen mi thub pas gdam pa 'di gco čhe ba yin pas/
spyir gyis dus rnams kun gyi ŋams len la/ gži khrid kyi dus su bču 'am bco lha logs su 'bog go/
dri med kyi ye šes lam du slaṅ ba'i thun mchams/ bla ma dam pa'i gsums bžin bkod pa ste bču pa'o/
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.

* * *

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

Che dbañ
'Od zer dpag med
Yar me ba
Ri khrod pa (=dGon mjad)
Ri khrod pa yab sras
Li šu 9
Sad ne ga’u 10
gSañ skor bLa čhen po (=bLa čhen ?)
On p. 76 there is a reference to the following:
bKa’ babs su Bru žu’i gon ma kun
gTer ston gShen Gyer rMa dbYil
Lo pañ gShen brgyad
mKhas pa mi bži
gDuñ brgyud bçu gsum
bLa ma čhe drug

1 Gyer mi, i.e. Gyer mi Ni ma 'od zer is mentioned in the bstan rcis of Ni ma bstan 'jin (NT), §91:
   “In the year called Rab rgyal, i.e. the Earth—Rat—Year, Gyer mi Ni 'od and the incarnation rMa ston Bkra 'jin found the Treasure of Dran ra chyuñ 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 khrod 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 mehan whose biography is given on p. 28—30 of text A. He lived in the 12th century.

4 'Dul ba rin po čhe alias Bru ža 'Dul ba g-yuṅ druṅ (or 'Dul ba rgyal mehan) preceeded rGyal ba g-yuṅ druṅ (1242—1290) in the spiritual lineage of A khrid, 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 ŋag 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 čhen: 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 šu, i. e. sÑa čhen Lišu 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 sÑa čhen Li šu went to Tibet from rTags gzigs, i.e. Inner žaṅ żuṅ, 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 šu... went to the Heavenly Sphere (749 A. D.)"

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

Kun bzañ žal gdams p. 86
kLu 'bum p. 72
bKa’ luñ p. 114
Gab pa p. 80, 90, 95
’Grel ba p. 90
rgyud p. 96
Čog bžag p. 97
sNan rgyud p. 93
Drañ don p. 91 99
mDo p. 86 107
lDe mig p. 91
’Bum p. 86 88 94
rga rgyud p. 86
mJoḍ p. 106
rJogs čhen p. 112
rJogs čhen sNan rgyud p. 113
žal čhems p. 86
Ye phyi mo’i bon skor p. 105
Luñ drug p. 90, 94, 99, 100, 107, 109, 111, 113
gsen rab ‘da’ dga’ čhi drod p. 95
Sems luñ p. 69,70
gSal byed p. 100
gSuñ 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 khrid—text from sTod Tre pa dgon, being absent from the two other texts at the disposal of the editors:
Khod spuñs kyi sGrub skor ‘khrul pa read gchod 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
Yoñs 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.

*’Char 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 spro s pa) is precisely with the ’Char 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 ño sgo s and klo sgo s).

*dran thag* lit. 'string of recollection' ('stream of consciousness') is cut off once the mind is equipoised 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 me 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 thi̇n ãe 'jin

'samâdhî 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’ (šes 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 šes
'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 avadhûtî 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.
šes 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. 101, identified with 'reflective-power' (rcal) p. 303.

sems

'psyche' in a more general sense than rig pa or šes 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

"sNan brgyud kyi snon 'gro'i rim pa rnams".

KA: sNan brgyud kyi snon 'gro'i rim pa rnams (10 fol.)
   1. rgyud yoṅs su dag čiṅ sbyoṅ par byed pa snon 'gro' i rim pa
   A. bye brag so sor ñams su blaṅs pa
      a) spyir gčer pa'i snon 'gro gsum gyi rgyud 'dul ba...
          2b—9b
         I. rgyud byin gyis rlabs pa dbaṅ gi khrig 2b—3a
         2. rgyud yoṅs su d'ul ba mi rtag pa'i khrig 3a—4b
         3. rgyud chaṅs par byed pa sdig bšags kyi khrig 4b—5b
      b) kun daṅ mthun pa'i snon 'gro gsum gyi rgyud sbyaṅ ba...
          5b—7a
         1. sniṅ rje chad med kyi gzi bzuṅ ste sems bskyed pa 5b—6a
         2. dad mos gus pas gzi bzuṅ ste skyabs su 'gro ba 6a
         3. raṅ snaṅ dag pas gzi bzuṅ ste manḍal 'bul ba 6a—7a
      c) khyad par 'phags pa'i snon 'gro gsum 1 gyi rgyud dag par bya ba...
         7a—9b
          1. bag sgrib sbyoṅ pa bzlas luṅ 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 moṅ spyi dril du ñams su blaṅ pa 9b—10a
   C. ñams su blaṅs pa'i drod rtags 10a—10b
      1. gsum is ommitted on tol,
   KHA: zab mo gnad kyi dam pa dṅos gzi (19 fol.)
      II. rgyud smin čiṅ groł bar byed pa dṅos gzi'i rim pa 1
   A. sems ma zin pa zin par byed pa
      a) lus kyi gnad 1b—3a
      b) lta staṅs gi gnad 1b—2a
      c) bslob bya'i gnad 2a
   B. dran pa mi gnas pa gnas par bya ba 2
      (ñams su blaṅs chul f. 3b)
      a) ji ltar sgom pa 3a—5b
         1. lus kyi bya ba sdam nas byar med du glod pa 3b—4a
         2. ńag gi brjod pa sdam nas brjod med du glod pa 4a—4b
         3. sems kyi dran bsam sdam nas bsam 'das su glod pa 4b—5a
      b) de'i bslob 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 lňa'i sgo nas bčun pa
   2. thabs lam rkyen gyi rcol ba
   3. rgyud la rten pa'ī 'čhar chul
b) bye brag tu ņams su blaṅs pa
   1. snaṅ gsal nam mkha'i tiṅ ņe '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 ņe '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'ī lus gnad lňa
            a) sen ge 'gyiṅ stabs
            b) glaṅ čhen rkyan thabs
            c) dge sbyor čog bu
            d) naṅ mo'i zur 'groṅ
            e) šel gyi rna pho brag la 'jeg pa'ī chul
         2. lta staṅs
         3. gčun pa sems kyi gnad
         4. ņams su blaṅ pa'ī you tan 'čhar chul

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

---

3) F. 5b has: mi gsal ba gsal bar byed pa'ī gđams pa.
4) F. lob has: ... tiṅ ņe 'jin ņams su blaṅs pa.
5) F. 13 a erroneously has gsum pa instead of bži pa
1. ‘jam ruñ la sbyaṅ pa
   a) lus gnad
   b) yid gnad
   c) ruñ gnad
2. rcub ruñ la gčun pa
   a) ji ltar bsgoms pa
   b) ņams myoṅ ‘čhar chul
3. raṅ ruñ la brten par bya 6
4. mchan snaṅ gyi gdams pas bogs ‘don
   a) ‘od gsal gñid daṅ bsre ba
   b) de’i skyon yon ‘čhar chul
   c) gnad bzuṅ ar la gtad pa
GA: gŽi raṅ Ṉo sprad pa gčer mthoṅ lta ba’i khrid (13 fol.)

III. rgyud rtogs čin mnoṅ du gyur bar byed pa rjes ‘jug gi yan lag

A. gži raṅ Ḍo sprad gčer mthoṅ lta ba’i khrid
   a) gži’i raṅ bzin Ḍo bo la brten nas Ḍo sprad pa
1. ma’i Ḍo sprod
2. bu’i Ḍo sprod
3. rcał gyi Ḍo sprod
4. ma bu rcał gsum dbyer med zuṅ ’brel du Ḍo sprad pa
   a) gnas lugs
   b) de la Ḍo sprad pa
   b) gži’i byed las khyad par gyi Ḍo sprod 7
1. bsam dran nam mkha’i sprin ltar Ḍo sprad pa
   a) gnas lugs bstan pa
   b) de la Ḍo sprad pa
2. rtog chogs bar snaṅ gyi ser bu ltar Ḍo sprad pa
3. ņon moṅs mcho daṅ rba rlavs ltar Ḍo sprad pa 8
4. chogs drug mkha’ yaṅs ‘ja’ chon ltar Ḍo 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 Ḍo sprad pa
8. The heading is taken from f. 8 a; f. 9 a has: gņis pa (erroneously for gsum pa) ņon moṅs pa raṅ grol du Ḍo sprad pa.
ÑA: lam ŋams su len pa 'od gsal bsgom pa'i khrid (12 fol.)

B. lam ŋams su blaṅs pa 'od gsal bsgom pa'i khrid
   a) bsgom chul lam gyi rim pa skyaṅ thabs
   b) bsgom byed blo'i dri ma gsal lugs
   c) bsgoms pas ŋams daṅ 'od gsal 'čhar chul
      1. šar ba'i snaṅ ba 'byuṅ chul
         a) phyi snaṅ ba mthoṅ chul
         b) naṅ gi ŋams 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 rim 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. rtog chogs lam du khyer ba

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) 'čhi khar real sbyaṅ ba  
      1. 'byuṅ ba 'jig daṅ bstun la ŋams su blaṅ pa  
      2. bsdus pa daṅ bstun la ŋams su blaṅs pa  
      3. khyad par gnad kyi gdams 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) ŋos bzuṅ pa  
         b) bar do bčad pa  
      3. ston 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 dmar thag bčad pa'i khrid (10 fol.)
D. bras bu raṅ sa bzuṅ ba sku gsum dmar thag bčad pa'i khrid 1b—10a
   a) dpe don 'brel ba'i ŋo sprod 1b—3a
   b) raṅ snaṅ real gyi ŋo sprod 3a—4a
      1. 'od raṅ 'od 'ja' chon ltar ŋo sprod pa 3a—3b
      2. zer raṅ zer gzugs ršan ltar ŋo sprod pa 3b
      3. sgra raṅ sgra brag cha ltar ŋo sprod pa 3b—4a
         a) phyi ston sgra raṅ log la ŋo sprod pa 4a
         b) naṅ brda thabs gžan rkyen la ŋo sprod pa 4a
         c) gsaṅ ba raṅ rīg raṅ sgra la ŋo sprod pa 4a
   c) 'bras bu sku gsum gyi ŋo sprod 4a—10a
      1. saṅs rgyas raṅ čhas su ŋo sprod pa 4a—5b

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. (bzi 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 čhar chul
   1. ’čhar gži
   2. ’čhar chul
   b) ye šes kyi mkhyen chul
   c) ’phrin las yi mjad chul
   1. dṇos
   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

*     *     *     *

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

<table>
<thead>
<tr>
<th>Page</th>
<th>line</th>
<th>from bottom</th>
<th>for</th>
<th>meditation (<em>dsgom</em>) read</th>
<th>meditation (<em>bsgom</em>)</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;</td>
<td>249</td>
<td>7</td>
<td><em>for</em></td>
<td>meditation (<em>dsgom</em>) read</td>
<td>meditation (<em>bsgom</em>)</td>
</tr>
<tr>
<td>&quot;</td>
<td>251</td>
<td>8</td>
<td>&quot;</td>
<td>wordly</td>
<td>worldly</td>
</tr>
<tr>
<td>&quot;</td>
<td>253</td>
<td>16</td>
<td>&quot;</td>
<td>Lessing</td>
<td>Lessing</td>
</tr>
<tr>
<td>&quot;</td>
<td>254</td>
<td>17</td>
<td>&quot;</td>
<td>'equeipoise'</td>
<td>'equipoise'</td>
</tr>
<tr>
<td>&quot;</td>
<td>255</td>
<td>18</td>
<td>&quot;</td>
<td>mñana. pa– bžag</td>
<td>mñana-pa bžag-pa</td>
</tr>
<tr>
<td>&quot;</td>
<td>269</td>
<td>22</td>
<td>&quot;</td>
<td>discursiveness</td>
<td>discursiveness</td>
</tr>
<tr>
<td>&quot;</td>
<td>283</td>
<td>20</td>
<td>&quot;</td>
<td>estratillu</td>
<td>illustrate</td>
</tr>
<tr>
<td>&quot;</td>
<td>288</td>
<td>6</td>
<td>&quot;</td>
<td>'idi'</td>
<td>'id'</td>
</tr>
<tr>
<td>&quot;</td>
<td>295</td>
<td>16</td>
<td>&quot;</td>
<td>bdc</td>
<td>bde</td>
</tr>
<tr>
<td>&quot;</td>
<td>301</td>
<td>16</td>
<td>&quot;</td>
<td>separated</td>
<td>separated</td>
</tr>
<tr>
<td>&quot;</td>
<td>303</td>
<td>5</td>
<td>&quot;</td>
<td>Spontaneous</td>
<td>Spontaneous</td>
</tr>
<tr>
<td>&quot;</td>
<td>317</td>
<td>13</td>
<td>&quot;</td>
<td>Virtue</td>
<td>Virtue</td>
</tr>
</tbody>
</table>