

# Kadampa Pointing-Out Instructions

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## Introduction

The following study provides an English translation and diplomatic Tibetan edition of a manuscript entitled *Pointing-Out Instructions in Sets of Five* (*Ngo sprod Inga tshoms*; hereafter, *Pointing-Out Instructions*). The *Pointing-Out Instructions* are based upon Atiśa's *Stages of the Path* (*Byang chub lam gyi rim pa*; see below) and are found within the cycle of commentaries and ritual texts that supplement this significant work of Buddhist path literature (Apple 2018, 2019a). The work represents an initially oral tradition of pointing-out instructions transmitted by early bKa' gdams pa (hereafter, Kadampa) communities who were followers of the teachings of Atiśa. The *Pointing-Out Instructions* may well represent an oral tradition of meditation instructions that Atiśa himself bestowed to his early followers.

In Indian and Tibetan forms of Buddhism "pointing-out instructions" (*ngo sprod*) generally signifies an introduction to the nature of mind by a spiritual teacher to a qualified disciple. Previous scholarship has noted that the verb "*ngo sprod* means to indicate, indentify, point out, introduce or recognize" (Jackson 2019:91n297), as well as "la confrontation directe" (Achard 1999) or "encounter" (Guenther 1993). As Kapstein (2000:180) summarizes, "Introduction (*ngo sprod/-sprad*)...in its technical sense, refers to instruction that, if skilfully delivered to an appropriately receptive disciple by an appropriately qualified master, catalyzes an immediate intuitive grasp of the instruction's content." The impact of this type of instruction by the teacher is thought to "bring about direct insight into the ultimate nature of mind...without the disciple's having first traversed the entire sequence of tantric initiation and yogic practice" (Kapstein 2000, 77).

As these citations suggest, pointing-out instructions are associated with tantric Buddhist lineages of meditation and yogic practice. The practice of bestowing such instruction has a long, yet uncharted, history in tantric forms of Indian Buddhism and may have its beginnings in the *siddha* culture during the Pāla dynasties (760-1142 CE) in northeastern India. The currently known evidence for pointing-out instructions among *siddhas*, such as Saraha, Tilopa, and Maitrīpa sug-

gests concise, unsystematic, and perhaps spontaneous, direct verbal and/or nonverbal acts of revealing realization to disciples (Trungram 2004:175; Brunnhölzl 2014:193). Female and male yogic masters utilized this technique for directly introducing the nature of the mind (Shaw 1994:98-99) and the technique was closely associated with the practice and realization of *mahāmudrā*. In Tibetan forms of Buddhism pointing-out instructions have been primarily affiliated with the Nyingma (*rnying ma*) and Kagyü (*bka' rgyud*) lineages. In Nyingma lineages pointing-out instructions are connected to varied Great Perfection (*rdzogs chen*) traditions where one confronts the natural state (*gnas lugs ngo sprod*).<sup>1</sup> Kagyü and other Tibetan Buddhist traditions of the new sects (*gsar ma*) associate pointing-out instructions with the practice of *mahāmudrā*.

Among prominent figures within Kagyü lineages, Gampopa Sönam Rinchen (sGam po pa bSod nams rin chen, 1079–1153) moved *mahāmudrā* “to the heart of Kagyü tradition and to a place of great prominence in philosophical and meditative discourse in Tibet” (Jackson 2019:92). The influence of Gampopa’s *mahāmudrā* teachings in Tibet was such that Roger Jackson even suggests, “all Kagyü reflections on *mahāmudrā* is really but a series of footnotes to Gampopa” (Jackson 2019:88). In his teachings of *mahāmudrā* Gampopa was most renown for what Mathes has termed a “not-specifically-Tantric *mahāmudrā* practice” (2006:201) whereby “a disciple need not receive tantric empowerment in order to attain awakening; hearing the guru’s experiential introduction to the nature of mind through a “pointing-out instruction” (*ngo sprod*) will suffice” (Jackson 2019:91). This style of teaching *mahāmudrā* was called “introduction to the [nature of] mind” (*sems kyi ngo sprod*) and the important role of “pointing-out” in Gampopa’s system was characterized by other twelfth century Tibetan figures such as Lama Zhang (Zhang g.Yu brag pa brTson ’grus grags pa, 1123–1193) as “Pointing-out *mahāmudrā* in the Tradition of Dagpopa (*dags po ba’i lugs kyi phyag rgya chen po ngo sprod*; D. Jackson 1994:2, 13).

Gampopa taught a number of varied meditation techniques to realize *mahāmudrā* and his disciples recorded these teachings in writings found among Gampopa’s collected works. To be sure, some of these teachings do represent succinct, perhaps unsystematic, statements indicating instructions for realization. Yet, Gampopa’s recorded pointing-out instructions also exhibit more structured type instructions incorporating a system of preliminary practices (*ngon ’gro*), emphasis on cultivating the awakening mind (*bodhicitta*), followed by direct instructions on actualizing serenity (*zhi gnas* ≈ *śamatha*) and

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<sup>1</sup> See Germano 1994, Achard 1999:58, 176, 197n172, Achard 2002, 45; Achard 2004.

then realizing insight (*lhag mthong* ≈ *vipaśyanā*). The instructions then continue with practices for the union (*zung 'jug* ≈ *yuganaddha*) of serenity and insight, often followed with realizing four yogas, and then culminating in instructions for highest realization (Trungram 2004: 175; Stenzel 2008:26-27; Brunnhölzl 2014:193; Jackson 2019:90). Gampopa's system came to be referred to by his disciples as "*mahāmudrā* of the *sūtra* tradition (*mdo lugs phyag chen*)" (Kapstein 2000: 77).

A major question in the history of *mahāmudrā* exegesis is where did Gampopa come up with this structured and organized system of pointing-out instructions? Did he invent on his own such a system based on *sūtras* such as the *Samādhirājasūtra* and/or technical digests (*śāstra*) like Maitreya's *Uttaratantraśāstra*? Although some scholars have hinted at Atiśa and Kadampa influence on Gampopa (Brunnhölzl 2014; Apple 2017; Callahan 2019: xxxvii), most modern scholarly sources have ignored the possibility of Kadampa influence on Gampopa and the varied Kagyü meditation manuals that came after him (e.g. Jackson and Mathes 2020). In his recent *magnum opus* on Geluk *mahāmudrā* Roger Jackson states that the Kadam influence on Gampopa is "debatable" (2019:73). Yet, in the works presented in the following section, as well as the translation and edition of the *Pointing-Out Instructions* given below, it is important to consider the historical fact that Gampopa studied with at least four Kadampa teachers (Vetturini 2013:139; Brunnhölzl 2014:190) for five years while receiving explicitly tantric type *mahāmudrā* instructions from Milarepa for a mere thirteen months (D. Jackson 1994). Among Gampopa's Kadampa teachers, he is said to have received stages of the path (*lam rim*) instructions from Nye rum pa and most likely rGya lCags ri ba, a figure mentioned several times in the transmission lineage of Atiśa teachings through to Gampopa (Apple 2017, 2019b). A number of scholars, most prominently Mathes (2006, 2007, 2019) in a series of well-researched articles, have pursued the later Kagyü tradition in seeking an influence of "*sūtra mahāmudrā*" or "not-specifically-tantric" *mahāmudrā* through the Indian scholars Maitrīpa and Sahajavajra. Yet, the following evidence presented in this article clearly demonstrates that Atiśa and his early Kadampa followers significantly influenced Gampopa and subsequent Kagyü traditions in their structuring of meditation manuals.

The following sections demonstrate that pointing-out instructions for "not-specifically-tantric *mahāmudrā* practice" did not originate with Gampopa (*sgam po pa*). Structured pointing-out instructions are also practices neither derived from, nor influenced by, other Buddhist traditions such as Chan. Rather, systematized and structured "not-specifically-tantric-practice" pointing-out instructions are inti-

mately related to Atiśa's *Stages of the Path*, its commentaries, and the teachings found in the *Pointing-Out Instructions in Sets of Five*.

### **The Pointing-Out Instructions in Atiśa's Stages of the Path Literature**

The *Pointing-Out Instructions* are found in the cycle of texts within Atiśa's *Stages of the Path* (*Byang chub lam gyi rim pa*) manuscript. The *Pointing-Out Instructions* are approximately thirteen folios long, handwritten in *dbu med* script, and copied out in the same scribal hand as the rest of the *Stages of the Path* manuscript. The colophon provides an alternative title as "The Great Pointing-out Instructions in Sets of Five that Eliminate the Extremes of One's Own Mind" (*Rang sems mtha' gcod kyi ngo sprod lnga tshoms chen mo*). The colophon additionally states, "These are special instructions of the Kadam (*bka' gdams*) textual lineage or practice lineage" (*bka' gdams gzhung pa'am / spyod phyogs kyi gdams ngag*). This information may provide insight into the antiquity of the work in that "the entrusted holders of the lineage" (*bka' babs kyi brgyud 'dzin*) of Kadam teachings are considered by tradition to be the "three Kadam brothers" who were direct disciples of Dromtönpa Gyalwai Jungné (1005–1064): Potowa Rinchen Sal, Chengawa Tsültrim Bar (1033–1103), and Phu-chungwa Shönu Gyaltzen (1031–1106; Jinpa 2008:8). On the other hand, contextual evidence in the following section as well as a brief historical note suggests that the *Pointing-Out Instructions* circulated independently as oral teachings of Atiśa. An episode in the biography of Mokchok Rinchen Tsondru (rMog lcog Rin chen brtson 'grus, 1110–1170), a disciple of Khyung po rnal 'byor (Mei 2009), recounts how he went to request teachings on *mahāmudrā* from the Kadampa Geshe 'Gar (ca. 12th century), who held lineage teachings from both Atiśa and Milarepa. The biography states,

"He fully received the [teachings of the] lineage from Lord [Atiśa] and those of Mila[repa]. Those teachings he requested from Geshe Gar. Then, he offered Geshe Gar some silk cloth. He requested all the teachings on [*mahā*]mudrā without exception. [Gar] said, "Since you are in harmony with the dharma of Lord [Atiśa], I will give teachings to you"....moreover, he requested many pointing-out instructions.... He was granted without exception instructions of *mahāmudrā* utilized by the spiritual teacher himself including the *Two-fold Armor*, the *Fivefold Pointing-out Instructions*, the *Eight Lines of Verse*, *Taking the Three*

*Bodies as the Path, and so forth.*<sup>2</sup>

The *Two-fold Armor* (*Go cha rnam gnyis*) is a non-extant text that is attributed to Atiśa in later historical works (Apple 2017:23-4) and the mention in this episode of the *Fivefold Pointing-out Instructions* (*Ngo sprod lnga*) may be a reference to the *Pointing-Out Instructions*. Whether or not the *Pointing-Out Instructions* were given by Atiśa in their current form or organized by his early Kadampa followers and circulated independently, these instructions are based on Atiśa's *Stages of the Path* and its related commentarial literature.

Atiśa's *Stages of the Path to Awakening* (*Byang chub lam gyi rim pa*, \**Bodhipathakrama*; hereafter, *Stages*) is a previously unstudied but important work found among the newly published manuscript facsimiles of the *Collected Works of the Kadampas* (*bKa' gdams pa gsung 'bum*, 2006–2015).<sup>3</sup> I have recently published an English translation of selections from Atiśa's *Stages* and a full annotated study is forthcoming (Apple 2019a:193-232). The twenty-two folio *Stages* is contained within a larger ninety-one-folio cursive script manuscript of twenty-six other minor works, inclusive of the *Pointing-Out Instructions*. All the works are devoted to aspects of the stages of the path (*lam gyi rim pa*) teachings. An annotation found on the final folio of the *Stages* mentions that Atiśa composed this work for the benefit of his student Dromtönpa. Atiśa's *Stages of the Path* was most likely composed while he resided in Nyethang (sNye thang) towards the end of his life based on an account found in Gö Lotsāwa Shönu Pal's *Blue Annals*.<sup>4</sup>

Atiśa's well-known *A Lamp for the Path to Awakening* (*byang chub lam gyi sgron ma*, \**Bodhipathapradīpa*, Apple 2019a:181-191) is around three folios in length, but the *Stages* is almost seven times as long. In my analysis and translation of the *Stages* I have divided the text into one hundred and eighty-one numbered sections based on notations of the scribe (Apple 2019a). Atiśa's *Stages* outlines all stages of the

<sup>2</sup> *Dpal ldan bla ma rmog cog pa chen po'i rnam par thar pa* (15a1-6; page 391.1-6): *jo bo nas brgyud pa'i dang / mi la'i rnams tshar bar mdzad / dpe rnams dge bshes gar la yod kyiis khong la zhus gsungs / de nas dge bshes gar la dar yug gcig phul nas / phyag dpe rnams ma lus par zhus pas / jo bo khyed chos la nan tan byed pa chos dang mthun pa gcig 'dug pas dpe rnams btang gis ...gzhang yang ngo sprod kyi gdams pa mang du zhus so / / bla ma rang gis mdzad pa'i go cha rnam gnyis dang / ngo sprod lnga dang / tshig rkang brgyad pa dang / sku gsum lam 'khyer la sogs pa'i mahā mu tra'i gdams pa rnams ma lus par gnang nas /*. See also Apple (2017:25).

<sup>3</sup> Note that another copy of the manuscript was published in the PL480 Library of Congress program in 1973 as *Byang chub lam gyi rim pa, Writings of Lord Atiśa on the theory and practice of the Graduated Path*. Leh, Ladakh: Thupten Tsering. See Tibetan Buddhist Resource Center (TBRC): W1KG506.

<sup>4</sup> *Blue Annals* (*Deb ther sngon po* 1984:316.8-9): *'brom la skyes bu gsum kyi khrid kyi gdams pa rnams kyang snye thang nyid du gnang /*.

Mahāyāna Buddhist path, from taking refuge up through to pointing out a non-conceptual direct vision of the emptiness of one's own mind. The later type of instruction was considered by Kagyüpa scholars such as Gampopa and Pakmo Drupa (Phag mo gru pa rDo rje rgyal po, 1110–1170) to describe *mahāmudrā* teachings.

As mentioned, Atiśa's *Stages* is accompanied by a number of smaller commentaries and ritual texts. In addition to the *Pointing-Out Instructions*, two other works in particular help with discerning how Atiśa and his early Kadampa followers understood pointing-out instructions in relation to Atiśa's *Stages* and its integrated stages of the path system. These two texts are the *Structural Analysis of the Stages of the Path to Awakening* (*Byang chub lam rim bsdus don*) and *Instructions for Selected Disciples* (*IKog chos*). The *Structural Analysis of the Stages of the Path to Awakening* (hereafter, *Structural Analysis*) is a summary (*bsdus don*) of Atiśa's *Stages* and consists of an analysis completely in outline form of the treatise. Its content resembles the Tibetan literary genre of the topical outline (*sa bcad*) in that it provides a layered outline providing an overview of the entire content and structure of Atiśa's *Stages*. This work is key to determining which sections of Atiśa's *Stages* are considered to be pointing-out instructions. The *Instructions for Selected Disciples* (*IKog chos*) is attributed to the Paṇḍita Dīpaṃkaraśrījñāna in its colophon and is thirteen folios in length. The colophon gives an alternative title to the work as *The Practical Guidance on the Special Instructions of the Stages of the Path to Awakening* (*Byang chub lam gyi rim pa'i gdams ngag dmar khrid*). This work supplements Atiśa's *Stages* with points of guidance related to the meditations and realizations of the three types of individual—those of small, middling, and supreme capacities—found in the stages of the path system. The *Instructions for Selected Disciples* indicates that pointing-out instructions are for the individual of supreme capacity.

### **The Pointing-Out Instructions within Atiśa's Stages of the Path System**

The *Pointing-Out Instructions*, in terms of its subject matter, presents instructions in sets of five, and this is reflected in the title of the work. This indicates that the *Pointing-Out Instructions* were initially a teaching orally disseminated, as sets of fivefold categories serve as a mnemonic technique in oral recitation. But this is not how the overall text is structured. Three general points (*spyi don gsum*) and four actual practices (*dngos gzhi nyams su blang ba bzhi*), shape the overall structure of the *Pointing-Out Instructions*. The three general points consist of (I) general preliminaries, (II) the actual practices, followed by the (III) distinctive features of the actual practices. The overall structure

of the work is reflected in the outline headings I have applied to both the translation and diplomatic edition. The four actual practices consist of the yogas of (A) serenity (*śamatha*), (B) insight (*vipaśyanā*), (C) union (*yuganaddha*), and (D) signlessness (*animittayoga*). Although the *Pointing-Out Instructions* mentions “four yogas” of serenity, insight, union, and signlessness, these differ from the four yogas found in Atiśa’s *mahāmudrā* instructions to his disciple Gonpawa (Apple 2017) and also differ from other well-known sets of four *yogas* or meditations (Bentor 2002; Katsura 2018).

The four *yogas* discussed in the *Pointing-Out Instructions* have a discernable relation to the content of Atiśa’s *Stages*. In its layered overview of the *Stages*, the *Structural Analysis* summary indicates locations where pointing-out instructions may be found in Atiśa’s *Stages*. That is, pointing-out instructions for the actual practice of serenity (*zhi gnas*), pointing out the mind (*sems ngo sprad pa*) in the practice of insight (*lhag mthong, vipaśyanā*), and pointing out the cultivation of union (*zung ’jug bsgom pa*). The fourth yoga of signlessness is only discussed in the *Pointing-Out Instructions* and briefly mentioned in Atiśa’s *Stages*. The locations for pointing out instructions found in the *Structural Analysis*, when correlated to the sections numbers I have applied to my edition and translation of Atiśa’s *Stages*, indicates what portions of Atiśa’s *Stages* were considered pointing out instructions for Atiśa and his early Kadampa followers.

The pointing-out instructions for the actual practice of serenity (*zhi gnas*) are found in Atiśa’s *Stages* [§142-144]:

[§142] Having ceased all subtle and coarse external and internal concepts remain in the condition of non-conceptual meditative stabilization. Then, at this time, clarity, without grasping thoughts at apparent objects, one’s own mind, without subsequent objects, appears as a mirage like pure space.

[§143] Without the thorns of conceptuality, the body and mind is blissful. Listen to the serviceable contemplating light body.

[§144] With desires and so forth elsewhere, in unwavering meditative stabilization, remain in the condition of one’s own mind being the inseparability of clarity and emptiness. Experienced by oneself, free from doubt, with firm ascertaining awareness internalize the changeless. Forsake physical and mental activities and restrain the sense doors. Sustain in seclusion the elimination of mental afflictions and concepts. Not attached to desires, leveling-out the eight worldly concerns, having conviction in cause and effect, strive to eliminate evil deeds and achieve virtue. Taking delight in solitude and not forsaking the object of

observation, one should eliminate desires and aspirations, maliciousness, excitement and contrition, sleepiness and lethargy, and doubt, the obstructions to concentration (*dhyāna*).<sup>5</sup>

Atiśa's *Instructions for Selected Disciples (IKog chos)* also provides the following corresponding instructions for serenity:

Directly pointing out [serenity] has three topics: non-conceptuality, clear awareness, and blissful experience. First, non-conceptuality, one resides with one-pointedness of mind (*cittaiikagrata*) non-conceptually by bringing to cessation all subtle and gross discursive thoughts based on external objects and all subtle and gross conceptualization based on the mind within. Clear awareness: one resides with one-pointedness of mind in non-grasping self-luminous awareness which, at first, does not engage with conceptually grasping on to vivid sense objects, and then later is free from identifying with the luminous nature of the lucidity of one's own mind. Blissful: in a diminished unity of emptiness and lucidity that is free from all torments of afflictions and conceptuality that is possessed in previous experience, and having halted even-minded feelings of suffering, one resides with one-pointedness of mind in naturally occurring unconditioned bliss.<sup>6</sup>

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<sup>5</sup> *Stages of the Path (byang chub lam gyi rim pa)*: [§142] [p. 456.10] :/ \*gzung rtog\* phyi nang<sup>nang</sup> 'dzin rtog\* rtogs pa phra rags kun 'gags nas / rnam par mi rtog ting 'dzin ngang la gnas / [17b5] dus\* . . der yul snang 'dzin rtog med par gsal / rjes\* . . su yul med rang sems smig rgyu sogs\* . . / [§143] [p. 456.13] :/ rnam rtog zug rngu med pas lus sems bde / lus yang bsam pa las su rung ba thos / [§144] [p. 456.14] :/ 'dod sogs [17b6] gzhan du ma yengs ting 'dzin la / rtse cig rang sems gsal stong dbyer med ngang<sup>du gnas</sup> / rang gis nyams su myong bas the tshom bral / nges shes brtan pas\* . . 'gyur med khong du tshud / / : \*lus sems kyi\* bya ba btang la dbang po'i\* . . sgo rnams bsdam / nyon mongs rtog spang [17b7] dben par chun du bskyang / 'dod la ma zhen chos brgyad snyoms pa dang / rgyu 'bras yid ches dge sdig spong sgrub brtson / dben la dga' zhing dmigs pa 'dor mi byed\* . . / 'dod 'dun gnod sems rgod 'gyod gnyid rmugs dang / the\* . . tshom bsam gtan sgrub [18a1] \$\$\$ / pa spang bar bya /. Note: text between asterisks represents notes added by a scribe/commentator.

<sup>6</sup> *Instructions for Selected Disciples (Lkog chos)*, pp. 513-514: ngo sprad pa la gsum / rnam par mi rtog pa dang / rig pa gsal ba dang / nyams bde ba'o / / dang po ni / phyi yul la brten pa'i rnam rtog phra rags [514] dang / nang sems la brten pa'i kun rtog phra rags thams cad 'gags nas rnam par mi rtog pa la sems rtse gcig tu gnas pa'o / / rig pa gsal ba ni / dang po dbang po'i yul gsal ba la kun rtog gi 'dzin pa ma zhugs pa dang / phyi nas rang sems dang ba'i ngo bo gsal ba ngos bzung dang bral ba'i rig pa rang gsal 'dzin med la rtse gcig tu gnas pa'o / / bde ba ni snga ma'i nyams dang ldan pa'i dus na nyon mongs pa dang rtog pa'i zug rngu thams cad dang bral nas stong gsal gyi nyams pa dang ldan te / sdug bsngal dang btang snyoms kyi tshor ba 'gags nas rang byung zag pa med pa'i bde ba la rtse gcig tu gnas pa'o / / .



In these two citations from Atiśa's texts serenity (*śamatha*) is indicated to be comprised of non-conceptuality, clarity, and blissful experience. As with later pointing-out instructions of *mahāmudrā* by Gampopa, bliss (*bde*) does not connote a tantric meaning but is rather related to the bliss of experience found in the practice of serenity (Trungram 2004:175; Brunnhölzl 2014:193). These sections of Atiśa's *Stages on serenity* will be elucidated upon in the *Pointing-Out Instructions* in section II. Actual Practices, A. Serenity (*śamatha*).

Pointing out the mind (*sems ngo sprad pa*) in the practice of insight (*lhag mthong, vipaśyanā*) is the next yoga. Insight instructions are located in the following sections of *Stages* [§145-149]:

[§145] All things of *saṃsāra* and *nirvāṇa* are one's own mind. For example, like a mirror, reflection, or echo. All is unmixed, the union of all transcends limited views. The essence [of one's own mind] is luminous and naturally empty. The unified characteristic is liberated from the extremes of elaborations. Whatever happiness or suffering that appears is one's own-mind. There is not another dharma not cognized from the mind. When it is construed as another established elaboration it is mistaken.

[§146] It is from the beginning, innately pure, unconditioned, free from extremes, sameness, without acceptance or rejection of views. In this way, the mind itself is established as the way of things, mind-as-such is pure like the sky. Whether the Victorious Ones of the three times teach it or not, whether sentient beings realize or not, from the beginning perfect gnosis is the dharmakāya, unfabricated, not taken up; from the beginning it is the awakening mind. From the beginning it is stainless and pure; the afflictions and sufferings of cyclic existence are not at all established.

[§147] Mind itself, from the beginning, innately established, cannot be realized by the many who deliberately seek out signs of it. Meditating without a view and free of activity, the result, not to be sought elsewhere, is established from the beginning. [§148] Whether through the condition of the spiritual teacher's teaching or not, whether a yogi meditates or not; [§149] Whether wise ones realize or not, the unconditioned mind-as-such is free from causal conditions. It is not permanent, and is free from the extremes of nihilism; it is without arising, cessation, sameness, difference, coming, or going. Pacified of these eight extremes of elaboration, it has the characteristic of the self-

arisen awakening mind.<sup>7</sup>

*Instructions for Selected Disciples (lkog chos)* provides the following corresponding instructions for the practice of insight:

Pointing out has three topics: pointing out the mind as empty, pointing out conceptual thought as empty, and pointing out whatever appears as empty. First, one's own mind is emptiness. Since the mind is not at all established with shape, color, and so forth, remaining in emptiness from the very beginning, emptiness is not undermined by reasoning, destroyed by antidotes, purified by mantras, or cultivated by meditative stabilization. It is not mind-made emptiness. It is empty by nature, inherently empty. Since the establishment as a mind of male, female, neuter, higher realms, lower realms does not exist in the mere slightest, it is not seen, has not been seen, nor will be seen by the buddhas of the three times. Accordingly, the mind which is empty is pure since it is not polluted or subject to any noxious influence of birth, death, pleasure, pain, and so forth. It is spontaneously present since the beginning as it is not established through effort and striving. The emptiness of one's own mind such like this is called "unproduced," "the realm of reality," and "ultimate reality." It abides from the very beginning as the emptiness of inherent existence.

The method of realizing the meaning of that: by looking directly into one's own mind during the non-conceptual meditative stabilization in serenity, establish in not meditating on anything at all while dwelling in lucidity as

<sup>7</sup> Translation, Apple 2019a, 225. *Stages of the Path (byang chub lam gyi rim pa)*: [S145] [p. 456.20] [18a1] : /'khor 'das chos kun rang gi sems yin te / dper na me long gzugs brnyan brag cha ltar / thams (ca)d\*<sup>khor 'das snang ba \*</sup> ma 'dres \*<sup>rang gi sems su \*</sup> kun 'dus phyogs mtha' bral / ngo bo\*<sup>rang sems kyi \*</sup> gsal zhing rang bzhin stong pa nyid / mtshan nyid zung 'jug spros pa'i mtha' [18a2] las grol / bde sdug ci snang thams (ca)d rang sems \*<sup>yin \*</sup> te / [p. 457] sems las ma rtogs chos gzhan gung na med / sprod sgrub\*<sup>sems ma yin pa la \*</sup> gzhan du byed na 'khrul pa yin / [S146] :/ ye nas rnam dag lhun grub 'dus ma byas / mtha' bral mnyam nyid lta ba'i zhe 'dod med / de ltar [18a3] rang sems gnas lugs don la gzhas / sems nyid rnam dag nam mkha' lta bu lam / dus gsum rgyal bas gsung rung ma gsung rung / sems can rnam gyis rtogs rung ma rtogs rung / gdod [18a4] nas yang dag ye shes chos kyi sku \*yin\* / ma bcos ma bslang ye nas byang chub sems \*yin\* / 'dod nas dri med rnam dag 'khor ba yi / sdug bsgal nyon mongs cir yang grub pa med / [S147] :/ sems nyid ye nas lhun gyis grub pa la / mtshan ma'i bya btsal mang [18a5] pos bsgrub tu med / lta ba med cing bsgom dang spyod pa bral / 'bras bu gzhan nas mi btsal ye nas grub / : / [S148] bla ma'i rkyen gyis bstan rung ma bstan rung / rnal 'byor can gyis bsgom rung ma bsgom rung / [S149] shes rab ldan pas rtogs rung ma [18a6] rtogs rung / rgyu rkyen bral ba'i sems nyid 'dus ma byas \*yin\* / :/ rtag pa ma yin chad pa'i mtha' las grol / skye 'gag tha dad don gcig 'gro 'ong med / sprod pa'i mtha' brgyad nye bar zhi ba ni / rang byung byang chub sems gyi mtshan nyid yin [18a7] :/.

empty. Again, establish looking directly. By effort realize that there is emptiness. By producing strong effort with respect to that a meditative stabilization mixed with feeling and conceptual thought arises pure like space. One should become firmly established in the certainty of that [state]. Accordingly, even though realizing one's own mind as emptiness if one thinks while sitting that subtle and coarse conceptual thought which arises from conditions are unhindered fleeting movement of thoughts, one points out that the fleeting movement of thoughts itself is empty. By looking directly into the manner of fleeting movement the haziness disappears without a trace just as a self-arisen cloudy sky vanishes by its own accord.

Just as waves and foam on an ocean are without any differentiation from water, since conceptual thoughts themselves are empty it is not necessary to negate conceptual thought. Like snow descending into water, the ally which is empty is at the same time empty fleeting movement. Since awareness is at the same time empty, it is sufficient to look directly into all conceptual thought. Then, all habituation, body, and appearances should be understood as emptiness. For example, just as the appearance of the moon in water is without an inherent nature, the body is known as bodiless, all appearances are cognized without appearance, and entities are not apprehended as real. Attachment and aversion in reliance upon sense objects does not accumulate. All things are contemplated as dreams and illusions.<sup>8</sup>

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<sup>8</sup> *Instructions for Selected Disciples (Lkog chos)*, pp. 515-516: / ngo sprad pa la gsum / sems nyid stong par ngo sprad pa dang / rnam rtog stong par ngo sprad pa dang / ci snang stong par ngo sprad pa'o / / dang po ni / rang gi sems stong pa nyid yin te / de la dbyibs dang kha dog la sogs pa cir yang grub pa med de ye nas stong pa nyid du gnas pa yin pas / gtan tshigs kyis bshig pa dang / gnyen pos bcom pa dang / sngags kyis sbyangs pa dang / ting nge 'dzin gyis sgom pa'i stong pa nyid ma yin te / blos byas kyi stong pa ma yin pa / rang bzhin gyis stong pa dang / ngo bo nyid stong pa yin / de pho mo ma ning dang / mtho ris ngan song la sogs pa gang gi sems su yang grub pa cung zad tsam yang med pas dus gsum sangs rgyas kyis kyang ma gzigs / [516] mi gzigs / gzigs par mi 'gyur ro / / de ltar stong pa'i sems la skye shi dang skyid sdug la sogs pas gang gi kyang ma gos pas rnam par dag pa yin / de 'bad rtsol gyis bsgrub pa ma yin pas ye nas lhun gyis grub pa yin / de rgyu rkyen la sogs pa gang gi kyang ma bskyed pas 'dus ma byas pa yin / de lta bu'i rang sems stong pa nyid de la skye med ces dang bya / chos kyi dbying zhes kyang bya / don dam pa'i bden pa zhes kyang bya / rang bzhin stong pa nyid du ye nas gnas so / / de'i don rtogs pa'i thabs ni zhi gnas la mnyam par bzhags pa'i rnam par mi rtog pa'i dus kyi rang sems de la cer bltas pas stong par sang nge 'dug pa de la ci yang mi sgom par bzhag / yang cer lta yang gzhas / byas pas stong pa nyid 'dug bya rtogs pa'o / / de la brtson 'grus drag tu bskyed pas nyams dang rtog pa 'dres pa'i ting nge 'dzin nam mkha' rnam par dag pa lta bu 'byung / de la nges pa'i shes pa brtan par bya'o / / de ltar rang sems stong pa nyid du rtogs kyang rkyen las skyes pa'i rtog pa phra rags rnam mi 'gag par 'gyu yin 'dug pa snyam na rtogs rgyu ba de

As these citations from the *Stages and Instructions for Selected Disciples* illustrates, Atiśa's instructions in private to his advanced students on serenity (*śamatha*) and insight (*vipāśyanā*) focus on pointing out the nature of one's own mind, a nature equivalent to the realm of reality (*dharmadhātu*). These instructions significantly differ from the analytical insight utilizing reasoning found in Atiśa's *Lamp for the Path to Awakening*. As Jackson (2019:71) notes when citing this passage from the *Stages*, "although the term *mahāmudrā* is not specifically applied to this practice, it is very much in line with earlier Indian... contexts in which the term is used." Along these lines, Mathes (2006:23-24) has discussed how pointing-out instructions for insight in "not-specifically-Tantric" meditation manuals among Kagyü scholars differs from practices of insight advocated in traditional works of meditation in Indian Madhyamaka. Traditional works, as described by Mathes, "require an analytical or intellectual assessment of emptiness... mainly based on Madhyamaka reasonings" while insight in *mahāmudrā* pointing-out instruction is "an investigation performed by the inward-looking mental consciousness on the basis of direct cognition." Atiśa's *Instructions for Selected Disciples* cited above instructs the practitioner to "look directly" (*cer lta*) to gain an experiential vision of emptiness in line with an approach through direct cognition by an inward-looking mental awareness. The *Pointing-Out Instructions* will outline guidance on insight in section II. Actual Practices, A. Insight (*vipāśyanā*).

The pointing-out instructions for union (*zung 'jug, yuganaddha*) in Atiśa's *Stages* are as follows:

[§158] The union of the basis, the path, and the result is self-arisen, emptiness, the Realm of Reality, pure, unconditioned, naturally free from elaborations, with nothing at all established, as in empty space. The signs of entities are not established in that. It is the co-emergent way of things, the essence, the factor of clarity, without object, without conceptual thought, inherent translucent radiance, unceasing, appearing like the sun in a cloudless sky, the

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*nyid stong par ngo sprad pa ni / gang ji ltar 'gyu ba la cer gyis bltas pas wal po rjes med du 'gro ste / nam mkha' sprin ltar rang byung rang zhir yal nas 'gro / rgya mtsho'i rlabs dang dbu ba 'dra ste chu dang dbyer med pas rtog pa nyid stong pa yin pas rtog pa dgag mi dgos / chu la kha ba babs pa dang 'dra ste stong pa'i grogs byed pas 'gyu stong dus mnyam / rig stong dus mnyam yin pas rtog pa thams cad la cer bltas pas chog / de nas goms pa dang lus dang snang ba thams cad stong pa nyid du shes par bya ste / dper na chu'i zla ba ltar du snang yang rang bzhin med pas / lus ni lus med du shes / snang ba thams cad snang med du rtogs par byas la dngos po dang bden par mi bzung / yul la brten pa'i chags sdang mi bsags / chos thams cad rmi lam sgyu ma ltar du bsgom par bya'o / .*

union of the unelaborated character of co-emergence, self-illuminating, the unceasing appearance of lucidity and awareness, indivisible appearance and emptiness, like a conch shell and the whiteness of conch shell. There is not anything at all not indivisible from one's own mind. Non-conceptual awareness is without a grasping subject and graspable object while the unceasing agitated mind is like the wind. The appearance factor of indivisible co-emergence is own-form, like five lights without objects, the pure light of crystal. Saṃsāra and nirvāṇa appear as two from conceptual and non-conceptual thought.<sup>9</sup>

[§159] The mind itself, pure from the beginning, is the Realm of Reality, it pervades whatever entities that appear even if they do not directly appear due to delusion, it is all-pervading like sesame oil in sesames. The apprehending subject and apprehended object of karma and appearance is like an illusion. Appearances, reflections, deluded appearances, emanations, non-conceptual appearances, mirages, are like space. All that appears is one's own mind. The nature of all that appears is empty and all various appearances without exception are non-dually unified with one's own mind. Cause and effect are indivisibly empty like waves. Whatever appears is not other than the mind, like the variety of golden things that do not change from their golden form. The formations of virtuous and non-virtuous mental facets are variegated activities like reflections, the pure dharmakāya free from passing stains, inseparable from manifest self-cognizant wakefulness, pure like the sky free from clouds. Just as the bodies, buddha-field, along with mansions, are appearances of pure gnosis, not other, one's own mind is an appearance of merit.<sup>10</sup>

<sup>9</sup> Translation Apple 2019a, 228-9. *Stages of the Path (byang chub lam gyi rim pa)*: [§158] *gnas*<sup>\*gzhil\*</sup> *mtshon*<sup>\*lam\*</sup> *'bras bu*<sup>'i\*</sup> *zung du 'jug pa ni rang byung stong nyid chos dbyings rnam par dag / 'dus*<sup>\*ma\*</sup> *byas shing lhun grub spros pa bral / cir yang ma grub nam mkha' stong pa 'dra / de la dngos po'i mtshan ma rdul tsam med / lhan [19b2] skyes*<sup>\*\*\*</sup> *gnas lugs ngo bo gsal ba'i cha / yul*<sup>\*dhang po'i\*</sup> *med rtogs*<sup>\*dzin pa'i\*</sup> *med rang*<sup>\*ye nas kyi\*</sup> *gdangs ma 'gags pa*<sup>\*pa'i cha\*</sup> */ sprin med mkha' la nyi shar ji bzhin gsal / lhan skyes*<sup>\*gzhil'i rang byung lhan skyes\*</sup> *mtshan nyid*<sup>\*gzung 'dzin gyi\*</sup> *spros bral zung*<sup>\*snang stong\*</sup> *'zug ni / gsal rig*<sup>\*rang gdangs gyi\*</sup> *snang ba ma 'gags rang shar cing / snang stong byer med [19b3] dung dang dung dkar 'dra / rang sems dbyer med ma yin*<sup>\*gzhon\*</sup> *ci yang med / rtog*<sup>\*gzung 'dzin gyi\*</sup> *med rig pa ma 'gags 'gyu ba'i yid / gzung 'dzin gnyis med bar*<sup>\*\*\*</sup> *snang bsir bu [bser bu] 'dra / lhan skyes dbyer med snang cha rang gi gzugs / 'od*<sup>\*\*\*</sup> *lnga yul med man shel dag pa*<sup>\*\*\*</sup> *'dra / rtogs ma*<sup>\*yul du shes pa\*</sup> [19b4] *rtogs las 'khor*<sup>\*dzin stang gyi\*</sup> *'das gnyis su shar / :/ .*

<sup>10</sup> Translation Apple 2019a, 229. *Stages of the Path (byang chub lam gyi rim pa)*: [§159]: [§159] [19b4] *sems nyid gdod nas dag pa chos kyi dbyings / dngos po*<sup>\*phyi nang gi\*</sup> *ci snang kun la khyab pa de / rnmongs pas dngos su snang bar ma gyur kyang / til dang til mar*<sup>\*til la mar gyis khyab pa\*</sup> *bzhin du khyab par gnas / las snang gzung 'dzin sgyu ma lta bu dang / rang [19b5] snang gzugs brnyan 'khrul snang thag sprul dang / mi rtog snang ba smig*

The *Instructions for Selected Disciples* (*lkog chos*) provides an extended discussion in its corresponding instructions for directly pointing-out union. The text presents instructions for union in terms of the union of the ground, union of the path, and union of the result. The triadic division of the tantric way into basis (*gzhi*), path (*lam*), and result (*'bras bu*) is considered by Tibetan traditions to be connected to the *Guhyasamājantra* (Broido 1984:5; 1985) and it often utilized in advanced exegesis of Mahāyāna and Vajrayāna works. The *Instructions for Selected Disciples* states:

Directly pointing out has three topics: (1) the union of the ground which is the basis, (2) the union of the path which is indicated, and (3) the union of the result which is achieved.<sup>11</sup>

(1) First, the union of the ground which is the basis: there is not a buddha which is made manifest through realization, there is not a mistaken sentient being through non-realization, remaining spontaneously perfected from the very beginning, the natural condition being in itself the general ground of all of cyclic existence and *niroāna* has three characteristics. (a) Its own nature dwells in emptiness. (b) The nature abides in clarity. (c) The characteristic abides indivisibly.<sup>12</sup>

(a) Among these, first, its own nature dwells in emptiness, there is not an emptiness which is destroyed, entrusted, or

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*rgyu mkha' dang 'dra / ci snang de dag tha(m ca)d rang sems yin / gang snang kun gyi rang bzhin stong pa dang / sna tshogs snang ba ma lus tha(m ca)d kun / gnyis su med de rang sems zung du 'jug / rgyu 'bras stong [19b6] par dbyer med chu rlabs bzhin / ji ltar snang yang sems min gzhan med pas / sna tshogs gser gzugs gser las mi 'gyur 'dra / sems pa dge dang mi dge'i 'du byed rnams / sna tshogs 'phrin las bzhin dang gzugs brnyan 'dra / chos sku rnam dag [19b7] glo bur dri ma bral / ye shes rang gsal mngon gyur 'bral med pa / rnam dag nam mkha' sprin dang bral ba 'dra / sku dang zhing khams gzhal yas khang dang bcas / ji ltar ye shes dag pa'i snang ba rnams / gzhan min rang sems bsod nams snang ba yin / [20a1] :/.*

<sup>11</sup> *Instructions for Selected Disciples (Lkog chos): [518.23] / ngo sprad pa la gsum / gnas pa gzhi'i zung 'jug dang / mtshon pa lam gyi [519] zung 'jug dang / grub pa 'bras bu'i zung 'jug go /.*

<sup>12</sup> *Instructions for Selected Disciples (Lkog chos): [519.1] dang po ni / rtogs nas mngon du gyur pa'i sangs rgyas dang min / ma rtogs nas 'khrul ba'i sems can ma yin te / 'khor 'das kun gyi spyi sa gzhi dngos po'i gnas lugs ye nas lhun grub tu gnas pa'i gnas lugs la gsum / rang bzhin stong par gnas / [gegs bsal ba la gsum / bla ma'i sku la brnyas pa dang / dam pa'i chos spangs pa dang / mtshams med pa'i sdir byas pa dang gsum spang bar bya ste / ma skyes pa mi skye / skyes pa nyams par 'gyur ba'o / ("Dispelling hindrances has three, despising the body of the spiritual teacher, abandoning the holy Dharma, committing a heinous evil deed. These three should be eliminated, and that uncreated should not be created, and what has been created should degenerate.") (The sentences in brackets seem out of place and have been removed from the translation.) / ngo bo gsal bar gnas / mtshan nyid dbyer med du gnas pa'o /.*

purified. It abides as emptiness of inherent nature from the very beginning, free from all phenomenal marks such as shape, color, and so forth. There is not a realization which apprehends a non-existence within. It is the unobstructed clarity of the radiance of one's own awareness. Abiding like the sun rising in pure space or like the wind of pure space.<sup>13</sup> (c) The characteristic: the indivisibility of lucidity and emptiness, inseparable like a conch shell and its whiteness, abides primordially free from conceptuality.<sup>14</sup>

According to Atiśa based on these passages, the union of the ground is the ever-present non-conceptual nature of emptiness equated with the unobstructed radiance of one's own awareness. Atiśa next describes the union of the path in the following passage:

(2) The union of the path which is indicated has three topics: (a) the inherent nature, emptiness, (b) the essence, clarity, and the (c) characteristic, indivisibility.<sup>15</sup>

(a) First, one's own mind, primordially pure, which resides in the realm of reality, all-pervading everywhere just as it appears, although emptiness is not lucid at the time of appearance while ignorance presides, emptiness timelessly abides all-pervading in all whatever appears like sesame oil pervading a sesame seed.<sup>16</sup>

The (b) luminous essence is clear in three appearances: (i) karmic appearance, (ii) delusive appearance, and (iii) meditative appearance. (i) First, are all the appearances of happiness and suffering of the six realms of rebirth. These are not appearances which are established as an external object. Since one's own karmic action is a conjunction of circumstances and connections of virtue and evil deeds like an illusion and so forth, it is like a reflection.

<sup>13</sup> *Instructions for Selected Disciples (Lkog chos): [519.7-12] / de las dang po rang bzhin stong par gnas pa ni bshig pa dang bcol ba dang sbyangs pa'i stong pa ma yin te / ye nas rang bzhin gyis stong pa nyid du gnas te / dbyibs dang kha dog la sogs pa'i mtshan ma thams cad dang bral ba / nang na med pas 'dzin pa'i rtog pa ma yin pa / rig pa rang gi mdangs ma 'gags par gsal ba / nam mkha' rnam par dag pa la nyi ma shar ba dang bar snang dag pa'i bser bu lta bur gnas so /*

<sup>14</sup> *Instructions for Selected Disciples (Lkog chos): [519.12] / mtshan nyid ni bsal ba dang stong pa dbyer med pa dung dang dung gi dkar po ltar du dbyer med rtog bral du ye nas gnas pa'o /*

<sup>15</sup> *Instructions for Selected Disciples (Lkog chos): [519.14-15] / mtshon pa lam gyi zung 'jug la gsum / rang bzhin stong pa dang / ngo bo gsal ba dang / mtshan nyid dbyer med do /*

<sup>16</sup> *Instructions for Selected Disciples (Lkog chos): [519.15-18] / dang po ni / rang gi sems gdod nas dag pa chos kyi dbyings su gnas pa de / ji ltar snang ba thams cad la khyab par gnas te / gnas par ma rig pas snang ba'i dus na stong pa nyid mi gsal kyang / til la mar gyis khyab pa lta bu ci snang thams cad la stong pas khyab par ye nas gnas pa'o /*

(ii) Delusive appearance is grasping at an external object that is not understood as one's own perception like seeing a rope as a snake.

(iii) Meditative appearance is the appearance of one's own mind, at the time of abiding in non-conceptual meditative stabilization though an appearing external object ceases, the factor of clarity does not cease the appearance of the mind within, like mirage, smoke, star, drops of light and so forth, subtle and coarse colors and shapes mostly appear, utterly empty like a cloudless sky. In brief, all karmic appearances, delusive appearances, and meditative appearances are the luminous essence of one's own mind.<sup>17</sup>

(c) The unified characteristic: since all karmic appearances and so forth are pervaded by emptiness of inherent nature for all appearances seen as subject and object, and since the appearance itself is empty and emptiness is appearance, they are without any differentiation like water and its waves.<sup>18</sup>

The *Instructions for Selected Disciples* continues with instructions on the union of the result in the following passage:

(3) The union of the result which is achieved has three topics: (a) the inherent nature, emptiness, (b) the essence, clarity, and (c) the characteristic, indivisibility.<sup>19</sup>

(a) Among them, first, [the inherent nature, emptiness], since it abides inseparable in the condition of twofold purity through actualizing the meaning of being free from the momentary defilements and being pure from the very

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<sup>17</sup> *Instructions for Selected Disciples (Lkog chos): [519.18-520.6] / ngo bo gsal ba ni snang ba gsum du gsal te / (i) las snang ba dang / (ii) 'khrul snang dang / (iii) nyams snang ngo / (i) / dang po rigs drug gi bde sdug gi snang ba thams cad yin te / de dag phyi don du grub pa'i snang ba ma yin / rang gi las dge sdig gi rten 'brel tshogs pa dang sgyu ma la sogs yin pas gzugs brnyan dang 'dra'o / (ii) / 'khrul ba'i snang ba ni / rang snang du ma shes par / phyi don du 'dzin pa thag pa la sbrul du mthong ba lta bu'o / / (iii) nyams snang ni rang gi sems snang ba ste / [520] rnam par mi rtoq pa'i ting nge 'dzin la gnas pa'i dus na / phyi rol gyi yul snang ni 'gags nas / nang sems kyi snang ba ma 'gags par gsal ba'i cha / smig rgyu dang du ba dang skar ma dang 'od kyi thig le 'dra ba la sogs pa kha dog dang dbyibs phra rags mang por snang ba dang / sprin med pa'i nam mkha' ltar stong sang nge ba dang / mdor na las snang dang / 'khrul snang dang / nyams snang thams cad rang gi sems kyi ngo bo gsal ba yin no /*

<sup>18</sup> *Instructions for Selected Disciples (Lkog chos): [520.6] / mtshan nyid zung 'jug ni / las snang la sogs pa thams cad gzung 'dzin lta bar snang ba thams cad la rang bzhin stong pas khyab pas / snang ba nyid stong pa yin la stong pa nyid snang ba yin pas / dbyer med pa chu dang rlabs bzhin no /*

<sup>19</sup> *Instructions for Selected Disciples (Lkog chos): [520.8-10] / grub pa 'bras bu'i zung 'jug la gsum / rang bzhin stong pa dang / ngo bo gsal ba dang / mtshan nyid dbyer med pa'o /*



beginning realm of reality, it is like a cloudless sky.<sup>20</sup>

(b) The luminous essence are all the appearances of the body, wisdom, pure realms, celestial palaces and so forth just as it appears and they are not established from without.<sup>21</sup>

The very embodiment of the awakening mind, one's own mind, the luminous essence of pristine wisdom, wisdom appears like the moon reflected in water and a rainbow in the sky.<sup>22</sup>

(c) The unified characteristic: all the bodies, pure realms, celestial mansions and so forth, appearances of true pristine wisdom, like an illusion, and the actualized realm of reality just-as-it-is are inseparably merged. For example, like the inseparability of the sky and a rainbow. The good qualities and activity that manifest from that inseparability mature and liberate those to be trained.<sup>23</sup>

These sections on the pointing-out instructions for union (*zung 'jug, yuganaddha*) in Atiśa's *Stages and Instructions for Selected Disciples* will be elucidated upon in the *Pointing-Out Instructions* in section II. Actual Practices, C. Union.

The fourth yoga of signlessness is only discussed in the *Pointing-Out Instructions* and briefly mentioned in Atiśa's *Stages*. Atiśa's *Instructions for Selected Disciples* rather than focusing on signlessness, has an extended discussion of the practice of union in terms of the indivisibility of cause/effect and emptiness (*rgyu 'bras dang stong pa dbyer med*), the indivisibility of skilful means and wisdom (*thabs dang sher rab dbyer med*), and the indivisibility of appearances and emptiness (*snang ba dang stong pa dbyer med*). According to the content structure in the *Structural Analysis* these topics correlate to the *Stages*

<sup>20</sup> *Instructions for Selected Disciples (Lkog chos): [520.10-12] / de las dang po ni / chos kyi dbyings ye nas rnam par dag pa la / glo bur gyi dri ma dang bral ba'i don mngon du gyur nas dag pa gnyis ldan gyi ngang la 'bral med du gnas pa ni sprin med pa'i nam mkha' lta bu'o /*

<sup>21</sup> *Instructions for Selected Disciples (Lkog chos): [520.12-14] / ngo bo gsal ba ni / sku dang ye shes dang zhing khams dang gzhal yas khang la sogs pa ji ltar snang ba thams cad yin te / de dag phyi na grub pa med do /*

<sup>22</sup> *Instructions for Selected Disciples (Lkog chos): [520.14-16] / byang chub sems kyi rang gzugs rang gi sems ye shes kyi ngo bo gsal ba ye shes chu zla lta bu dang mkha' la 'ja' tshon shar ba lta bu'o /*

<sup>23</sup> *Instructions for Selected Disciples (Lkog chos): [520.16-20] mtshan nyid dbyer med ni / sku dang zhing khams dang gzhal yas khang la sogs pa thams cad yang dag pa'i ye shes kyi snang ba sgyu ma lta bu dang / chos kyi dbyings ji lta ba mngon du byas pa gnyis dbyer med par 'dres pa yin te / dper na nam mkha' dang 'ja' tshon dbyer med pa lta bu ste / dbyer med de mngon du byas pa'i yon tan dang 'phrin las kyi sgdul bya smin cing grol bar byed pa'o /*

in sections §162-3 on cause/effect and emptiness (Apple 2019a:230-231), section §164 on skilful means and wisdom (Apple 2019a:231-232), and §165 on appearances and emptiness. Analysis of these sections of the *Stages* and *Instructions for Selected Disciples* are forthcoming. But the difference in exegesis between the *Instructions for Selected Disciples* and the *Pointing-Out Instructions* indicates alternative ways of understanding Atiśa's *Stages* and different points of emphasis in meditation practice. The fourth yoga of signlessness is alluded to in Atiśa's *Stages* as follows:

[§167] One's own mind free from extremes, the Great Middle Way, free from conceptuality with signs and without signs, remain without grasping thoughts of the extremes of permanency and nihilism. Not abiding in mere non-conceptuality, free from elaborations [§168] remain in the free relaxation of the six aggregates of consciousness unceasing appearances. Since all apparent objects are the emptiness of one's own mind, appearing, yet lacking inherent existence, remain in the condition of non-grasping the appearances of objects in one's own mind like the moon's reflection in water. When all things within *saṃsāra* and *nirvāṇa* are one in the condition indivisible with one's own mind, since *saṃsāra* is not abandoned and *nirvāṇa* is not achieved in the unified mind, remain in the state without anything to be accepted or rejected.<sup>24</sup>

The initial passage of this citation from the *Stages* evokes a phrase from the colophon title of the *Pointing-Out Instructions* "eliminate the extremes of one's own mind" (*rang sems mtha' gcod*). Atiśa also refers to this state as the "Great Middle Way" (*dbu ma chen po*), a term which he utilizes throughout his works on Madhyamaka and the path (Apple 2019b:50-52, 58-60). It is tempting to compare this fourth yoga of signlessness (*mtshan ma med pa*) with other systems such as the fourth stage in Ratnākaraśānti's *Prajñāpāramitopadeśa* which is described as "signless emptiness" (*nirnimittā sūnyatā*) (Katsura 2018).

<sup>24</sup> *Stages of the Path* (*byang chub lam gyi rim pa*): [§167] *rang sems mtha' bral dbu ma chen po ni / \*sugon pas snang po lnga kyi\* mtshan [21a7] bcas mtshan ma med pa'i rtoḡ bral zhing / rtag chad mtha'i 'dzin rtoḡ med par bzhag / \*mnyam gzhag tu mi\* rtoḡ med tsaṃ la mi gnas spros bral dang / : / [§168] \*dbang po'i yul\* snang ba mi dgag \*dbang pa\* tshogs drug ldug par \*yul 2 las\* bzhag / \*bzhag pas\* yul snang thams cad rang sems stong pa nyid \*yin par shes pas\* / snang yang [21b1] rang bzhin med de gzugs brnyan \*chu zla dang\* 'dra / rang sems \*la yul\* snang ba 'dzin med ngang la gzhag / 'khor dang myan ngan 'das pa'i chos rnams kun / \*yul med pa'i\* rang sems dbyer med ngang du gcig pas na / \*rang sems\* zung 'jug sems la \*khor ba\* spong sgrub \*das pa\* ma grub pas / \*sangs rgyas la\* re dogs spang \*\*\* blangs med pa'i ngang la [21b2] gzhag / :/.*

However, as mentioned, Atiśa's system of four yogas in the *Pointing-Out Instructions* is different from all currently known types of four-fold meditations as studied by Bentor (2002). The *Pointing-Out Instructions* discussion of signlessness is found in section II. Actual Practices, D. Signlessness.

### Conclusion

The *Pointing-Out Instructions* is a central document that illustrates the nature of Kadampa pointing-out instructions. In terms of its content, the *Pointing-Out Instructions* contains a number of features that indicate its tantric orientation, archetypal features that influence later Kagyü meditation manuals, and anomalies that illustrate its unique teachings not found in other Indo-Tibetan meditation traditions.

The tantric orientation of the *Pointing-Out Instructions* is indicated in its content through mention of practices that are explicitly found in Buddhist tantras. The *Pointing-Out Instructions* advocates utilizing the one hundred syllable mantra of Vajrasattva for purification (p. 528; section I.C.), a practice found in the *Sarvatathāgata-tattovasaṅgraha* (Chandra 1981) and *Kriyāsaṅgraha* (Skorupski 2002:142). A text on the one hundred syllables of Vajrasattva is found in Atiśa's collected works (*gsung 'bum*).<sup>25</sup> The *Pointing-Out Instructions* also instructs the practitioner in multiple sections to meditate on the spiritual teacher (*bla ma*) as a buddha (p. 535) and for the meditator to gain a vision of one's deity (p. 549; II.C.3.e) as a benefit of attaining union (*yuganaddha*). At the end of the work, attaining the great clear light (*'od gsal chen po*; p.550, II.D.2.c; p.552, III.C.2) is discussed as a result of attaining a great level in signlessness meditation. Clear light (*prabhāsovara*) is discussed in Atiśa's other works in relation to the *Cakrasaṃvara tantra* and *mahāmudrā* teachings (Apple 2017). Although the *Pointing-Out Instructions* contains elements that demonstrate a tantric orientation, the work does not directly cite any Buddhist tantra or specify instructions for receiving consecration or empowerment (*abhiṣeka*).

The teachings of the Kadampa *Pointing-Out Instructions* serve as prototype for later Kagyü meditation manuals on *mahāmudrā*. The text presents subject matter in terms of preliminaries (*sngon 'gro*), actual practices (*dngos gzhi*), and subsequent practices (*rjes*) like later Kagyü meditation manuals (Callahan 2019). In addition to pointing-out meditation instructions (*ngo sprod*), the *Pointing-Out Instructions* contain many techniques of meditation instruction found in subsequent Kagyü manuals such as sustaining (*bskyang ba*) the meaning of

<sup>25</sup> This is *The Sādhana of One Hundred Syllables (yi ge brgya'i sgrub thabs)* in *Jo bo rje dpal ldan a ti sha'i gsung 'bum*, Vol. 2, p. 934-35.

the instruction, enhancement (*bogs 'don pa*) of the practice, and eliminating pitfalls (*gol sgrib*) to various stages among the practices.

The *Pointing-Out Instructions* also utilize many analogies and metaphors found in the later Kagyü tradition and its meditation manuals. The *Pointing-Out Instructions* (p.541) mentions the analogy of water and waves (compare Brown 2006:331, 400-401; Callahan 2019:240, 248-9, 278), sugar and its taste (p. 542; compare Trungram 2004:175; Callahan 2019:242, 270), the analogy of water and ice (p. 543; compare Trungram 2004:175; Brown 2006:399-400; Roberts 2011:149), a statue made of gold (p. 543; compare Roberts 2011:87), and the analogy of the Brahmin's thread frequently mentioned in later Kagyü meditation manuals (p. 530; compare Brown 2006:262-264; Callahan 2019:337-8). The *Pointing-Out Instructions* also outlines stages of meditative experience in terms of gradual (*rim gyis pa*), crossing over (*thos rgal ba*), and simultaneous (*cig car ba*), a typology that is found in Kagyü traditions of *mahāmudrā* instruction (Broido 1984:11; Callahan 2019:175-77).

The *Pointing-Out Instructions* have several novel features that I have not so far found in other Indo-Tibetan meditation manuals as well. The first is the analogy of the skillful cow herder (*mkhas pa ba glang skyong ba*) in utilizing mindfulness to maintain insight (p. 537; section II.B.2.d.1). The *ba glang skyong ba* ( $\approx$  *gopālaka*; Skorupski 1996:222; Shukla 2008:400) is a term that refers to a low Indian caste that tends cattle. I have only located this analogy in the *Stages of the Path* and *Instructions for Selected Disciples* works of Atiśa himself. Atiśa's *Stages* [§170] instructs that one should sustain one's mind free from elaborations, in part, through holding "with mindfulness, like a skillful cow herder, be free by resting naturally without projecting, without concentrating."<sup>26</sup> The *Instructions for Selected Disciples* (*lkog chos*, p. 524) has a similar description. Finally, the *Pointing-Out Instructions* instructs the practitioner to have a bodily posture for meditation that is described in terms of the "five-point posture of Amitābha" (*snang mtha' yi chos lnga ldan*, p. 530; II. A.2.a) rather than the more frequent "seven-point of Vairocana" (*rnam snang chos bdun*) (Callahan 2019: 180-82). In sum, the *Pointing-Out Instructions* of Atiśa and his Kadampa followers significantly contributes to understanding the advanced forms of meditation taught in Atiśa's stages of the path systems as well as gaining insight into the historical development and practices of Indo-Tibetan Buddhist forms of meditation related to *mahāmudrā*.

<sup>26</sup> *Stages of the Path* (*byang chub lam gyi rim pa*): [§170] \*sens mi bzung bar\* mkhas pa ba glang skyong [21b4] bzhin dran pas bzung \*\*\* / mi spro mi bsdu rang sar bzhag pas \*rnmongs rnam rtog sdug bsngal las\* grol / .

### A Note on the Translation and Transcription

The *Pointing-out Instructions* (*ngo sprod lnga tshoms*) occurs in Atiśa's *Byang chub lam gyi rim pa* manuscript folios 52b6-65a4 in *dbu med* script and the *Jo bo rje dpal ldan a ti sha'i gsung 'bum*, Vol. 2, pp. 527-552 in *dbu can* script. The numbers between regular brackets in both the translation and transcription refers to the page number in the *Jo bo rje dpal ldan a ti sha'i gsung 'bum*, Vol. 2, pp. 527-552. I have edited both the translation and transcription of the *Pointing-out Instructions* to include an alphanumeric outline to guide the reader in comparing the two texts. The headings and subheadings preface sections in bold brackets according to the following style: I. A. 1. a. (1.) (a.) (i.). The Roman transliteration of Tibetan follows the Wylie System proposed in Wylie (1959).

#### Translation

[Title and Homage]

[527.10] Pointing-out Instructions in Sets of Five. I pay homage to the Holy Spiritual Teachers!

The great pointing-out instructions that eliminate the extremes of one's own mind in sets of five has three general points: (I.) general preliminaries, (II.) actual practices, and their (III.) distinctive features.

#### [I. General Preliminaries]

The first, general preliminaries, has five topics: (A.) following a spiritual teacher, (B.) guarding moral conduct, (C.) accumulation and purification, (D.) having contentment, and (E.) knowing how to ration food.

#### [A. Following a spiritual teacher]

Among these, first, following a spiritual teacher: in dependence upon a spiritual teacher with all virtuous qualities, with a wish to arise special realization, request special instructions as much as one can with veneration and devotion to a spiritual teacher who is endowed with four characteristics.

Namely, [a spiritual teacher is] one who understands the nature of things, does not cling to selfish vested interests, bears the burdens of

other's welfare, and subjugates the mind with blessings.

First, one who understands the nature of things, understands the general and specific characters of things and realizes the meaning of suchness.

One who cuts off clinging to selfish vested interests does not strive for wealth, food, servants, eight worldly dharmas, and so forth in this life.

One who bears the burdens of other's welfare, by means of great compassion, engages in other's welfare by enduring ingratitude of audiences while not being attached to one's own happiness.

One who subjugates the mind with blessings is able to produce virtuous qualities in the mind for others who have admiration and respect.

[528] Through being supreme in being endowed with these four characteristics one attains the title of precious one (*rin po che*). They are able to accomplish other's welfare to a great extent.

Even if they do not possess all these characteristics, by having realization they are able to engender meditation.

Those who have authentic veneration and devotion to them see the spiritual teacher as a buddha and listen closely to whatever is taught with confidence. As the spiritual teacher is the root of all qualities or the principle of prerequisites for producing virtuous qualities, one should make effort in this regard.

If one does not have respect and devotion, even though having spiritual instructions and blessings, virtuous qualities will not be produced. Although having respect and devotion, since virtuous qualities will not be produced without blessings, one must be endowed with respect and devotion as well as blessings.

One will not understand the practices, dispelling hindrances, and gain improvement if the special instructions are not complete, one should therefore request complete special instructions.

**[B. Guarding Moral Conduct]**

Guarding moral conduct: one must have moral virtue which blocks afflictions and non-virtuous karma. Without that, one does not arise meditation in being polluted with faults and downfalls, therefore one should not be polluted with faults and downfalls. The *Moon Lamp Sūtra* (*Candrapradīpasūtra*) states: "Quickly attaining the comprehension of awareness when not having mental afflictions, this is the benefit of pure moral conduct."

**[C. Accumulation and purification]**

Accumulation and purification: since the path is not produced in the mental continuum when having karma, mental afflictions, and obstructions of knowledge from beginningless lifetimes, one should recite the one hundred syllable mantra and so forth. If one does not accumulate merit, the path will not arise.

*As The Verses That Summarize the Perfection of Wisdom state "As long as one does not complete the roots of virtue for that long this most excellent emptiness will not be attained,"*<sup>27</sup> one should therefore accumulate whatever collections can be gathered, offer offerings and so forth, offer maṇḍalas and recite the one hundred syllables and so forth.

**[D. Having contentment]**

Having contentment with few desires: as one does not arise meditation through having a distracted mind that desires food, wealth, and so forth when not content, one should meditate with contentment in having simple food and clothing while reversing the tendency from desires.

**[E. Knowing how to ration food]**

Knowing how to ration food: one should rely on agreeable food and eliminate harm in sickness through food that is connected with sickness in wind-bile and so forth.

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<sup>27</sup> Cf. *Ratnagūṣaṃcayagāthā*, 20.10cd (Yuyama 1976, Skt.78, Tib. 177 ). Differs slightly from canonical Tibetan. English Conze 1973, 46.

**[II. Actual Practices]**

Actual practices have four topics: these are the yogas of (A.) serenity (*śamatha*), (B.) insight (*vipāśyanā*), (C.) union (*yuganaddha*), and (D) signlessness (*animittayoga*).

**[A. Serenity (*śamatha*)]**

Among these, first, serenity (*śamatha*) [529] has three topics: (1.) preliminaries, (2.) actual practice, and (3.) subsequent practice.

**[1. Preliminaries]**

From them, the first, preliminaries, has five topics: (a.) residing in solitude, (b.) restraining the sense faculties, (c.) cultivating the awakening mind, (d.) meditating on the spiritual teacher, and (e.) developing aspiration.

**[a. Residing in solitude]**

Among them, first, residing in solitude: if one does not relinquish whichever subtle or coarse causal conditions which distract body, speech, and mind, meditation will not be cultivated. One should demonstrate activities which degenerate the production of those conditions.

Since it is not beneficial if one does not reside in solitude even if relinquishing activities, one must reside in solitude. Furthermore, a place without human noise during the day, without the sounds of chatter during the night, a place without being apprehended by poisonous non-humans and without a busy road, a place to reside with previous spiritual attainment endowed with a plaintain tree, a place which avoids the harm of savages and carnivorous animals, and one which is joyful in one's own experience.

Moreover, since bodily solitude is not beneficial from distraction with mental afflictions, one should eliminate all subtle and coarse mental afflictions and conceptual thoughts.

**[b. Restraining the sense faculties]**

Restraining the sense faculties: as impediments to meditation are created due to the arising from all sorts of conceptual thoughts of hatred and attachment when objects appear to the sense faculties of the eye and so forth, one should make sure to attain conscientious mindful-



ness that guards the sense doors in not engaging sense faculties with appearances to the six sense objects.

### **[c. Cultivating the awakening mind]**

Arising the awakening mind: the oath of the aspiring and engaging [awakening mind] are gathered together and they transform one into the path of the Great Vehicle while not falling into the inferior vehicle. One should arise the supreme awakening mind as it becomes a means for attaining buddhahood and achieving extensive benefit for others.

### **[d. Meditating on the spiritual teacher]**

Meditation on the spiritual teacher: one shows devotion and respect by meditating on the spiritual teacher as sitting above one's head and arising the perception of him as a buddha.

That, having completed an immense accumulation of merit, gives rise to meditation and demonstrates respect and veneration to oneself as a student.

By giving rise to meditation through completing an immense accumulation of merit and having respect and veneration for oneself as a student, the welfare of others will be achieved and buddhahood will be attained.

### **[e. Developing aspiration]**

Developing aspiration: in general, the desire for Dharma is aspiration; since it is a principal cause, here, the fierce aspiration which desires to give rise to meditation is developing aspiration. Without that, although one may have other prerequisites, meditation will not be developed. Therefore, aspiration should be continuously attended upon.

## **[2. Actual practice]**

Actual practice has five topics: (a.) meditative equipoise, (b.) the stages of arising in the mental continuum, (c.) pointing-out, (d.) sustaining the meaning [530] that has been pointed out, (e.) and enhancement.

### [a. Meditative equipoise]

First, meditative equipoise: have a bodily posture with the five qualities of Amitābha, that is, legs in a cross-legged sitting posture, hands in meditation gesture, spine straight, eyes directed toward the nose, and chin tucked slightly toward throat.<sup>28</sup> Five methods of settling the mind should be established: (1) deeply relaxed, (2) non-artificial, (3) non-conceptual, (4) discarding conceptual thought, and (5) without effort.

(1) Deeply relaxed: awareness should be left in its own place the body and mind remaining tranquil like spinning a Brahmin's thread not tightly held.

(2) Non-artificial: fresh awareness left naturally as-it-is is like transparency in calm water, unspoiled by various conceptual thoughts and so forth in meditation.

(3) Non-conceptual: do not evaluate traces of the past, do not receive the future, do not grasp the surface of the present awareness in eliminating all subtle and coarse internal and external conceptual thoughts; a stupid person establishes this as being unconscious for whatever [meditative] basis and the meaning gets lost.

(4) Discarding conceptual thought: when subtle internal fleeting movements, the robbers of conceptual thought, arise without conditions, identify and discard them like particles of food, and establish non-conceptuality.

(5) Effortlessness: establish one's own mind at ease like a person who has completed a deed effortlessly of cause to accomplish.

In brief, establish into one's own understanding the five meditation methods as one group.

Then, the object of observation of mind, do not destroy the bodily

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<sup>28</sup> Compare against the more well-known and standard "seven-point posture of Vairocana" (*rnam snang gi chos bdun*): "(1) legs in the vajra posture (*rkang pa skyil khrung*), (2) hands in the positions of equipoise (*lag pa mnyam bzhag*), (3) spine straight (*sgal tshigs drang por bsrang ba*), (4) neck slightly bent (*ngrin cung zad grug pa*), (5) shoulders spread like the wings of a vulture (*dpung ba rgod gshog ltar brkyangs pa*), (6) gaze resting at the tip of the nose (*mig sna rtser phabs pa*), (7) tongue touching the palate (*lce ya rkan la sbyar ba*)" (Buswell and Lopez 2014:1078).

food in the mind. In between while not entering other conceptual thoughts, each time make a dedication for unsurpassable awakening.

### **[b. The stages of arising in the mental continuum]**

Accordingly, the stages of experience arising by meditative equipoise are five: (1) lesser experience, (2) middling, (3) very best, (4) crossing over, and (5) simultaneous.

(1) Among these, first, at the time of meditative equipoise, through conceptual thought that arises from external objects being stopped, the internal mental conceptual thought is recognized and awareness fleetingly moves, not abiding, like water flowing downhill.

Then, having pacified conceptual thought, the mind remains in non-conceptuality like a stream of water reaching a pool.

Then, sometimes one abides, sometimes one does not abide.

(2) Middling experience: one produces virtuous qualities, like a reflection in sparkling water, unharmed by subtle distractions while in a cognizant yet nonconceptual continual meditative experience. [531]

(3) The very best meditative experience: there occurs continuously experience through uniting luminosity and emptiness through mental pliancy and cognizing the lack of inherent existence in that very luminous experience itself.

(4) Crossing over: while arising upper and lower meditative experience, at times one does not think "I am meditating" and comes to be free from taking up cognition. At times, one thinks there is not anything which exceeds this meditation.

(5) Simultaneous: there occurs a continuous and without diminishing produced from the very beginning experience of the inseparability of luminosity and emptiness, although there exists a little bit of conceptual thought.

### **[c. Serenity Pointing-out Instructions]**

Directly pointing out has five topics: (1) non-conceptuality, (2) luminous awareness, (3) blissful experience, (4) single-pointed nature, (5) steadfast recognition.

(1) Among these, first, non-conceptuality: having ceased the subtle and coarse conceptual thoughts relying on external objects and subtle and coarse conceptuality arising from the mind within, there is non-conceptuality like a statue.

(2) Luminous awareness: first, one engages with apprehending of inner conceptual thought for the luminosity of various and distinct objects. Later on, self-luminous objectless transparent awareness of one's own mind does not grasp self-luminous awareness which is free from any identification like a reflection in a mirror.

(3) Blissful experience: at the time of being free from all mental afflictions and conceptual thought while having the previous meditative experience, one becomes endowed with the meditative experience of emptiness and luminosity free from all discomforts of conceptual thought and so forth, which ceases the sensation of the indifference to suffering, and has self-arisen unconditioned bliss, like a monk arising the meditative absorption of the first concentration (*prathamadhyāna*).

(4) Single-pointedness is the nature of meditative stabilization (*samādhi*). That, having ceased subtle and coarse external and internal conceptual thought, is mental stability undistracted from the state of bliss, clarity, and non-thought, while a person distracted by many indeterminate things is like a parrot.

(5) Steadfast recognition: with a peaceful and tamed mind free from doubt by having the nature of the previous meditative experiences one has mastery in concentration (*dhyāna*), like the power that is mastered by a king.

#### **[d. Sustaining the meaning that has been pointed out]**

Sustaining the meaning that has been pointed out has five topics: (1) eliminating hindrances, (2) renouncing activities, (3) residing in solitude, [532] (4) engendering energetic diligence, (5) continuous non-distractedness.

(1) First, the hindrances are five: desires and aspirations, harmfulness, excitement and sense of guilt, sleep and torpor, and doubt.

First, desires and aspirations are mental distractions through the desire for food, wealth, fame, and so forth for this life.

Harmfulness is the intention to harm through malice and regarding

as an enemy in nine or ten stages of a hostile attitude.

Excitement and sense of guilt is body, speech, and mind being excited with distraction and being unhappy through recalling previous evil deeds, downfalls, and so forth.

Sleep and torpor is the nature of laziness and delusion which occurs from not overtly proliferating thoughts for virtue.

Doubt is one's attention becoming split due to forgetting the quintessential teaching and so forth and maintaining the elimination of these five hindrances.

(2) Renouncing activities: one should eliminate any subtle and coarse bodily, vocal, and mental activities whatsoever that are distractive.

(3) Residing in solitude: one should eliminate floating to objects with the sense faculties in crowds of many people and so forth, eliminate the body being distracted with many activities, eliminate from the mind the multiplicity of conceptual thoughts such as the afflictions and so forth, and one should meditate while residing in solitude in a hermitage and so forth.

(4) Energetic diligence is to have mental enthusiasm for meditation and to reside in methods of settling the mind inseparable with the constitution of the body.

(5) Continuous non-distractedness is to have a non-distracted mind even during times of non-meditation and to sustain concentration without forgetting like the mother of a dying son.

#### [e. Enhancement of Serenity]

Enhancement (*bogs 'don pa*) has five topics: (1) clearing away the defects of *saṃsāra*, (2) renouncing the world, (3) confessing faults and downfalls, (4) accumulating merit, and (5) remaining in solitude while giving up activities.

(1) First, the defects of *saṃsāra*: since rebirth in whichever of the six realms of rebirth is without bliss and happiness, one should have revulsion to *saṃsāra* like seeing vomited food.

(2) Renouncing the world: when one thinks about food, clothing, talk, and so forth, the eight worldly concerns and so forth, the conceptualization of this life, since one will commit evil deeds as mental afflictions

tions proliferate [533] one should eliminate any conceptualization for this life that arises.

(3) Confessing faults and downfalls: one should confess through means of purification and maturation because there are many obscurations and evil deeds from beginningless lifetimes.

(4) Accumulating merit is to offer whatever one has to the spiritual teacher. Offer precious treasures. One should make effort in activities for the spiritual teacher with one's own body. One should gather whatever suitable accumulations such as maṇḍalas and so forth like the water and manure of a farmer.

(5) Renouncing activities: one should meditate while idly residing like a wild animal, eliminating distractive conditions of body, speech, and mind, and restraining the sense faculties.

These [practices] will bring progress.

### **[3. Subsequent practices of Serenity]**

Subsequent practices has five topics: (a.) eliminating pitfalls, (b.) eliminating mental afflictions, (c.) stopping sensory enjoyments, (d.) leveling out the eight worldly concerns, (e.) enabling the body and mind to become serviceable.

#### **[a. Eliminating pitfalls to Serenity]**

The first, pitfalls, has five topics: (1) since one may fall into the formless realm when attached to non-conceptuality, (2) fall into the form realm when attached to clarity, (3) fall into the desire realm when attached to bliss, (4) fall into cessation when attached to one-pointedness, or (5) fall into cyclic existence when attached to an ascertaining consciousness, one should not become attached to the taste of concentration.

#### **[b. Eliminating mental afflictions in Serenity]**

Eliminating mental afflictions has five topics: (1) attachment, (2) aversion, (3) delusion, (4) pride, and (5) jealousy.

(1) First, attachment: one should eliminate attachment to the mind within and external wealth.

(2) Aversion is a malicious attitude that regards others as enemies through nine stages of vindictiveness.

(3) Delusion is activity that becomes a contradictory condition for concentration since one does not understand what to do and what not to do.

(4) Pride is an inflated attitude that is not respectful toward others and scorns others and so forth.

(5) Jealousy is to become tattered and have overtly unhappy thoughts regarding the gain and so forth of another.

Accordingly, since pitfalls and afflictions obscure concentration, these should be identified and eliminated.

### **[c. Stopping sensory enjoyments]**

Stopping sensory enjoyments has five topics: (1) leaving the eye as it is in not having attachment nor aversion for forms. (2) Likewise, neither attachment nor aversion should occur for ears in regards to sound, (3) the nose in regards to smell, (4) the tongue in regards to taste, and (5) the body in regards to touch.

### **[d. Leveling out the eight worldly concerns]**

Leveling out the eight worldly concerns has five topics: (1) being unattached to the four desires, (2) not being hostile to the four non-desires, [534] (3) equalizing these factors, (4) the reason for leveling out these factors, (5) the benefits of equanimity.

(1) Among these, first, the desire for gain, fame, praise, and pleasure of this life, one should not be attached to these four when they occur.

(2) Non-desire is loss, disgrace, slander, and suffering of this life.

(3) Equalizing these factors: if the four desires should occur of their own accord without trying to achieve them one should be without attachment and clinging and if the four non-desires should occur one should not become cowardly, hateful, or with an unpleasant mind.

(4) The reason for leveling out these factors: they should be understood as not being truly existent things.

(5) The benefits of equanimity: one will achieve virtue by being disinterested in these for this life through not giving arise to attachment and hatred and also suppressing other mental afflictions.

### **[e. Enabling the body and mind to become serviceable]**

Enabling the body and mind to become serviceable has five topics: (1) striving for virtue, (2) gaining mastery, (3) becoming steadfast, (4) arising happiness, (5) producing virtuous qualities.

(1) Striving is overtly proliferating the mind in concentration (*dhyāna*) and meditating without abandoning meditative stabilization (*samādhi*).

(2) Mastery is steadily abiding in concentration with an object focus and without an object focus.

(3) Steadfastness is to reside in inalienable concentration through circumstances, subtle distractions, and subtle errors and obscurations.

(4) Happiness is regarded as binding the mind and body into service and having clearness of understanding in the mind being serviceable with pleasurable sense-objects without the discomforts of mental afflictions and discursivity.

(5) Producing virtuous qualities provides a basis for arising supersensory knowledge, miraculous emanations, and the realization of the true nature of reality (*dharmatā*).

### **[B. Insight (*vipaśyanā*)]**

Insight has three topics: (1.) preliminaries, (2.) actual practice, and (3.) subsequent practice.

#### **[1. Preliminaries for Insight]**

The first, preliminaries, has five topics: (a.) renouncing a worldly mind, (b.) residing in solitude, (c.) engendering aspiration, {(d.) arising the awakening mind}<sup>29</sup> and (e.) meditation on the spiritual teacher.

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<sup>29</sup> Phrase missing from the manuscript



**[a. Renouncing a worldly mind]**

First, renouncing a worldly mind, consists in the cultivation and avoidance of the eight worldly concerns and eliminating the perception to accomplish desires and aspirations for food, clothing, and so forth.

**[b. Residing in solitude]**

Residing in solitude: remaining isolated in a hermitage and so forth while eliminating time periods of residing with bodily and mental distraction, being busy with many activities, and eliminating [535] many afflictions and fabricated discursive thought.

**[c. Engendering aspiration]**

Engendering aspiration is to single-pointedly sincerely aspire for realization to emerge.

**[d. Arising the awakening mind]**

Arising the awakening mind is altogether condensed as the promise of aspiration and application.

**[e. Meditation on the spiritual teacher]**

Meditation on the spiritual teacher is to meditate on the spiritual teacher as sitting at the crown of one's head and with devotion and veneration see him as a buddha.

**[2. Actual Practice of Insight]**

Actual practice has five topics: (a.) the method of stabilization, (b.) stages of arising in the mental continuum, (c.) directly pointing-out, (d.) sustaining the meaning of that, and (e.) enhancement.

**[a. The method of stabilizing Insight]**

The method of stabilization has five topics: (1) remaining in a state of natural freshness, (2) remaining without reference points, (3) remaining as empty, (4) remaining without conceptuality, and (5) remaining traceless.

(1) First, remaining in a state of natural freshness is to remain in bodi-

ly serenity while having the mind relaxed in an undistorted, unartificial way without subject to noxious influences of reference points and views.

(2) Remaining without reference points is to refrain from any focal points whatsoever of tenets of views, meditation, and so forth, as well as mental observations of mind while residing without an object of fixation.

(3) Remaining in emptiness, as discussed above, since there is not anything established whatsoever, like empty space, one should remain in a state of pure clarity in not meditating on anything during this state.

(4) Remaining as a support: is to clearly remain without any support whatsoever a basis of awareness like a bird flying in the sky unsupported.

(5) Traceless, at the time of remaining as posited above, is to remain in luminosity and emptiness with unobstructed awareness and without ephemeral fleeting movements like spacial coolness.

In brief, the five methods of stabilization are to be brought together as one and have one's own mind settle in limpid clarity in the condition which is free from elaborations.

### **[b. Stages of arising insight in the mental continuum]**

The awareness which arises has five topics: (1) ordinary, (2) middling, (3) superior, (4) crossing over, and (5) simultaneous.

(1) First, ordinary, although there is merely the realization of one's own mind as emptiness at the time of arising only ordinary special insight, the awareness of conceptuality and experience is not realized as empty. Emptiness, furthermore, at times is clear. At other times, not clear. Although the profound and extensive dharma is seen, it is not understood.

At that time, anyone is inseparable from the spiritual teacher. Through nourishing this [awareness], realization will become middling.

(2) When a middling realization arises, all mind and conceptual thought is realized as emptiness. The thought to accept and reject cy-

clic existence or nirvāṇa does not exist.

Meditation becomes elevated or base [536] and sometimes one doubts even the special instructions and the spiritual teacher. At times, having realized emptiness, one resides in that state. Through nourishment that [awareness] will become superior.

(3) When superior [awareness] arises, by realizing all mind, conceptual thought, and experiential awareness as empty, the cause for transmigration into hell realms does not exist. Even the cause for attaining buddhahood does not exist. This action of buddha dharma body is the source (*kha*). Even with the actual spiritual instructions and meaning of the dharma, one thinks "this meditation of mine has not been reached."

Thinking that just devotion to the spiritual teacher is sufficient, with little attachment to one's own meditation and special instruction, all previous dharma trainings become an outer husk of chaff. Even at the time of sleep, one will not be separate from realization.

(4) Crossing over: meditation does not become elevated or base and since uncertainty arises, realization is unstable.

(5) Simultaneous: having produced the ultimate best meditation from the very outset, by continuously and steadily abiding, one sustains this indeterminately.

### **[c. Directly Pointing out Instructions for Insight]**

Directly pointing out has five topics: (1) the mind itself is directly pointed-out as empty, (2) conceptual thought is directly pointed-out as empty, (3) experiential awareness is directly pointed-out as empty, (4) appearing objects are directly pointed-out as empty, and (5) everything is directly pointed-out as free from elaborations.

(1) First, [the mind itself is directly pointed-out as empty], there is not any nature of the mind whatsoever that is established. Even the buddhas of the three times [of past, present, and future] have not seen, do not see, and will not see [the mind], because the mind does not [inherently] exist.

This emptiness, moreover, is not an emptiness which is nihilistic, destructive, purified in meditation and so forth. It resides empty by way of its own nature and, in this regard, since any phenomenal

marks of color, shape, and so forth are not established, it is like the sky free from clouds.

(2) Conceptual thought is empty: although the mind itself, accordingly, abides as empty, if one thinks that conceptual thought does not cease, one should see whether there is any nature to whichever fleeting movement of conceptual thought, and by doing so, since that very fleeting movement is recognized as empty it is not necessary to cease conceptual thought. As one uproots the fundamental basis of the mind, the haziness disappears without a trace and since the self-arisen nature subsides of its own accord like clouds in the sky, the fleeting movement is not greater as a fault and by understanding emptiness of fleeting movement at all times, one remains in self-cognizant wakefulness (*ye shes rang gsal*).

(3) Experiential awareness is empty: by looking directly into the awareness which is the experiencer of the former realization, [537] as there is not anything identified with respect to that since the experience is empty, the inseparability of awareness and emptiness is realized.

(4) The emptiness of apparent objects: all appearances of external objects of the six sense faculties lack inherent existence. For example, like the happiness and suffering which appears in a dream and so forth, although appearing unhindered they lack inherent existence, one should understand all apparent objects as like an illusion.

(5) Free from elaborations: accordingly, although realizing everything as emptiness, the lucidity of awareness and appearance is unhindered, since the lucidity also does not have a nature, it is free from all elaborations of extremes such as permanence, nihilism, and so forth. In this way, one should directly point out in stages.

#### **[d. Sustaining the meaning that has been pointed out]**

Sustaining the meaning that has been pointed out has five topics: (1) sustaining unwavering mindfulness, (2) sustaining oppressive conditions by antidotes, (3) sustaining change without leaving a trace, (4) sustaining a serene awareness, and (5) sustaining carrying appearances as a friend.

(1) First, sustaining unwavering mindfulness: while being inseparable from the experience of serenity and bodily methods at the time of disturbed meditation, one should have mentally relaxed awareness,

like a skillful cow herder (*mkhas pa ba glang skyong ba*), maintain correct mindfulness and sustain without distraction at all times.

(2) Sustaining oppressive conditions by antidotes: when conditions such as mental afflictions, conceptual thought, or suffering and so forth occur at the time of disturbed meditation, one should clear away contemplating with the mind all that which occurs lacks inherent existence. Or, in another way, by directly looking into whichever conditions that occur, like recognizing a thief, they naturally dissipate and will be realized as emptiness. In another way, one should eliminate with individual antidotes through individually discriminating wisdom.

(3) Sustaining change without leaving a trace: with middling realization all conceptual thought which arises, without a trace like a stick stirring water or a bird flying in the sky, one should understand as an unafflicted friend of wisdom after the conceptual thought is discarded in naturally vanishing upon suddenly arising.

(4) Sustaining a serene awareness: for relaxing body and mind in tightly holding, not grasping the mind through elevated realization, by remaining in the state of conceptualizing in alternating dwelling, path of activity, and focal points, they will naturally dissipate like a bird flying up from a boat, unnecessary to maintain with mindfulness and in general when held as unnecessary, one maintains with mindfulness through arising virtuous qualities. [538]

(5) Integrating appearances as an ally: since all conceptuality that appears through discursive thought is understood as unhindered emptiness and established as naturally free, like consecrating a mantra on poison or snow falling on a hot spring, all conceptualized appearances should be understood as an ally of wisdom and the realization increasingly sustained.

### **[e. Enhancement of Insight]**

Enhancement has five topics: (1) accumulation and purification, (2) eliminating clinging, (3) renouncing a worldly mind, (4) eliminating clinging to a Self, (5) having devotion and veneration to a spiritual teacher.

(1) First, accumulation and purification: although there are evil deeds and downfalls from innumerable lifetimes, one should confess by means of the four opponent powers like clearing away a farmer's ir-

rigation ditch.

Having given away in charity physical wealth and so forth, one should make effort until achieving meditation of concentration like the water and manure of a farmer.

(2) Eliminating clinging: one should eliminate everything that arises attachment and hatred through clinging, such as friends, enemies, and physical resources which are apprehended as a Self and that which belongs to a Self, as well as appearances of happiness, suffering, and so forth that are apprehended as real.

(3) Renouncing a worldly mind: one should abandon elimination and achievement related to the eight worldly concerns, the desires and aspirations of food, clothing, and pleasant conversation, and all concepts of achievement for this life and pursue the happiness of the future.

(4) Eliminating clinging to a Self: since all suffering of cyclic existence arises when there exists clinging to a Self in the continuum of the five aggregates, one should relinquish clinging to the pride of a self and offer the body to demons and forcefully eliminate self-cherishing while offering actions for the spiritual teacher.

(5) Devotion and veneration to a spiritual teacher: in the enhancement as before, firmly establish requests and offers of physical resources directly seeing the dharma-body. Those should be gradually fulfilled and perfected and by meditating as before will bring progress.

### **[3. Subsequent practices after Insight]**

Subsequent to meditation has five topics: (a.) the means of undegenerated actual practice, (b.) special instructions protected with mindfulness, (c.) eliminating pitfalls, (d.) sustaining appearances as unreal, and (e.) unerring signs of progress on the path.

#### **[a. The means of undegenerated actual practice of Insight]**

Among these, first, the means of undegenerated actual practice, has five topics: (1) eliminating adverse circumstances, (2) learning the holy Dharma, [539] (3) accumulation and purification, (4) eliminating evil deeds and downfalls, (5) remaining in solitude.

(1) First, eliminating adverse circumstances: one should eliminate

places which arise afflictions, cities and countrysides, and so forth, groups of friends which arise afflictions, quarreling and fighting, places where many noisy people are gathered, and the good realm of beings who are not kinsfolk, and so forth.

(2) Learning the holy Dharma: one should listen to the profound and extensive special instructions, investigate and consider various *sūtras*, tantras, treatises, and pith instructions, and discuss the vast and extensive Dharma and reflect upon its meaning.

(3) Accumulation and purification: one should make efforts in virtuous actions of body, speech, and mind through reciting the one hundred syllables, offering maṇḍalas, practicing the perfections of giving, and so forth, and listening to Dharma teachings.

(4) Eliminating evil deeds and downfalls: one should purely protect vows which have been taken, all subtle and coarse natural non-virtue should be eliminated, and one should refrain from evil deeds and mental afflictions.

(5) Remaining in solitude: one should eliminate physical activity in cities, countryside, and so forth. One should remain in a hermitage and so forth which eliminates many mentally afflictive conceptual thoughts and so forth.

### **[b. Protecting Insight with mindfulness]**

Protecting with mindfulness has five topics: (1) essential points concerning physical posture, (2) restraining the faculties, (3) nourishing serenity, (4) protecting realization with mindfulness, and (5) engendering energetic diligence.

(1) Among these, first, essential points concerning physical posture: through remaining in a physical posture even when residing in non-meditation one produces virtuous qualities of meditative stabilization (*samādhi*), and so forth.

(2) Restraining the faculties: at all times do not grasp identifying qualities through the non-pursual of objects while not engaging objects which appear to the eye and so forth

(3) Nourishing experience: one should establish the mind in the non-conceptual state during the time of serenity (*śamatha*).

(4) Protecting realization with mindfulness: the realization of empti-

ness in all behaviors in the path of activity, walking, moving around, lying down, sitting, and so forth should be protected with mindfulness.

(5) Engendering energetic diligence: one should engender enthusiasm for meditation and engender physical and mental effort and striving as an antidote for the laziness of lacking enthusiasm for meditation.

### [c. Eliminating pitfalls to Insight]

Eliminating pitfalls and obstructions has<sup>30</sup> five topics: (1) getting distracted in mere darkness, (2) deviating from the fundamental nature, (3) getting distracted through sealing things and experiences, [540] (4) getting distracted in antidotes, (5) getting distracted along the path.

(1) First, getting distracted in mere darkness, through realizing both virtue and evil deeds as empty up to and including middling realization, one may get carried away in nihilistic views in which elimination and achievement are not done.

(2) Deviating from the fundamental nature: one may think that it is not necessary to cultivate emptiness since all things are emptiness and one may think that it is not necessary to make use of antidotes since virtue and evil deeds are also empty.

(3) Getting distracted through sealing things and experiences: one cultivates emptiness which is mind-made not observed after virtue is committed.

(4) Getting distracted in antidotes: by cultivating a mind-made emptiness which annihilates and purifies one cultivates the thought that the object which is to be abandoned is emptiness.

(5) Getting distracted along the path: by means of cultivating medita-

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<sup>30</sup> Compare Brunnhölzl, *The Center of the Sunlit Sky*, 2004, page 867, note 211: pitfalls to be avoided in advanced Mahāmudrā meditation, *stong nyid shor sa bzhi*, four pitfalls: “grasping at it as the fundamental nature of knowable objects (*shes bya’i gshis la shor ba*), deviating from emptiness through sealing things and experiences as empty (*rgyas ’debs su shor ba*), deviating from emptiness through taking it as the remedy that annihilates the afflictions (*gnyen por shor ba*), and deviating from emptiness through taking meditation on emptiness as the only path that leads to the later attainment of Buddhahood (*lam du shor ba*).”



tion on nonarising, clear light, the dharma-body, non-observation, the great middle way (*dbu ma chen po*), and so forth, mind-made cultivation always makes effort to attain buddhahood.

#### [d. Sustaining appearances as unreal]

Sustaining appearances as unreal has five topics: (1) sustaining conceptual thought as unreal, (2) sustaining mental afflictions as unreal, (3) sustaining pleasure and suffering as unreal, (4) sustaining whatever appears as unreal, and (5) sustaining experience and realization as unreal.

(1) Among these, first, sustaining conceptual thought as unreal: all desire, attachment, and so forth that may arise, whatever arises is not let go in one's mind,<sup>31</sup> \*one should refrain from previous attachment to happiness and suffering for whatever entity arises as unreal for all fleeting movements of conceptual thought in the mind.

(2) Sustaining afflictions as unreal\* by seeing that [affliction] itself one should cognize as rootless or otherwise skilfully dissolve with antidotes.

(3) Sustaining pleasure and suffering as unreal: one should not arise attachment or aversion and so forth to any pleasurable conditions, such the riches and honor of food, wealth, and so forth, power, health, and so forth, as well as the unpleasurable conditions the opposite from those, as one should consider that happiness and suffering are to be understood as unreal.

(4) Sustaining whatever appears as unreal: all conditions of pleasure and suffering which appear through the six objects of the eye and so forth should be understood as unreal appearance like an illusory dream and one should not be ensnared by afflictions and so forth.

(5) Sustaining experience and realization as unreal: one should not be attached to the taste of concentration (*dhyāna*), the experience of bliss, clarity, and non-conceptuality and so forth and one should eliminate the attachment (*mngon par zhen pa*, *abhiniveśa*) to the realization of emptiness.

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<sup>31</sup> Text between the asteriks is written under the line in manuscript at 59a7.

**[e. Unerring signs of progress on the path]**

Signs of progress on the path has five topics: (1) suppressing the mental afflictions, (2) non-attachment to sense pleasures, (3) leveling out the eight worldly concerns, (4) conviction in cause and effect, [541] (5) arising compassion for sentient beings.

(1) Among them, first, suppressing the mental afflictions: as one understands all things as unreal all conventional elaborations are seen as chaff of an outer husk and mental afflictions become few.

(2) Non-attachment to sense pleasures: one is unattached and without fixation of the five sense faculties of the eye and so forth for the five sense objects of form and so forth.

(3) Leveling out the eight worldly concerns: even when not achieving, not accomplishing the four harmonious factors one does not have fixation and attachment. One contemplates to not become weary or not discard the four non-harmonious factors.

(4) Having conviction in cause and effect: through understanding virtuous and non-virtuous actions arising as pleasurable or painful effects, one eliminates and achieves through not having contempt (*khyad du mi gsod pa = aparibhavanatā*) for the most subtle causes and effects.

(5) Arising compassion for sentient beings: Accordingly, one implicitly arises compassion for sentient beings lacking realization and engages with effort for the welfare of others.

**[C. Union (*yuganaddha*)]**

The development of union has three topics: (1.) preliminaries, (2.) actual practice, and (3.) subsequent practices.

**[1. Preliminary practices for Union]**

The preliminaries has five topics: (a.) arising the mind for supreme awakening, (b.) accumulation and purification, (c.) nurturing insight, (d.) arising aspiration which desires unity, and (e.) devotion and veneration for the spiritual teacher. These are similar with the previous [preliminaries].

## **[2. Actual practice of Union]**

Actual practice has five topics: (a.) method of stabilization, (b.) the stages of arising, (c.) directly pointing-out, (d.) sustaining the meaning, and (e.) enhancement.

### **[a. Method of stabilizing Union]**

First, methods of stabilization has five topics: (1) leave as it naturally is, (2) remain in the free relaxation of the six aggregates, (3) remain indivisibly, (4) remain without attachment or aversion, and (5) remain free from extremes.

(1) First, leave as it naturally is: remain free from suppressing or cultivating like the activity of a small child that is free from any noxious influences of views, meditation, or reference points.

(2) free relaxation of the six aggregates: do not bind the six sense faculties, like the sun free from clouds, leave whatever objects that are perceived as it is and do not remain apprehending phenomenal marks for objects.

(3) Remain indivisible: all that appears whatsoever remains as the indivisibility of appearance and emptiness like water and waves having a single taste with emptiness.

(4) Remain without attachment or aversion: appearances are unhindered, emptiness is unestablished, [542] as appearances and emptiness are undifferentiated like sugar and its taste, one should remain without accepting and rejecting.

(5) Remain free from extremes: one does not abide in any extremes of appearances, emptiness, and so forth, remaining like a skillful listener. In brief, the five methods of stabilization should be construed as one group, the multiplicity remaining in the condition of being one taste.

### **[b. The stages of arising Union]**

The stages of arising has five topics: (1) lesser, (2) middling, (3) superior, (4) passing over, and (5) simultaneous.

(1) Lesser union: having realized one's own body, mind, and appearances as indivisible, although entering into meditation, sometimes it

is not clear.

Sometimes one has ascertainment. Sometimes appearances are real or solid. One does not refrain from karma and its effects. One does not forsake envy. Sometimes one thinks “This is the ultimate.” Sometimes unwholesome forms of behavior cannot be hidden. Sometimes meditation happens to reside in unity.

(2) Middling: having integrated body, mind, and appearances into one, the thought occurs that there is nothing other than this meditation having dissolved into the condition of whatever appears is the mind. One thinks that since sentient beings and one’s own spiritual teacher are suitable there is not compassion, devotion, and veneration, and having thought that karmic cause and effect and even the cause for abandonment and achievement do not exist, these are straying on the path that are hard to avoid. Sometimes one understands to not go astray on the path.

(3) When the superior arises, appearances, mind, and ultimate reality are realized as one having cognized the equality of *saṃsāra* and *nirvāṇa*.

Pacification from superior roots of virtue. Experience and realization cannot diminish.

(4) Passing over is to indefinitely arise high and low experience up to and including middling [realization].

(5) Simultaneous is for oneself to never separate from arising superior realization from the very beginning.

### **[c. Directly pointing-out instructions for Union]**

Directly pointing-out has five topics: (1) the basis, the union of the ground; (2) appearances, the union of the path; (3) achievement, together with the result; (4) realization, along with experience; and (5) demonstrating the condensed meaning.

(1) The actual basis has five topics: (a) inherent nature which is emptiness, (b) essential nature which is clarity, (c) the characteristic which is indivisibility, (d) the quality which is unchanging, and (e) the activity which is unobstructed.

(a) First, the inherent nature: primordially abides as emptiness and abiding as emptiness from the beginning it is not destroyed, sup-

pressed, purified, or developed and so forth, like the purity of space.

(b) The essential nature lucidly remains and [543] is the unobstructed natural radiance of emptiness that is not an object of the sensory faculties, like the sun appearing in the sky.

(c) The characteristic of the mind remains as indivisible, indivisible clarity and emptiness since clarity is the essential nature of emptiness and emptiness is the inherent nature of clarity, remaining like the moon reflected in water.

(d) The quality: since *saṃsāra* and *nirvāṇa* do not pass beyond indivisibility, whatever *saṃsāra* and *nirvāṇa* unchangingly remains with the mind and is included together the characteristic.

(e) The awakened activity: the essential nature of that indivisibility remains non-attached, unobstructed, spatial coolness of self-arising awareness non-conceptual, objectless, together with the luminous essential nature.

(2) The union of the path has five topics: (a) inherent nature, (b) essential nature, (c) characteristic, (d) quality, and (e) activity.

(a) The inherent nature: ever-present emptiness, everything in the way that it appears, is a spontaneous manifestation. In this way, like sesame oil in sesames, all that which appears, even ignorance, is pervaded with emptiness.

(b) The luminous essence: (i) karmic appearance, (ii) delusive appearance, (iii) meditative appearance, and (iv) personal experience.

(i) First, karmic appearance, is all appearances of happiness and suffering among the six realms of rebirth. Moreover, [the appearances] are not established as external objects and like the appearance in a dream, the results of each individual virtuous and non-virtuous action merely appears like an illusion.

(ii) Delusive appearance is arising attachment and hatred by grasping at an external object through not understanding one's own perception as empty like seeing a rope as a snake.

(iii) Meditative experience is like smoke, mirage, fire-flies, various-colored drops and pure space.

(iv) Personal experience: accordingly, all appearances are the appearances of one's own mind, like, for example, a reflection.

(c) The characteristic, indivisibility: one should understand that all appearances of karmic appearances and so forth are integrated with emptiness like water and ice.

(d) The quality, unchangibility: just what appears is unchangeable from the indivisibility of one's own mind like a statue made of gold.

(e) The activity is unobstructed: the manifestation of a virtuous or non-virtuous mind arises as happy and painful results like a reflection in a mirror or echo.

(3) The result has five topics: (a) inherent nature, (b) essential nature, [544] (c) characteristic, (d) quality, and (e) activity.

(a) First, inherent nature, since the Realm of Reality is primordially pure and free from all subtle and coarse adventitious stains, actualized emptiness is like space free from clouds.

(b) Essential nature: the very embodiment of the awakening mind, appearances of merit and wisdom, appearances of the body, wisdom, celestial mansions and so forth, appearances of correct exalted wisdom are like the moon reflected in water.

(c) The characteristic, the wisdom of knowing things as they are and the knowledge that perceives all possibly existing things are indivisibly mixed with emptiness, like a rainbow.

(d) The quality: the powers, fearlessnesses, minor and major marks, and other qualities are indivisible with emptiness.

(e) The activity: pacifying, increasing, magnetizing, subjugating, and so forth produces benefit taming beings according to their needs.

(4) Realization has five topics: (a) indivisible with experience, (b) indivisible with realization, (c) indivisible with appearance, (d) indivisible with cause and effect, and (e) realization indivisible with means.

(a) Among them, first, experience: through realizing blissful, clarity, non-conceptual experience, and all appearances of elevated or base experience as mixed with emptiness, there is the unity of experience

and realization.

(b) Indivisible realization: by realizing all subtle and coarse conceptual thought of attachment and aversion which apprehends the dualism of outer object and inner subject as empty there will be the unity of emptiness and realization.

(c) Indivisible with appearance: through realizing all whatever is experienced of unceasing appearances of objects and mind as emptiness, there is the unity of appearance and emptiness.

(d) Indivisible with effects: even while realizing all things as emptiness, one abandons evil deeds and accomplishes virtue through the inevitable relation between karma and its results as merely conventional and realizes the indivisibility with emptiness.

(e) Indivisible method and wisdom: although any perceiver and object, any outer and inner things are not established, one does not abandon the means, great compassion, and the awakening mind. That is the indivisible unity of means and wisdom.

(5) Demonstrating the condensed meaning has five topics: (a) spontaneously present, (b) unconditioned, (c) free from elaborations, (d) neither arising nor ceasing, and (e) free from thoughts and words.

(a) Among these, first, spontaneously present: any effort or exertion is unnecessary to practice as it is primordially [545] established as wisdom.

(b) Unconditioned: whatever causes, conditions, and so forth from one's own mind are established from the very beginning as unproduced.

(c) Free from elaborations: that abode of one's own mind is free from all extremes of permanency, annihilation, and so forth.

(d) Neither arising nor ceasing: whatever phenomenal marks of shape, color, concepts, and so forth are unarisen and whatever of those and so forth are unceasing.

(e) Free from thoughts and words: one's own mind, accordingly, the actuality of thinking with the mind of existent, non-existent, eternalism and nihilism, and so forth does not exist. Whichever of these also does not exist as expressed.

**[d. Sustaining the meaning]**

Sustaining the meaning of these has five topics: (1) sustaining whatever appears as empty, (2) sustaining whatever appears as unreal, (3) understanding whatever appears as one's own mind, (4) taking appearances and concepts as friends, and (5) sustaining undistracted mindfulness.

(1) Among these, first, [sustaining whatever appears as empty]: one arrives at naturally unity by primarily meditating on emptiness while recalling the conceptual thought of *vipaśyanā* like the additional effect that occurs by way of being boastful.

(2) Unreal: since whatever real entity of mental and physical appearances does not exist, whichever conditions of attachment, aversion, and so forth that arise are also unreal and recognizing them as like an illusion should be sustained.

(3) Understanding whatever appears as one's own mind: all entities of appearing objects and so forth are not external objects but are objects of one's own mind. For example, since they are like a reflection, mind apparent phenomena are mixed with the conceptuality of attachment, aversion, and so forth and should be sustained in the condition of non-duality.

(4) Taking appearances and concepts as friends: all appearances and concepts of happiness, pain, and so forth are recognized as false appearances and recognizing them as friends of emptiness, the concepts of attachment and aversion should be recognized as naturally evanescent, unproduced, understood like [snow] falling into a hot water spring.

(5) Undistracted mindfulness: all previous experience and realization should be held and sustained with mindfulness. Integrate the practice in the morning and evening. Integrating at the appearance of the day, integrating at night, one upholds even if it is unnecessary, without distraction, like carrying a vessel full of clarified butter on a slippery platform.

**[e. Enhancement of Union]**

Enhancement has five topics: [546] (1) relinquishing attachment to one's body and wealth, (2) relinquishing Self-grasping, (3) cutting the ropes of pride, (4) alternating residing in a friendly place, and (5)



arising devotion and veneration to the spiritual teacher.

(1) First, relinquishing one's body and wealth: offer whatever of the body and wealth one is able to the spiritual teacher. Make offerings to the Three Jewels. When there is wealth, property, and offerings, one should be destitute. One should eliminate attachment.

(2) Relinquishing self-grasping: sacrifice the body to others on the ground of yakṣas and relinquish grasping one's own five aggregates as a Self. What is the use of anything unless all subtle and coarse conceptual thought is undistracted from the state of selflessness motivated by the awakening mind.

(3) Cutting the ropes of pride: one should cut the ropes of pride of all coarse conceptual thought of attachment, aversion, etc., the abandonment and development of happiness or suffering, attachment to the eight worldly concerns, grasping at experience and realization, and all subtle and coarse conceptual thought in rising up on the path to immortality.

(4) Alternation of residence: at times meditate at the time of a number of people gathering, at times sit on the ground with unharmonious circumstances and cut off mental afflictions which arise from that. At times sit on the ground and cut off afflictions on the ground of fierce gods and demons. At times reside in solitude in a hermitage and so forth. At times remain in a physical posture. At times meditate while walking, moving about, or lying down. Reside in places like this with the path of conduct. At times, through engagement, see experience and realization increases, and meditate to increase [experience and realization].

(5) Arising devotion and veneration to the spiritual teacher: view the spiritual teacher as the embodiment of the three bodies of a buddha and offer whatever wealth and resources one is able. Energetically offer maṇḍalas

### **[3. Subsequent practices of Union]**

Post-meditative practice has five topics: (a.) the methods keeping the actual practice undiminished, (b.) eliminating fundamental pitfalls and obstacles, (c.) continuous sustainment, (d.) signs of progress on the path, and (e.) beneficial qualities.

**[a. The methods keeping the actual practice undiminished]**

The first, [the methods keeping the actual practice undiminished,] has five topics: (1) eliminating major transgressions and downfalls, (2) gathering the accumulations, (3) meditating on everything as unreal, (4) taking objects and circumstances as allies, (5) unceasing devotion and veneration for the spiritual teacher.

(1) Eliminating major transgressions and downfalls: all fundamental downfalls such as having contempt for the embodiment of the spiritual teacher, etc., the great transgressions such as the heinous acts entailing immediate retribution, and [547] abandoning the holy dharma and so forth should be eliminated.

(2) Gathering the accumulations: offer whatever wealth one can afford to the spiritual teacher, offer maṇḍalas, all wholesome roots of virtue and wealth should be shared together with sentient beings and dedicated to unsurpassed awakening.

(3) Meditating on everything as unreal: recognize all whatsoever that appears as unreal like an illusion and eliminate attachment and aversion.

(4) Taking objects and circumstances as allies: through practicing in reliance upon the six objects of the sensory faculties and in reliance upon all conceptual thought of joy, sorrow, goodness and badness, one should take [objects and circumstances] as allies of meditation.

(5) Devotion and veneration for the spiritual teacher: one should establish continuous devotion and veneration [to the spiritual teacher] at all times.

**[b. Eliminating fundamental pitfalls and obstacles of Union]**

Fundamental pitfalls and obstacles has five topics: (1) not having compassion, (2) not having devotion and veneration, (3) not eliminating evil deeds, (4) not performing virtuous deeds, and (5) remaining in the fundamental nature.

(1) First, not having compassion: one thinks that since external sentient beings are not established and there is only one's own mind at the time of appearances and mind becoming a unity that there does not exist an external object for compassion and one becomes compassionless.

(2) Not having devotion and veneration: one comes to have no devotion and veneration by thinking that an external object of devotion and veneration is not established since although there is a spiritual teacher there is only oneself.

(3) Not eliminating evil deeds: as one thinks that the cause to eliminate does not exist as evil deeds are not externally established since there is only one's own mind evil deeds are not eliminated.

(4) Not performing virtuous deeds: one thinks that since the cause to be achieved does not exist as virtue remains as one's own mind virtuous deeds are not performed.

(5) Deviating in the fundamental nature: one deviates into the ordinary without proliferating virtuous actions equanimity not held by means and ascertaining awareness without the oral special instructions having relied on the fundamental nature as one understands it on understanding explanation and listening. These are demonic forces.

These [demonic forces] are also possible for both the individuals of lesser and middling capacity. These do not occur for those who heard previous teachings and have the special instructions. One should eliminate [these demonic forces] with effort since the iron hook of Māra will occur if not having heard previous teachings and special instructions.

### **[c. Continuous sustainment of Union]**

Continuous sustainment has five topics: (1) apprehending with correct mindfulness, (2) remaining in solitude, (3) meditative stabilization, [548] (4) integrating mind and appearances, (5) sustaining things as unreal.

(1) First, although apprehension with mindfulness is not necessary, one should apprehend with correct mindfulness.

(2) Solitude: even if not having distraction at all, one should reside in solitude.

(3) Meditative stabilization: one should have meditative stabilization although meditation and post-meditation do not exist.

(4) Integrating mind and appearances: while alternating abodes, al-

lies, paths of activity, objects of observation, and so forth, since all mental afflictions and conceptuality are the emptiness of one's own mind attachment, aversion, and apparent objects should not be apprehended independently but the multiplicity should be understood as one taste.

(5) Sustaining things as unreal: all embodiments that appear everywhere should be sustained as unreal, like an illusory dream, and mental afflictions and their latent tendencies should be suppressed as powerless.

#### **[d. Signs of progress on the path of Union]**

Signs of progress on the path has five topics: (1) pacifying jealousy, (2) leveling out the eight worldly concerns, (3) understanding things as unreal, (4) hitting the mental afflictions on the head, (5) gaining conviction in virtuous and evil deeds.

(1) First, [pacifying jealousy], by realizing the nature as indivisible when arising great unification, having pacified all dualistic appearances, jealousy does not exist and all other afflictions are overpowered.

(2) Leveling out the eight worldly concerns: attachment to the four desirable qualities does not exist since all things are realized as non-dual. One cognizes the four undesirable qualities with steadfast<sup>32</sup> and courageous equanimity.

(3) Understanding things as unreal: by understanding all forms and sounds as like an illusion, anything whatsoever is not apprehended as real and one is unfettered by any entity.

(4) All coarse afflictions such as attachment, aversion, and so forth due to conceptual thought overwhelmed by mental afflictions is suppressed and unable to arise. Even if arising they will be quickly pacified.

(5) Gaining conviction in virtuous and evil deeds: Since all things are understood as indivisible, by integrating virtue and evil deeds with emptiness one will strive to eliminate evil deeds and achieve virtue.

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<sup>32</sup> T. *mi dga' ba med pa*, S. *dhṛtimān*, see Engle 2016:15.

### **[e. Beneficial qualities of Union]**

Beneficial qualities have five topics: (1) supersensory powers appear, (2) one has a vision of one's sacred deity, (3) one arises love and compassion for sentient beings, (4) outer and inner dependent arising appears, and (5) one greatly benefits others.

(1) Among these, first, supersensory powers develops with the realization of union (*zung 'jug*) [549]. After a long time the uncontaminated six supersensory powers will manifest.

(2) Vision of one's sacred deity: [one's sacred deity] will appear through directly seeing or in a dream.

(3) Love and compassion will implicitly arise without meditation.

(4) Dependent arising: many inner and outer causes and effects without training will manifest.

(5) Benefitting others: many transmigrating beings will have extensive benefit and all activities will be able to produce realization for others by arising faith and apprehending as true what one utters.

### **[D. Signlessness Yoga (*animittayoga*)]**

Signlessness meditation has three topics: (1.) preliminaries, (2.) actual practice, and (3.) signs of achievement.

#### **[1. Preliminaries for Signlessness Meditation]**

The first, preliminaries, has five topics: (a.) eliminating intense grasping, (b.) renouncing the body and so forth, (c.) arising aspiration, (d.) devotion and veneration of the spiritual teacher, (e.) arising distinctive skillful means.

##### **[a. Eliminating intense grasping]**

The first, eliminating intense grasping: all grasping at views of union are relinquished without any attachment.

##### **[b. Renouncing the body and so forth]**

Renouncing the body and so forth: all bodies and possessions are offered to the spiritual teacher. One should offer gifts and offerings to

the Three Jewels.

**[c. Arising aspiration]**

Arising aspiration: one should assiduously arise aspiration which desires for signlessness to manifest.

**[d. Devotion and veneration of the spiritual teacher]**

Devotion and veneration to the spiritual teacher: thoroughly supplicate to directly see the spiritual teacher as the Dharma-body.

**[e. Arising distinctive skillful means]**

Distinctive skillful means: relinquish subtle aspects of self-grasping in the presence of fierce gods and demons. Imagine giving away all bodily flesh and blood. Be without fear and self-grasping.

**[2. Actual practice of Signlessness Meditation]**

The actual practice has three topics: (a.) lesser, (b.) middling, and (c.) great signlessness.

**[a. Lesser Signlessness Meditation]**

First, lesser [signlessness]: Through only meditative equipoise on signlessness in reliance upon preliminary practices, one is unchanged from the state devoid of meditation and post-meditation having spontaneously realized signlessness without need of meditation.

**[b. Middling Signlessness Meditation]**

Middling signlessness: without meditation and post-meditation phases, the condition of awareness through meditative equipoise that cuts off disputation entirely immerses one in signlessness. Free from the duality of meditation and meditator, without activities and the potential for action, one mentally resides in the nature of emptiness.

**[c. Great Signlessness Meditation]**

Great signlessness: devoid of all grasping at signlessness, [550] from close subtle aspects of grasping unity and non-meditation, the realizing of signlessness, great clear light. The sky free from clouds, or like dissolving flashes of water, what is to be eliminated and antidotes do

not exist, having become completely immersed in the Dharma-body, free from all exertion of activities, actualizing the path of real exalted wisdom, released from extremes to be eliminated, having realized suchness, outwardly one is called "buddha."

### **[3. Signs of achievement in Signlessness Meditation]**

Signs of achievement has two topics: (a.) internal signs and (b.) external signs.

#### **[a. Internal signs]**

First, internal signs, the appearance of the lack of apprehended and apprehender. Extensive all-knowing wisdom through spontaneously realization unchanged from correct exalted wisdom, the dharma-body, manifests. The dependent-arising of karmic cause and effect is directly realized, one arises great compassion for sentient beings, and one emerges unmoved from the Realm of Reality (*dharmadhātu*).

#### **[b. External signs]**

External signs: others see many bodies, one is seen surrounded by *ḍakas* and *ḍakiṇīs*, and one will be seen as a buddha by pure disciples.

Sometimes seen as childish deeds as perceived by others. The impure see this life as achieved. Some see as an emanation. Oneself is devoid of activities and mind.

At that time it is the occasion of doing the welfare of sentient beings. Some say that the benefit and teachings are for one's own disciples. The use of bodily activity is for others. The blessings arise for those with devotion and veneration wherever they may reside. At that time, since it is a buddhist, one will achieve extensive benefit for transmigrating beings.

### **[III. Distinctive features of the Four Yogas]**

The distinctive features of these four yogas have three topics: (A.) the distinctive feature of serenity and insight, (B.) the distinctive feature of insight and union, and (C.) the distinctive feature of signlessness and union.

**[A. The distinctive feature of Serenity (*śamatha*) and Insight (*vipaśyanā*)]**

Among these, the first, [the distinctive feature of serenity and insight], has three topics: (1.) the distinctive features of what is eliminated, (2.) of realization, and (3.) of virtuous qualities.

**[1. The distinctive features of what is eliminated]**

Among these, the first, the distinctive features of what is eliminated: one eliminates all attachment to desirable qualities of serenity (*śamatha*), the eight worldly concerns, and the perceptions of this life and suppresses the mental afflictions.

Insight eliminates the five fears, such as the fear of death and so forth, and one is free from the grasping of tenets and suppresses the mental afflictions.

**[2. The distinctive feature of of realization]**

The distinctive feature of [551] realization: *śamatha* abiding in the upmost serenity pacifies the subtle and coarse external and internal conceptualizations. These experiences are understood to be like an illusion. Optimally realized by an aspect of the mind.

The least insight (*vipaśyanā*) realizes the mind itself. Middling [insight] also realizes conceptual thought as empty. The best [insight] realizes body, appearances, and aspects as empty. In brief, the meaning of emptiness is either realized or not realized in an excellent manner.

**[3. The distinctive feature of virtuous qualities]**

The distinctive features of virtuous qualities: with serenity (*śamatha*) the body is light, the mind is blissful and happy, suitable in action, and the five supersensory knowledges manifest.

With insight (*vipaśyanā*), realized as empty, appearances are understood as unreal and suffering ceases, with the slightest manifestation of internal dependent-arising one gains conviction in cause and effect, and one implicitly arises compassion for sentient beings.



## **[B. The distinctive features of insight and union]**

The distinctive features of insight and union have three topics: (1) the distinctive features of what is eliminated, (2) of realization, and (3) of virtuous qualities.

### **[1. The distinctive features of what is eliminated]**

Among these, first, [the distinctive features are] similar to that of the previously discussed insight (*vipaśyanā*).

Objects eliminated in union: separately apprehending *saṃsāra* and *nirvāṇa*, things abandoned and their antidotes, acceptance and rejection, emptiness and appearance, and so forth, is eliminated, and jealousy is eliminated as well as other manifested afflictions are suppressed.

### **[2. The distinctive features of realization in unified insight (*vipaśyanā*)]**

The distinctive features of realization are as previously stated for insight. By realizing union, all happiness, suffering, abandonment, acceptance, emptiness, appearance, and so forth are realized as illusory personal experiences (*rang snang*) through the single taste of the undifferentiatedness of one's own mind.

In brief, the apprehension of dualistic appearance does not exist. The distinctive features of virtuous qualities are like the previous [virtuous qualities] for insight (*vipaśyanā*).

### **[3. The distinctive features of virtuous qualities in unified insight]**

Virtuous qualities of unity: by realizing external dependent-arising one is beneficial for disciples, the six supersensory knowledges suitably arise, love and compassion implicitly arise, and all appearances are understood as unreal.

## **[C. The distinctive feature of union and signlessness]**

The distinctive features of union and signlessness are three: (1.) objects to be abandoned, (2.) realization, and (3.) virtuous qualities.

**[1. Objects to be abandoned]**

First, [the distinctive features for union] are as previously stated.

Signlessness eliminates the subtle factors of apprehending deceitful appearances and so forth, does not have a differentiation between meditation and post-meditation, and eliminates from the root all mental afflictions.

**[2. Realization]**

Realization is like what was previously stated for union. [552] Realizing signlessness is like purifying clouds from the sky or like frost melting in water. One realizes the dharma-body as one single whole without things to abandon and their remedies within the state of the great clear light (*'od gsal chen po*).

In brief, grasping of appearances as illusory does not exist.

**[3. Virtuous qualities]**

The virtuous qualities are like what was previously stated for union. In signlessness supreme all-knowing wisdom appears as well as the actual state of knowables. Internal and external dependent-arising is realized, pure disciples see one as a buddha, one's body is seen as many, through whichever actions of body, speech, and mind one has the capacity for others and the effect of previous altruism ripens.

At that time one has the capacity to greatly benefit others because of attaining the result.

**[Conclusion]**

The Great Pointing-out Instructions in Sets of Five that Eliminate the Extremes of One's Own Mind is concluded.

These are special instructions of the Kadam (*bka' gdams*) textual lineage or practice lineage.

**Transcription**

[Title and Homage]

[527.10 ] \$\$ / / *ngo sprod lnga tshoms bzhugs / bla ma dam pa rnam la phyag 'tshal lo /*

*rang sems mtha' gcod kyi ngo sprod lnga tshoms chen mo 'di la spyi don  
gsum ste / spyi'i sngon 'gro dang / dngos gzhi nyams su blang ba dang / de  
dag gi khyad par ro /*

### **[I. General Preliminaries]**

*/ dang po lnga ste / bla ma bsten pa dang / tshul khrims bsrung ba dang /  
bsags sbyang bya ba dang / chog shes pa dang / zas tshod rig pa'o /*

### **[A. Following a spiritual teacher]**

*/ de las dang po bla ma bsten pa ni / yon tan thams cad bla ma la rag las pas  
/ khyad par du rtogs pa 'char bar 'dod pas bla ma mtshan nyid bzhi ldan  
zhig la mos gus tshad du byas la gdams ngag zhu ba'o /*

*/ de yang mtshan nyid bzhi ni / chos kyi rang bzhin shes pa dang / rang 'dod  
kyi 'khri ba med pa dang / gzhan don gyi khur theg pa dang / byin rlabs kyis  
blo 'khul ba'o /*

*/ dang po ni / chos spyi dang rang gi mtshan nyid shes shing chos nyid kyi  
don rtogs pa dang ldan pa'o /*

*/ rang 'dod kyi 'khri ba chod pa ni / nor zas dang g.yog dang chos brgyad la  
sogs pa tshe 'di don du mi gnyer ba'o /*

*/ gzhan don kyi khur theg pa ni / snying rje chen po'i sgo nas rang gi bde ba  
la mi chags shing 'khor gyi log sgrub bzod pas gzhan gyi don la 'jug pa'o /*

*/ byin rlabs kyis blo 'khul ba ni / gzhan mos gus byed pa la sems la yon tan  
bskyed nus pa'o /*

*/ [528] bzhi po de tshang na mchog yin pas rin po che'i ming yang thob / des  
gzhan don yang rgya chen po nus so /*

*/ de dag thams cad mi ldan yang rtogs pa yod pas kyang sgom bskyed nus so  
/*

*/ de la mos gus tshad ldan bya ba ni / bla ma de la sangs rgyas su bltas la /  
blo gtad nas ci gsung bka' nyan pa yin te / de chos thams cad kyi rtsa ba'am  
yon tan skye ba'i rgyu tshogs kyi gtso bo yin pas de la 'bad par bya'o /*

*/ mos gus med na byin rlabs dang gdams ngag yod kyang yon tan mi skye /  
mos gus yod kyang byin rlabs med na yang yon tan mi skye bas mos gus*

*dang byin rlabs ldan pa zhig dgos so /*

*/ gdams ngag ma rdzogs na nyams len dang / gegs sel ba dang bogs 'don pa  
la sogs pa mi shes pas gdams ngag rdzogs par zhu bar bya'o /*

### **[B. Guarding Moral Conduct]**

*/ tshul khrims bsrung ba ni / nyon mongs pa dang las mi dge ba khegs pa'i  
tshul khrims shig dgos te / de med na nyes ltung gis gos pa la sgom mi skye  
bas nyes pa dang ltung bas ma gos par bya ste / zla ba sgron ma'i mdo las /  
nyon mongs med na rig 'dzin myur du thob / / 'di ni tshul khrims rnam dag  
phan yon yin zhes pas so /*

### **[C. Accumulation and purification]**

*/ bsags sbyang bya ba ni / tshe thog ma med pa nas kyi las dang nyon mongs  
pa dang / shes bya'i sgrib pa yod na lam rgyud la mi skye bas yi ge brgya pa  
la sogs pa bya / bsod nams ma bsags na yang mi skye ste /*

*/ sdud pa las / ji srid dge ba'i rtsa ba de ni ma rdzogs par / / de srid stong  
nyid dam pa de ni thob mi byed ces pas ci 'byor pa'i tshogs bsags / mchod pa  
la sogs pa dbul / ma 'dal dang yi ge brgya pa zla phyed la sogs pa bya /*

### **[D. Having contentment]**

*'dod pa chung shing chog shes pa ni / chog ma shes pa na zas nor la sogs pa  
'dod pa la sems yengs nas sgom mi skye bas / 'dod pa las blo ldog la zas gos  
ngan ngon la chog shes par byas la bsgom par bya'o /*

### **[E. Knowing how to ration food]**

*/ zas kyi tshod rig pa ni rlung mkhris la sogs pa'i nad khams dang sbyar la  
de dang mthun pa'i kha zas bsten pa dang / nad la gnod pa spang bar bya'o /*

## **[II. Actual Practices]**

*/ dngos gzhi nyams su blang ba la bzhi / zhi gnas dang / lhag mthong dang /  
zung 'jug dang / mtshan ma med pa'i rnam (em. rnal) 'byor ro /*

### **[A. Serenity (*śamatha*)]**

*de las dang po zhi [529] gnas la gsum / sngon 'gro dang / dngos gzhi dang /  
rjes so /*

**[1. Preliminaries]**

*/ de las dang po la lnga / dben pa bsten pa dang / dbang po sdom pa dang /  
sems bskyed pa dang / bla ma sgom pa dang / 'dun pa bskyed pa'o /*

**[a. Residing in solitude]**

*/ de las dang po dben pa ni / lus ngag yid gsum g.yeng ba'i rkyen bya ba  
phra rags gang yang rung ba ma btang na sgom mi skye / skyes pa nyams  
par 'gyur bas bya ba bstan bar bya'o /*

*/ bya ba btang kyang gnas dben pa zhig med na mi phan pas / gnas dben pa  
zhig dgos te / de yang nyin mo skye bo'i ca co med pa / mtshan mo sgra'i tig  
tog med pa / mi ma yin gdug pa can gyis bdag tu ma bzung zhing rgyu  
srang med pa / chu shing dang ldan pa sngar grub pa thob pas bsdad pa / mi  
rgod dang gcan gzan gyi 'tshe ba med pa / rang nyams dga' ba'o /*

*/ der yang sems nyon mongs pas g.yengs nas lus dben kyang mi phan pas  
sems nyon mongs pa dang rnam par rtog pa phra rags thams cad spang ba'o  
/*

**[b. Restraining the sense faculties]**

*/ dbang po sdom pa ni / mig la sogs pa'i dbang po yul la 'char na chags  
sdang gi rtog pa mang po skyes nas sgom gyi gegs byed pas / dbang po yul  
drug la 'char du mi gzhus par sgo bsdams la dran shes bzhin gyis zin par  
bya'o*

**[c. Cultivating the awakening mind]**

*/ sems bskyed pa ni / smon 'jug gi dam bca' bsdus pa re byed pa yin te / des  
theg pa dman par mi ltung zhing theg pa chen po'i lam du 'gyur ba dang /  
gzhan don rgya chen po 'grub pa dang / sangs rgyas thob pa'i rgyur 'gyur  
bas byang chub mchog tu sems bskyed par bya'o /*

**[d. Meditating on the spiritual teacher]**

*/ bla ma sgom pa ni / bla ma la sangs rgyas kyi 'du shes bskyed la spyir bor  
bsgom la mos gus dung pa re bya'o /*

*/ des tshogs rgya chen po rdzogs nas sgom skye ba dang / rang la slob ma  
gus dung pa re bya'o /*

*/ des tshogs rgya chen po rdzogs nas sgom skye ba dang / rang la slob ma*

*gus par 'ong bas gzhan don 'grub pa dang / sangs rgyas thob par 'gyur ba'o*

### **[e. Developing aspiration]**

*'dun pa bskyed pa ni / spyir chos gang 'dod pa de la 'dun pa ni rgyu'i gtso  
bo yin pas 'dir yang sgom skye bar 'dod pa'i 'dun pa drag po dung pa bskyed  
/ de med na rgyu tshogs gzhan yod kyang sgom mi skye bas / 'dun pa gtsor  
byas la rgyun du bsten no /*

### **[2. Actual practice]**

*/ dngos gzhi la lnga / mnyam par bzhag pa dang / rgyud la skye ba'i rim pa  
dang / ngo sprad pa dang / de'i don [530] bskyang ba dang / de la bogs gdon  
pa'o /*

### **[a. Meditative equipoise]**

*/ dang po mnyam par bzhag pa ni / lus snang mtha' yi chos lnga ldan du  
byas te / lus skyil krung / lag pa mnyam bzhag / tshigs pa drang po / mgrin  
pa cung zad dgug pa / mig sna rtse tsam du phab la / sems kyi bzhag thabs  
lnga la bzhag ste / khong glod pa dang / ma bcos pa dang mi rtog pa dang /  
kun rtog dor ba dang / rtsol bral du gzhag pa'o*

(1) */ khong glod pa ni / shes pa mi bsgrim par bram ze skud pa 'khal ba ltar  
lus sems 'bol le shig ge rang sor bzhag pa'o /*

(2) */ ma bcos pa ni / sgom pa la sogs pa'i rtog pa sna tshogs kyis ma bslad  
par chu ma rnyog na d'wangs pa ltar du shes pa so ma rang lugs su bzhag  
pa'o /*

(3) */ rtog med ni / phyi nang gi rtog pa phra rags thams cad spangs la / 'das  
pa'i rjes mi gcod / ma 'ongs pa'i sngon mi bsu / da ltar gyi shes pa ngos mi  
bzung bar skyes bu blun po don stor ba ltar gshi ci la yang mi sems pa gzhag  
go*

(4) */ kun rtog dor ba ni / nang gi 'gyu ba phra mo kun rtog rkun bu rkyen  
med du 'gyu ba byung na de ngos bzung la kha zas kyi rdul dor gin mi rtog  
pa bzhag go /*

(5) *rtsol bral ni / sgrub rgyu'i 'bad rtsol med par skyes bu bya ba tshar ba  
ltar rang sems dal bar bzhag pa'o /*

*/ mdor na bzhag thabs lnga po tshogs pa gcig tu byas la shes pa rang sor*

*bzhag pa'o /*

*/ de nas sems kyi dmigs pa ni blur lus kyi bca' ba ma bshig / rtog pa gzhan  
ma zhugs pa'i bar der bla na med pa'i byang chub tu bsngo ba re bya'o /*

**[b. The stages of arising in the mental continuum]**

*/ de ltar mnyam par bzhag pas nyams skye ba'i rim pa ni lnga ste / (1)  
nyams tha ma dang / (2) 'bring dang / (3) rab dang / (4) thod brgal dang /  
(5) cig car skye ba'o /*

*(1) / de las dang po ni / mnyam par bzhag pa'i dus na phyi yul la skyes pa'i  
rnam rtog 'gags nas / nang sems kyi kun rtog ngos zin te chu thur la 'brub  
pa ltar shes pa mi gnas pa 'gyu ba 'ong*

*/ de nas kun rtog zhi nas chus lteng kar sleb pa ltar sems rtog med du gnas  
par 'gyur ro /*

*/ de nas res gnas / res mi gnas pa 'ong ngo /*

*(2) / nyams 'bring ni / nyams rgyun chad med par gsal la mi rtog par g.yeng  
ba phra mos mi gnod pa chu dwangs pa la gzugs brnyan shar [531] ba ltar  
yon tan skye ba 'ong ba'o /*

*(3) / nyams rab ni / nyams gsal ba de nyid la rang bzhin med par shes te  
sams las su rung bas gsal stong zung du chud nas nyams su myong ba la  
dus rgyun chad med pa 'byung ngo /*

*(4) / thod brgal ni / nyams mtho dman du skye ste res nga la sgom mi 'dug  
snyam ste shes pa blan dang bral ba 'ong / res sgom 'di bas lhag pa logs na  
med snyam pa'o /*

*(5) / cig car ba ni / gsal stong dbyer med kyi nyams dang po nyid nas skyes  
nas 'grib pa dang rgyun chad med pa 'byung ste rtog pa cung zad kyang yod  
do /*

**[c. Serenity Pointing-out Instructions]**

*/ ngo sprad pa la lnga / (1) rnam par mi rtog pa dang / (2) rig pa gsal ba (3)  
nyams bde ba / (4) ngo bo rtse gcig pa / (5) ngos shes brtan pa'o /*

*(1) / de las dang po rnam par mi rtog pa ni / phyi yul la brten pa'i rnam rtog  
phra rags dang / nang sems la skyes pa'i kun rtog phra rags 'gags nas rnam  
par rtog pa med pa lder bzo lta bu'o /*

(2) / rig pa gsal ba ni / dang po yul sna tshogs so sor gsal ba la nang kun rtog gi 'dzin pa la zhugs pa dang / phyi nas rang sems dwangs pa'i rig pa yul med rang gsal ba la ngos bzung dang bral ba'i rig pa rang gsal 'dzin med me long gi gzugs brnyan lta bu'o /

(3) / nyams bde ba ni / snga ma'i nyams dang ldan pa'i dus na nyon mongs pa dang rnam par rtog pa thams cad dang bral ba'i tshe / nyam rtog la sogs pa'i zug rngu thams cad dang bral nas stong gsal gyi nyams dang ldan pas sdug bsngal dang btang snyoms kyi tshor ba yang 'gags nas rang 'byung zag pa med pa'i bde ba dang ldan pa dge slong bsam gtan dang po la snyoms par zhugs pa lta bu 'byung ba'o /

(4) / rtse gcig pa ni / ting nge 'dzin gyi ngo bo yin te / de ni phi nang gi rtog pa phra rags 'gags nas bde gsal mi rtog pa'i ngang las ma yengs par sems gnas pa ste lung ma bstan du ma shor bar skyes bu bya ba la yid gzhung ba lta bu'o /

(5) / nges shes brtan pa ni / sngar gyi nyams rnam la nang na myong ba yod pas the tshom dang bral zhing sems las su rung bas bsam gtan la dbang bsgyur ba rgyal pos dbang la dbang bsgyur ba lta bu'o /

#### **[d. Sustaining the meaning that has been pointed out]**

/ de'i don bskyang ba la lnga / (1) sgrib pa spangs pa dang / (2) bya ba btang ba dang / (3) dben pa [532] bsten pa dang / (4) btson 'grus bskyed pa dang / (5) rgyun du ma yengs pa'o /

(1) / dang po la lnga / 'dod 'dun dang / gnod sems dang / rgod 'gyod dang / gnyid rmugs dang / the tshom mo /

/ dang po 'dod 'dun ni / tshe 'di'i zas nor dang grags snyan la sogs pa 'dod pas sems g.yeng ba'o /

/ gnod sems ni / kun nas mnar sems pa'i rim pa dgu'am bcus dgrar 'dzin cing sdang bas gnod pa bya bar sems pa'o /

/ rgod 'gyod ni lus ngag yid gsum rnam par g.yeng bas 'phyar ba dang / sdig ltung la sogs pa sngar byas pa dran nas sems mi dga' ba'o /

/ gnyid rmugs ni / le lo dang gti mug gi ngo bo yin te / dge ba la sems mngon par mi spro ba las byung ba'o /

/ the tshom ni / gdams ngag brjed pa la sogs pas blo rtse gnyis su gyur pa ste / sgrib pa lnga po de dag spang la bskyang ngo /



(2) / *bya ba btang ba ni / lus ngag yid gsum gyis g.yeng ba'i rkyen bya ba phra rags gang yang rung ba thams cad spang bar bya'o /*

(3) / *dben pa bsten pa ni / skye bo mang po 'dus pa la sogs pa dbang po yul la 'phyar ba dang / lus bya ba mang pos g.yeng ba dang / sems nyon mongs pa la sogs pa rtog pa mang po spang la / dgon pa la sogs par rang gcig pur bsdad la bsgom par bya'o /*

(4) / *brtson 'grus ni / sgom pa la sems mngon par spro ba yin te / lus kyi bca' ba dang mi 'bral bar sems kyi bzhaq thabs la gnas pa'o /*

(5) / *rgyun du ma yengs pa ni / mi sgom pa'i dus na yang sems ma yengs par byas la / bu shi ba'i ma ltar bsam gtan brjed pa med par bskyang ngo /*

### [e. Enhancement of Serenity]

/ *bogs gdon pa [em. 'don pa] la lnga / 'khor ba'i nyes dmigs bsal ba dang / 'jig rten blos btang ba dang / nyes ltung bshags pa dang / bsod nams bsags pa dang / bya ba btang la dben par bsdad pa'o /*

(1) / *dang po 'khor ba'i nyes dmigs ni / 'gro ba rigs drug gang du skyes dang bde ba dang skyid pa med pas skyug nad pas zas mthong ba ltar 'khor ba la yid 'byung bar bya'o /*

(2) / *'jig rten blos btang ba ni / lto rgyab gtam gsum la sogs pa dang / 'jig rten chos brgyad la sogs pa tshe 'di yi rnam par rtog pa bsams na sems nyon mongs pa mang po 'phel [533] nas sdig tu 'gyur pas / tshe 'di yi rtog pa ci skyes thams cad spang bar bya'o /*

(3) / *nyes ltung bshags pa ni / tshe thog ma med pa nas kyi sdig sgrib mang po yod pas rnam smin sbyong byed kyi bshags pa bya'o /*

(4) / *bsod nams bsags pa ni / rang la ci yod pa bla ma dbul / dkon mchog mchod / rang gi lus bla ma'i bya ba la 'bad par bya / ma 'dal sogs ci rigs nas tshogs bsags pa ni zhing pa'i chu lud lta bu'o /*

(5) / *bya ba btang ba ni / lus ngag yid gsum g.yeng ba'i rkyen spang zhing / dbang po'i sgo bsdams la dgon pa'i ri dwags ltar dal bar bsdad la bsgom par bya'o /*

/ *des bogs thon par 'gyur ro /*

**[3. Subsequent practices of Serenity]**

*/ rjes la lnga / gol sa spang ba dang / nyon mongs spang ba dang / 'dod yon 'gog pa dang / chos brgyad snyoms pa dang / lus sems las su rung ba'o /*

**[a. Eliminating pitfalls to Serenity]**

*/ dang po gol sa la lnga / (1) mi rtog pa la chags na gzugs med du gol / (2) gsal ba la chags na gzugs khams su gol / (3) bde ba la chags na 'dod khams su gol / (4) rtse gcig pa la chags na 'gog par gol / (5) nges shes brtan pa la chags na 'khor bar gol bas bsam gtan gyi ro la chags par mi bya'o /*

**[b. Eliminating mental afflictions in Serenity]**

*/ nyon mongs pa spang ba la lnga / (1) 'dod chags / (2) zhe sdang / (3) gti mug / (4) nga rgyal / (5) phrag dog go /*

*(1) dang po ni / nang sems can dang phyi longs spyod la chags pa spang bar bya'o /*

*(2) / zhe sdang ni mnar sems kyi rim pa dgus dgrar 'dzin dang gnod par sems pa'o /*

*(3) / gti mug ni bya ba dang bya ba ma yin pa mi shes pas bsam gtan gyi 'gal rkyen du 'gyur ba la spyod pa'o /*

*(4) / nga rgyal ni sems khengs pas gzhan la mi 'dud cing gzhan brnyas pa la sogs pa byed pa'o /*

*(5) / phrag dog ni / gzhan gyi rnyed pa la sogs pa la sems mngon par mi dga' zhing 'byer ba'o /*

*/ de ltar gol sa dang nyon mongs pas bsam gtan la bsgribs pas de dag ngos bzung zhing spang bar bya'o /*

**[c. Stopping sensory enjoyments]**

*/ 'dod yod 'gog pa ni lnga / (1) mig gzugs la mi chags mi sdang bar rang sor 'jog pa dang / (2) de bzhin du rna ba sgra dang / (3) sna dri dang / (4) lce ro dang / (5) lus reg bya la mi chags mi sdang ba 'byung ba'o /*

**[d. Leveling out the eight worldly concerns]**

*/ chos brgyad snyoms pa la lnga / (1) 'dod pa bzhi la mi chags pa dang / (2)*

*mi 'dod pa bzhi la mi sdang ba dang / [534] (3) de gnyis cha mnyam pa dang / (4) cha snyoms pa'i rgyu dang / (5) mnyam pa'i phan yon no /*

*(1) / de las dang po ni rnyed pa 'dod pa dang / grags pa dang / bstod pa dang / tshe 'di yi bde ba 'dod pa ste bzhi po de yang zhing byung yang zhen par mi bya'o /*

*(2) / mi 'dod pa ni / ma rnyed pa dang / ma grags pa dang / smad pa dang / tshe 'di yi sdug bsngal ba'o /*

*(3) / de gnyis cha mnyam pa ni / 'dod pa bzhi la bsgrub byar mi byed par rang shugs kyis byung na zhen cing chags pa med par bya ba dang / mi 'dod pa bzhi po byung na zhum pa dang zhe sdang ba dang sems mi dga' bar mi 'gyur ba'o /*

*(4) / de gnyis snyoms pa'i rgyu mtshan ni / de dag la bden pa'i dngos po med par shes par bya'o /*

*(5) / snyoms pa'i phan yon ni chags sdang mi skye ba dang / nyon mongs pa gzhan yang mgo gnon pas tshe 'di don du mi gnyer bar dge ba sgrub par 'gyur ba'o /*

#### **[e. Enabling the body and mind to become serviceable]**

*/ lus sems las su rung ba la lnga ste / (1) / dge ba la brtson pa dang / (2) dbang bsgyur ba dang / (3) brtan pa dang / (4) bde ba dang / (5) yon tan skye ba'o /*

*(1) / brtson pa ni bsam gtan la sems mngon par spro bas 'jug cing ting nge 'dzin mi dor bar bsgom pa'o /*

*(2) / dbang bsgyur ba ni dmigs bcas dang dmigs med kyi bsam gtan la gtad par gnas pa'o /*

*(3) / brtan pa ni yul rkyen dang g.yeng ba phra mo dang gol sgrub phra mos mi 'phrog par bsam gtan la gnas pa'o /*

*(4) / bde ba ni lus sems bkol du 'dod pa dang / nyon mongs rnam rtog gi zung rngu med pas yul bde ba dang blo las su rung la sems dwangs pa'o /*

*(5) / yon tan skye ba ni / mngon shes dang rdzu 'phrul dang chos nyid kyi rtogs pa skye ba'i rten byed pa'o /*

**[B. Insight (*vipaśyanā*)]**

*/ lhag mthong la gsum / sngon 'gro dang / dngos gzhi dang / rjes so /*

**[1. Preliminaries for Insight]**

*/ dang po la lnga / 'jig rten blos gtang ba dang / dben pa bsten pa dang / 'dun pa bskyed pa dang [em. / sems bskyed pa dang] / bla ma bsgom pa'o /*

**[a. Renouncing a worldly mind]**

*/ dang po 'jig rten chos rgyad kyi blang dor dang / lto gos kyi 'dod 'dun la sogs pa 'di bsgrub pa'i 'du shes spang bar bya'o /*

**[b. Residing in solitude]**

*/ dben pa bsten pa ni / lus sems rnam par g.yeng ba'i gnas tshod dus la sogs pa dang / bya byed mang po la sogs pa'i 'du 'dzi dang / nyon mongs pa dang spros pa'i rnam rtog mang po rnams spang [535] la dgon pa la sogs dben par bsdad pa'o /*

**[c. engendering aspiration]**

*/ 'dun pa bskyed pa ni / rtogs pa 'char bar 'dod pa'i 'dun pa rtse gcig tu bya ba'o /*

**[d. Arising the awakening mind]**

*/ sems bskyed pa ni / smon 'jug gi dam bca' bsdus pa re byed pa'o /*

**[e. Meditation on the spiritual teacher]**

*/ bla ma sgom pa ni / bla ma la sangs rgyas su bltas la mos gus byas la spyi bor bsgom pa'o /*

**[2. Actual Practice of Insight]**

*/ dngos gzhi la lnga / bzhag thabs dang / rgyud la skye ba'i rim pa dang / ngo sprad pa dang / don bskyang ba dang / bogs gdon pa'o /*

**[a. The method of stabilizing Insight]**

*/ bzhag thabs la lnga / (1) so mar bzhag pa dang / (2) dmigs med du bzhag pa dang / (3) stong par bzhag pa dang / (4) rtog med dang (5) rjes med du*

*bzhag pa'o /*

(1) / *dang po lus zhi gnas ltar du byas la sems dmigs gtad dang lta sgom la sogs pa gang gis kyang ma bsal ma bcos par rang sor lhod de bzhag go /*

(2) / *dmigs med ni / lta sgom la sogs pa grub mtha' dang / sems kyi dmigs pa'i gtad so gang la yang mi byar dmigs med du bzhag go /*

(3) *stong nyid du bzhag pa ni / gong ltar bzhag pas nam mkha' stong pa ltar ci yang ma grub par 'dug pas de'i ngang la cir yang mi sgom par sang nge bzhag pa'o /*

(4) / *rten yod du bzhag pa ni / nam mkha' la bya 'phur ba la rten med pa ltar rig pa gzhi ci la yang ma brten par gsal du bzhag pa'o /*

(5) / *rjes med ni gong ltar bzhag pa'i dus na rig pa ma 'gags par gsal te / 'gyu ba la rjes med pa bar snang gi bsir bu [em. bsil bu] ltar gsal stong du bzhag ste /*

*mdor na bzhag thabs lnga po tshogs pa gcig tu byas la rang sems spros pa dang bral'i ngang la gsal sing nge gzhas go /*

### **[b. Stages of arising insight in the mental continuum]**

*skye ba'i rig pa la lnga / (1) tha ma dang / (2) 'bring dang / (3) rab dang / (4) thod brgal dang / (5) cig car ba'o /*

(1) / *dang po ni / lhag mthong tha ma zhig skyes na rang sems stong pa nyid du rtogs pa tsam yod kyang / rtog pa dang myong rig stong par ma rtogs / stong pa nyid de yang res gsal / res mi gsal / zab dang rgya che pa'i chos bltas kyang mi go /*

*de dus su bla ma dang 'bral thabs med / de bskyangs pas rtogs pa 'bring du 'gyur ro /*

(2) / *rtogs pa 'bring skyes na / sems dang rnam rtog thams cad stong par rtogs / 'khor 'das la spang blang mi 'dug snyam pa'o /*

*/ sgom la mtho dman [536] 'ong ste / res gdags ngag dang bla ma la yang the tshom za / res stong par yang rtogs nas de'i ngang la gnas / de bskyangs pas rab tu 'gyur ro /*

(3) / *rab skyes na / sems dang / rnam rtog dang / myang rig thams cad stong par rtogs pas / dmyal bar 'gro rgyu yang mi 'dug / sangs rgyas thob rgyu*

*yang mi 'dug / sangs rgyas chos sku bya ba 'di kha yin / gdams ngag dang chos kyi don gyis kyang nga'i bsgom 'di la ma slebs snyam pa'o /*

*/ bla ma'i mos gus gcig pus chog snyam pa dang / rang gi sgom dang gdams ngag la yang zhen pa chung / sngar gyi bslab pa'i chos thams cad phyi shun sbun par 'gro / gnyid kyi dus su yang rtogs pa dang mi 'bral ba 'ong /*

(4) *thod brgal ba ni sgom la mtho dman du ma 'ong ste nges med du skye bas rtogs pa mi brtan pa'o /*

(5) */ cig car ba ni dang po nyid nas sgom rab kyi mthar thug du skyes nas 'bral med du brtan par gnas te de dag ma nges par bskyang ngo /*

### **[c. Directly Pointing out Instructions for Insight]**

*/ ngo sprad pa la lnga / (1) sems nyid stong par ngo sprad pa dang / (2) rnam rtog stong par ngo sprad pa dang / (3) myong rig stong par ngo sprad pa / (4) yul snang stong par ngo sprad pa dang / (5) thams cad spros bral du ngo sprad pa'o /*

(1) */ dang po ni sems kyi rang bzhin cig yang ma grub ste / de la dus gsum gyi sangs rgyas kyi kyang ma gzigs / mi gzigs / gzigs par mi 'gyur te / sems med pa'i phyir ro /*

*/ stong pa de yang chad pa dang / bshig pa dang / sbyang sgom la sogs pa'i stong pa ma yin te / rang bzhin gyis stong pa nyid du gnas te / de la kha dog dang dbyibs la sogs pa'i mtshan ma gang yang ma grub pas nam mkha' sprin dang bral ba lta bu'o /*

(2) */ rnam rtog stong pa ni / sems nyid de ltar stong par gnas kyang rnam rtog mi 'gag par 'dug pa snyam na rnam rtog gang 'gyus pa de la rang bzhin ci 'dug bltas pas / 'gyu ba de nyid stong par ngo shes pas rnam rtog dgag mi dgos te / sems kyi gzhi rtsa chod pas wal po rjes med du 'gro ste / nam mkha'i sprin ltar rang byung rang zhir 'gro bas / 'gyu ba skyon du mi che ste / 'gyu stong dus mnyam du shes pas ye shes rang gsal du gnas pa'o /*

(3) */ myong rig stong pa ni / snga ma'i rtogs pa nyams su myong mkhan gyi rig pa de la cer bltas pas / [537] de la ngos bzung gang yang mi 'dug pas myong stong du 'dug pas rig stong dbyer med du rtogs pa'o /*

(4) */ yul snang stong pa ni / dbang po drug gi yul phyi rol gyi snang ba thams cad la rang bzhin med de / dper na rmi lam la sogs pa'i snang ba bde sdug mi 'gag par snang yang rang bzhin med pa ltar / yul snang thams cad sgyu ma ltar shes par bya'o /*

(5) / spros bral ni / de ltar thams cad stong pa nyid du rtogs kyang rig snang gsal ba mi 'gag 'dug gsal yang rang bzhin mi 'dug pas / rtag chad la sogs pa'i mtha'i spros pa thams cad dang bral ba'o / / de ltar rim gyis ngo sprad par bya'o /

**[d. Sustaining the meaning that has been pointed out]**

/ don bskyang ba la lnga / (1) dran pa yengs med du bskyang ba dang / (2) gnyen pos rkyen thog tu rdzi ba dang / (3) 'gyur ba rjes med du bskyangs pa dang / (4) rig pa gu yangs su bskyang ba dang / (5) snang ba grogs su khyer la bskyangs pa'o /

(1) / dang po ni / sgom rma ba'i dus su lus kyi bca' thabs dang / zhi gnas kyi nyams dang mi 'bral bar byas la / mkhas pa ba glang skyong ba ltar du shes pa khong glod la yang dag pa'i dran pas bzung la dus thams cad du ma yengs par bskyang ngo /

(2) / gnyen pos rkyen thog tu brdzi ba ni / sgom rma ba'i dus na nyon mongs rnam rtog gam sdug bsngal la sogs pa'i rkyen byung na / de dag gang byung ba de la rang bzhin med par blos bsam la bsal bar bya / yang na rkyen gang byung ba de la cer bltas pas rkun mo ngo shes pa ltar rang log tu 'gro ste stong nyid du rtogs par 'gyur / yang na so sor rtogs pa'i shes rab kyis so so'i gnyen pos spang bar bya'o /

(3) / 'gyu ba rjes med ni / rtogs pa 'bring pos chu la ber ka brgyab pa'am / bya 'phar ba la rjes med pa ltar rnam rtog ci skyes thams cad hol [em. tol] skyes rang yal du btang la rtog pa'i rjes su nyon mongs med par ye shes kyi grogs su shes par bya'o /

(4) / rig pa gu yangs ni / rtogs pa mtho bas sems mi bzung mi bsgrim par lus sems khong glod la / gnas dang spyod lam dang dmigs pa res 'jog tu byas la rtog pa'i ngang la bzhag pas / gzings las 'phur ba'i bya bzhin du rang log tu 'ong bas / dran pas bzung mi dgos te / spyir mi dgos kyang bzung na yon tan skye bas dran [538] pas gzung ngo /

(5) / snang ba grogs su khyer ba ni / rtog pa rab kyis snang rtog thams cad mi dgag par stong par shes par byas la rang grol du bzhag pas / dug la snags kyis btab pa ltar ral / chu tshan la kha ba bab pa ltar / snang rtog thams cad kyis ye shes kyi grogs su shes par byas la rtogs pas gong 'phel du bskyang ngo /

**[e. Enhancement of Insight]**

/ bogs gdon pa la lnga / (1) bsags sbyang bya ba dang / (2) mngon zhen spang ba dang / (3) 'jig rten blos btang ba dang / (4) bdag 'dzin spang ba dang / (5) bla ma'i mos gus bya ba'o /

(1) / dang po ni / tshe thog ma med pa nas kyi sdig ltung yod pas gnyen po stobs bzhi'i sgo nas bshags pa bya ste zhing pa'i yur sel dang 'dra'o /

/ lus longs spyod la sogs pa sbyin par btang ba nas bsam gtan sgom pa'i bar du 'bad par bya ste zhing pa'i chu lud dang 'dra'o /

(2) / mngon zhen spang ba ni / bdag dang bdag gir 'dzin pa yi lus longs spyod dang dgra gnyen dang / bde sdug gi snang ba la sogs pa bden par 'dzin pa dang / de dag la mngon par zhen nas chags sdang skye bar 'gyur ba thams cad spang bar bya'o /

(3) / 'jig rten blos btang ba ni / 'jig rten chos brgyad kyi spong sgrub dang / lto gos gtam gsum gyi 'dod 'dun dang / tshe 'di sgrub pa'i rnam rtog thams cad blos btang la ma 'ongs pa'i bde ba don du gnyer bar bya'o /

(4) / bdag 'dzin spang ba ni / phung po lnga'i rgyun la bdag tu 'dzin pa de yod na 'khor ba'i sdug bsngal thams cad bskyed par byed pas / nga bdag tu 'dzin pa blos btang la lus 'dre la sbyin par btang / gces 'dzin btsan thabs su bcad la lus bla ma'i bya ba la dbul lo /

(5) / bla ma'i mos gus ni / sngar bas bogs btan la / chos sku dngos su bltas la lus longs spyod dbul zhing gsol ba drag tu btab par bya ste / de dag rim pa bzhin du tshang zhing rdzogs par bya ste / yang snga ma ltar bsgoms pas bogs thon par 'gyur ro /

**[3. Subsequent practices after Insight]**

/ rjes la lnga / dngos gzhi mi nyams pa'i thabs dang / gdams ngag dran pas bzung ba dang / gol sa spang ba dang / snang ba bden med du bskyang ba dang / ma nor ba'i lam rtags so /

**[a. The means of undegenerated actual practice of Insight]**

/ de las dang po la lnga / (1) rkyen ngan spang ba dang / (2) dam chos mnyan pa dang / [539] (3) bsags sbyang bya ba dang / (4) sdig ltung spang ba dang / (5) dben par bsdad pa'o /

(1) // dang po ni / nyon mongs pa skye ba'i gnas grong yul la sogs pa dang



*nyon mongs pa skye ba'i grogs dmag dang 'thab rtsod 'byung ba dang / skye bo mang po 'dus pa'i ca co yod pa'i sa dang / nye du ma yin pa'i 'gro ba bzang po la sogs pa spang ngo /*

(2) / *dam pa'i chos mnyan pa ni / zab la rgya che ba'i gdams ngag mnyan pa dang / mdo rgyud dang bstan bcos man ngag la la lta rtog bya ba dang / zab la rgya che ba'i chos gtam bya zhing don yang bsam par bya'o /*

(3) / *bsags sbyang bya ba ni / yi ge brgya pa dang maNDal dbul ba dang / sbyin pa sogs phar phyin drug dang / chos bshad nyan la sogs pa lus ngag yid gsum dge ba'i las la 'bad par bya'o /*

(4) / *sdig ltung spang ba ni / khas blangs pa'i sdom khrims dag par bsrung ba dang / rang bzhin gyi mi dge ba phra rags thams cad spang zhing sdig dang nyon mongs pa la 'dzem par bya'o /*

(5) / *dben pa ni lus grong yul la sogs pa dang bya ba mang po spang / sems nyon mongs pa la sogs pa'i rtog pa mang po spang la ri yi dgon pa la sogs par bsdad par bya'o /*

### **[b. Protecting Insight with mindfulness]**

*/ dran pas bzung ba la lnga / (1) lus gnad dang / (2) dbang po bsdams pa dang / (3) zhi gnas gso ba dang / (4) rtog pa dran pas bzung ba dang / (5) brtson 'grus bskyed pa'o /*

(1) / *de las dang po lus gnad ni / mi sgom par sdod pa'i dus na yang lus kyi bca' thabs la bsdad pas ting nge 'dzin la sogs pa'i yon tan skye ba'o /*

(2) / *dbang po'i sgo bsdams pa ni / dus thams cad du mig la sogs pa yul la 'char du mi 'jug par yul gyi rjes su mi 'brang bar mtshan mar mi bzung ba'o /*

(3) / *nyams gso ba ni / zhi gnas kyi skabs bzhin du sems rnam par mi rtog pa'i ngang du gzahag par bya'o /*

(4) / *rtog pa dran pas bzung ba ni / 'gro 'chag nyal 'dug la sogs pa'i spyod lam thams cad du stong nyid kyi rtogs pa dran pas bzung ngo /*

(5) / *rtson 'grus bskyed pa ni / sgom par mi spro ba le lo'i gnyen po lus sems 'bad rtsol bskyed la bsgom pa la spro ba bskyed par bya'o /*

**[c. Eliminating pitfalls to Insight]**

*/ gol sgrib spang pa la lnga / (1) nag po la 'byams su shor ba dang / (2) gshis la shor ba dang / (3) rgyas 'debs su shor ba dang / [540] (4) gnyen por shor ba dang / (5) lam du shor ba'o /*

*(1) / dang po ni / rtogs pa 'bring man chad dge sdig gnyis ka stong par rtogs pas spong sgrub mi byed par chad ltar 'chor ba yang 'byung ngo /*

*(2) / gshis la shes pa ni / chos thams cad stong pa nyid yin pas stong pa nyid bsgom mi dgos / gnyen po yang bsten mi dgos dge sdig kyang stong pa yin snyam pa'o /*

*(3) / rgyas 'debs su shor ba ni / dge ba byas pa'i rjes la mi dmigs par blos byas pa'i stong pa nyid bsgoms pas /*

*(4) gnyen por shor ba ni / bshig cing sbyangs nas blos byas kyi stong nyid bsgoms nas spang bya yang stong pa nyid yin snyam du bsgom pa'o /*

*(5) / lam du shor ba ni / skye med du bsgom pa dang / 'od gsal dang / chos sku dang / mi dmigs pa dang / dbu ma chen po la sogs pa blos byas bsgoms pas sangs rgyas thob tu re ba'o /*

**[d. Sustaining appearances as unreal]**

*/ snang ba bden med du bskyang ba la lnga / (1) rnam rtog bden med dang / (2) nyon mongs bden med dang / (3) bde sdug bden med dang / (4) ci snang bden med dang / (5) nyams rtogs bden med du bskyang ba'o /*

*(1) / de las dang po rnam rtog bden med du bskyang ba ni 'dod chags la sogs pa gang skyes pa thams cad kha yan rang rgyud du mi btang bar / de nyid la bltas pas rtsa bral du shes pa'am / yang na gnyen po'am thabs kyis gzhom par bya'o /*

*(2) [fol. 59a7] \*sems la rnam par rtogs pa ci 'gyus pa thams cad la dngos so rnam bden pa med par skyes rung ba btar la bde sdug gi chags sngar mi bya'o / nyon mongs bden med du bskyang ba ni \**

*(3) / bde sdug ni / zas nor la sogs pa'i rnyed bkur dang stobs dang nad med pa la sogs pa bde ba'i rkyen dang / de las ldog pa mi bde ba'i rkyen thams cad la chags sdang la sogs pa mi bskyed par / bden med du shes par byas la bde sdug go snyam par bya'o /*

*(4) / ci snang thams cad bden med du bskyang ba ni / mig la sogs pa'i yul*

*drug la bde sdug la sogs pa'i rkyen ci snang yang thams cad sgyu ma'i rmi lam ltar mi bden pa'i snang bar shes par byas la nyon mongs pa la sogs pas mi 'ching bar bya'o /*

(5) / *nyams rtogs ni nyams bde gsal mi rtog pa la sogs pa bsam gtan gyi ro la mi chags pa dang / stong nyid rtogs pa la mngon par zhen pa spang bar bya'o /*

### [e. Unerring signs of progress on the path]

*lam rtags la lnga / (1) nyon mongs pa mgo gnong pa dang / (2) 'dod yon la ma zhen pa dang / (3) chos brgyad snyoms pa dang / (4) rgyu 'bras la yid ches pa [541] dang / (5) sems can la snying rje skye ba'o /*

(1) / *de las dang po chos thams cad bden med du shes pas tha snyad kyi spros pas thams cad phyi shun sbun gog tu mthong ba dang / nyon mongs pa shas chung du song ba'o /*

(2) / *'dod yon la ma zhen pa ni / mig la sogs pa'i dbang po lnga gzugs la sogs pa'i yul lnga la spyod kyang mngon par zhen pa dang / chags pa med pa'o /*

(3) / *chos brgyad snyom pa ni / mthun phyogs bzhi la bsgrub byar mi byed ma bsgrubs kyang byung na zhen pa dang chags par mi byed / mi mthun pa bzhi la zhum pa dang spang byar mi byed par mgo sgoms pa'o /*

(4) / *rgyu 'bras la yid ches pa ni / las dge sdig la 'bras bu bde sdug 'byung bar shes pas rgyu 'bras khyad du mi gsod par phra ba nas spong sgrub byed pa'o /*

(5) / *sems can la snying rje skye ba ni / de ltar ma rtogs pa'i sems can la snying rje rang shugs kyis skye ba dang / gzhan don la brtson pas 'jug pa 'byung ba'o /*

### [C. Union (yuganaddha)]

*/ zung 'jug bsgom pa la gsum / sngon 'gro dang / dngos gzhi dang / rjes so /*

#### [1. Preliminary practices for Union]

*/ sngon 'gro la lnga / byang chub mchog tu sems bskyed pa dang / bsags sbyang bya ba dang / lhiag mthong gsos btab pa dang / zung 'jug 'dod pa'i 'dun pa bskyed pa dang / bla ma'i mos gus bya ba ste / de dag snga ma dang 'dra bar bya'o /*

**[2. Actual practice of Union]**

*/ dngos gzhi la lnga / bzhag thabs dang / skye ba'i rim pa dang / ngo sprad pa dang / don bskyang ba dang / de la bogs gdon pa'o /*

**[a. Method of stabilizing Union]**

*/ dang po bzhag thabs la lnga / rang lugs su bzhag pa dang / tshogs drug lhug par bzhag pa dang / dbyer med du bzhag pa dang / spang blang med par bzhag pa dang / mtha' bral du bzhag pa'o /*

(1) */ dang po rang lugs ni / lta sgom dang dmigs gtad la sogs pa gang gi kyang ma bsldar par bu chung gi spyod pa ltar dgag sgrub med par bzhag go /*

(2) *tshogs drug lhug pa ni nyi ma sprin dang bral ba ltar dbang po drug gi sgo mi bsdams par yul ci snang rang sor bzhag la yul la mtshan mar mi gzung bar bzhag go /*

(3) *dbyer med du bzhag pa ni / ci snang thams cad stong pa nyid dang ro gcig pa chu dang rlabs bzhin du snang stong dbyer med du bzhag go /*

(4) *spang blangs med pa ni / snang ba mi 'gegs stong pa mi sgrub par ka ra dang ro [542] ltar snang stong tha dad med pas gang la yang blang dor yod par [em. med par] bzhag go /*

(5) *mtha' bral ni / snang stong la sogs pa gang gi mthar yang mi gnas pa mnyan pa mkhas pa ltar du gzhag ste / mdor na bzhag thabs lnga po tshogs pa gcig tu byas la du ma ro gcig gi ngang la bzhag go /*

**[b. The stages of arising Union]**

*skye ba'i rim pa la lnga / (1) tha ma dang / (2) 'bring / (3) rab dang / (4) thod brgal dang / (5) cig car ba'o /*

(1) */ zung 'jug tha ma ni / rang gi lus dang sems dang snang ba dang gsum dbyer med rtogs nas sgom zung du tshud kyang res mi gsal /*

*res su nges pa tsug 'dug / res dngos po'am sra 'thas su yang snang / las 'bras la mi 'dzem / phrag dog mi spong / res 'di mthar thug yin snyam pa 'ong / res lkog mi thub par nyes spyod la 'jug pa 'ong / res sgom zung 'jug la gnas pa 'byung ngo /*

(2) / 'bring ni lus dang sems dang snang ba gsum gcig tu 'dres nas / ci snang sems kyi ngang du thim nas sgom 'di bas lhag pa med snyam pa 'byung / sems can dang rang bla ma yang rung du 'dug pas / snying rje dang mos gus byas kyang mi 'dug snyam pa dang / las rgyu 'bras dang lag pas spong sgrub bya rgyu yang mi 'dug snyam nas lam gol ba yang byung srid pa yin / res lam ma gol bar shes pa'o /

(3) / rab skyes na 'khor 'das mnyam pa nyid du rtogs nas snang sems don dam pa'i bden pa gcig tu go /

/ lhag dge rtsa ba nas zhi / nyams rtogs la 'grib pa med pa'o /

(4) / thod brgal ba ni / 'bring man chad la nyams mtho dman can nges med du skye'o /

(5) / cig car ba ni dang po rang nas rtogs pa mchog tu gyur pa skyes nas mi 'bral ba'o /

### [c. Directly pointing-out instructions for Union]

/ ngo sprod pa la lnga / (1) gnas sa gzhi'i zung 'jug dang / (2) snang ba lam gyi zung 'jug dang / (3) grub pa 'bras bu'i dang / (4) rtogs pa nyams gyi dang / (5) don bsdu te bstan pa'o /

(1) / dngos gzhi la lnga / (a) rang bzhin stong pa dang / (b) ngo bo gsal ba dang / (c) mtshan nyid dbyer med dang / (d) yon tan 'gyur med dang / (e) 'phrin las thogs med do /

(a) dang po rang bzhin ni / ye nas rtogs pa nyid du gnas te / bshig bcom sbyang sgom la sogs pa ma yin par gdod nas stong par gnas pa nam mkha' rnam par dag pa lta bu'o /

(a) / ngo bo ni gsal bar gnas te / [543] dbang po'i yul la sogs pa ma yin pa stong nyid kyi rang mdangs ma 'gags pa'i cha mkha' la nyi ma shar ba lta bu'o /

(c) / sems kyi mtshan nyid dbyer med du gnas te / stong pa'i ngo bo gsal zhing gsal ba'i rang bzhin stong pas gsal stong dbyer med chu zla lta bur gnas so /

(d) / yon tan ni dbyer med las ma 'das pas 'khor 'das pas 'khor 'das gang du yang sems las mi 'gyur bar gnas te mtshan nyid kyi zlar gtogs so /

(e) / 'phrin las ni dbyer med de'i ngo bo yul med rtog med rang shar gyi rig

*pa bar snang gi bsir bu [em. bsil bu] thogs chags med par gnas te / ngo bo gsal ba'i zlar gtogs so /*

*(2) / lam gyi zung 'jug la lnga / (a) rang bzhin dang / (b) ngo bo dang / (c) mtshan nyid dang / (d) yon tan dang / (e) 'phrin las so /*

*(a) / rang bzhin ni stong pa nyid ye nas gnas pa de ji ltar snang ba thams cad de nyid rang shar ba yin te / de ltar ma rig kyang til la mar gyis khyab pa ltar ci snang thams cad la stong pas khyab par gnas so /*

*(b) / ngo bo gsal ba ni / (i) las snang dang / (ii) 'phrul [em. 'khrul] snang dang / (iii) nyams snang dang / (iv) rang snang ngo /*

*(i) / dang po ni / 'gro ba rigs drug gi bde sdug gi snang ba thams cad yin te / de yang phyi don du grub pa ni ma yin te rmi lam gyi snang ba ltar rang rang gi las dge sdig gi 'bras bu sgyu ma lta bu shar ba tsam yin no /*

*(ii) / 'khrul snang ni rang snang dang stong par ma shes par phyi don du 'dzin pas chags sdang skye ba thag pa la sbrul du mthong ba lta bu'o /*

*(iii) / nyams snang ni du ba dang / smig rgyu dang / me khyer dang / thig le kha dog sna tshogs pa dang / nam mkha' rnam par dag pa lta bu'o /*

*(iv) / rang snang ni de ltar snang ba thams cad rang gi sems snang yin te dper na gzugs brnyan lta bu'o /*

*(c) / mtshan nyid dbyer med ni las snang la sogs pa'i snang ba thams cad dang stong par 'dres pa chu dang 'khyags pa bzhin du shes par bya'o /*

*(d) / yon tan mi 'gyur ba ni / ji ltar snang yang rang sems dbyer med las mi 'gyur bas gser la gzugs byas pa lta bu'o /*

*(e) / 'phrin las thogs med ni / sems dge sdig tu shar bas 'bras bu bde sdug tu 'byung ba me long gi gzugs brnyan nam brag cha lta bu'o /*

*(3) / 'bras bu la lnga / (a) rang bzhin dang / (b) ngo bo [544] dang / (c) mtshan nyid dang / (d) yon tan dang / (e) 'phrin las so /*

*/ dang po rang bzhin ni / chos kyi dbyings ye nas rnam par dag pa la glo bur gyi dri ma phra rags thams cad dang bral nas stong pa nyid mngon du byas pa nam mkha' sprin dang bral ba lta bu'o /*

*(b) / ngo bo gsal ba ni / byang chub kyi sems kyi rang gzugs bsod nams ye shes kyi snang ba / sku dang ye shes dang gzhal yas khang la sogs pa'i snang*

*ba yang dag pa'i ye shes kyi snang ba chu zla lta bu'o /*

(c) / *mtshan nyid ni ji lta ba dan ji snyed pa mkhyen pa'i ye shes dang stong pa nyid dbyer med par 'dres pa 'ja' tshon lta bu'o /*

(d) / *yon tan ni / stobs dang mi 'jigs pa dang / mtshan dang dpe byad la sogs pa dang stong pa nyid dbyer med pa'o /*

(e) / *'phrin las ni / zhi rgyas dbang drag la sogs pas gang la gang 'dul du 'gro don mdzad pa'o /*

(4) / *rtogs pa la lnga / (a) nyams dang dbyer med / (b) rtogs pa dang / (c) snang ba dang / (d) rgyu 'bras dang / (e) thabs dang dbyer med par rtogs pa'o /*

(a) / *de las dang po / nyams bde gsal mi rtog pa la sogs pa dang / nyams mtho dman gyi snang ba thams cad dang stong pa nyid 'dres par rtogs pas nyams rtogs zung 'jug go /*

(b) *rtogs pa dang dbyer med ni phyi nang gzung 'dzin chags sdang gi rtog pa phra rags thams cad stong par rtogs pas 'gyur stong zung 'jug go /*

(c) *snang ba dang dbyer med ni / yul sems kyi snang ba ma 'gags pa ci shar ba thams cad stong par rtogs pas snang stong zung 'jug go /*

(d) *'bras bu dang dbyer med ni / chos thams cad stong nyid du rtogs kyang kun rdzob tsam du las dang 'bras bu mi slu bas dge sdig la spong sgrub byed pa dang / stong pa nyid la dbyer med par rtogs pa'o /*

(e) / *thabs shes rab dbyer med ni / yul dang yul can la sogs pa phyi nang gi dngos po gang yang ma grub kyang / thabs snying rje chen po dang byang chub kyi sems mi spangs te / thabs dang shes rab dbyer med pa'i zung 'jug go /*

(5) *don bsdus te bstan pa la lnga / (a) lhun grub dang / (b) 'dus ma byas / (c) spros pa bral ba dang / (d) skye 'gag med pa dang / (e) bsam brjod dang bral ba'o /*

(a) / *de las dang po lhun grub ni / 'bad pa dang rtsol ba gang gis kyang sgrub mi dgos / ye nas [545] ye shes su grub ba'o /*

(b) / *'dus ma byas pa ni / rang sems las de rgyu dang rkyen la sogs pa gang gis kyang ma bskyed par ye nas grub pa'o /*

(c) / *spros bral ni / rang sems kyi gnas lus de rtag chad la sogs pa'i mtha' thams cad dang bral ba'o /*

(d) / *skye 'gag med pa ni / dbyibs dang kha dog dang rnam par rtogs pa la sogs pa'i mtshan ma gang yang ma skyes shing de dag la sogs pa gang yang mi 'gag pa'o /*

(e) / *bsam brjod dang bral ba ni / rang sems de ltar yin pa'i don la yod med rtag chad la sogs par blos bsam du yang med / de dag tu gang gis brjod du yang med pa'o /*

#### **[d. Sustaining the meaning]**

*/ de'i don bskyang ba la lnga / (1) ci snang stong par bskyang ba dang / (2) bden med du bskyang ba dang / (3) ci snang rang sems su shes pa dang / (4) snang rtog grogs su khyer ba dang / (5) dran pa yengs med du bskyang ba'o /*

(1) / *de las dang po ni / lhag mthong gi rtog pa la gsal btab la stong pa nyid la gtsor bya ste bsgoms pas zung 'jug rang shugs la 'ongs te / 'bras khar la lo legs na yus sogs zhar la 'byung ba lta bu'o /*

(2) / *bden med ni / yul sems kyi snang ba la bden pa'i dngos po gang yang med pas chags sdang la sogs pa'i rkyen gang byung yang bden med sgyu ma lta bur shes par byas la bskyang ngo /*

(3) / *sems su shes pa ni / yul snang la sogs pa'i dngos po thams cad phyi yi don ma yin te rang gi sems snang ba yin te / dper na bzhin dang gzugs brnyan lta bu yin pas snang sems dang chags sdang la sogs pa dang rtog pa bsres la gnyis su med par rtog pa'i ngang du bskyang ngo /*

(4) / *snang rtog grogs su khyer ba ni / bde sdug la sogs pa'i snang rtog thams cad rdzun snang du shes par byas la / stong pa nyid kyi grogs su shes par byas la chags sdang gi rtog pa mi bskyed par rang yal du shes pa chu tshan la kha bab pa ltar du shes par bya'o /*

(5) / *dran pa yengs med ni / sngar gyi nyams rtogs thams cad dran pas bzung la bskyangs te / nang nub bya ba dang bsre / nyin mo'i snang ba dang bsre / mtshan mo gnyid dang bsres pas bzung mi dgos kyang bzung la ma yengs pa stegs 'drod po [em. 'dred po] la mar khus gang ba'i snod khyer ba lta bu'o /*



**[e. Enhancement of Union]**

/ bogs gdon la lnga / (1) lus [546] longs spyod kyi zhen pa btang ba dang /  
 (2) bdag 'dzin blos btang ba dang / (3) rtog pa phra rags kyi snyem thag  
 bcad pa dang / (4) gnas grogs res 'jog tu bsdad pa dang / (5) bla ma'i mos  
 gus bkyed pa'o /

(1) / dang po lus longs spyod btang ba ni / lus dang long spyod ci nus bla  
 ma la dbul / / dkon mchog la mchod / nor rdzas yon na spong thag bya /  
 zhen pa spang bar bya'o /

(2) / bdag 'dzin btang ba ni / rang gi phung po lnga la bdag tu 'dzin pa blos  
 btang la 'dre yod pa'i sar phyin la / lus sbyin par btang / ci byed thams cad  
 byang chub kyi sems kyis kun nas bslangs nas bdag med pa'i ngang las ma  
 yengs par byas la rnam rtog phra rags thams cad do /

(3) / snyems thag bcad pa ni / chags sdang la sogs pa'i rtog pa rags pa dang /  
 bde sdug gi spang blang dang / chos brgyad kyi zhen pa dang / nyams rtogs  
 kyi' dzin pa dang / rnam rtogs phra rags thams cad kyi snyems thag bcad la  
 gang gis kyang mi 'chi bar lam du bslang bar bya'o /

(4) / gnas res 'jog ni / res skye bo mang po 'dus pa'i tshong dus la sogs par  
 sgom res yul rkyen mi mthun pa'i sar bsdad la rkyen de las skyes pa'i nyon  
 mongs bcad / res lha 'dre gnyan po'i sar bsdad la bcad / res dgon pa la sogs  
 pa dben par bsdad / res lus kyi bca' thabs la gnas par bya / res 'gro 'chag  
 nyal ba'i spyod pas bsgom / de la sogs pa'i gnas dang / grogs dang spyod  
 lam res 'jog tu byas la nyams rtogs gang 'phel bltas la gang 'phel bar bsgom  
 pa'o /

(5) / bla ma'i mos gus bskyed pa ni / bla ma sangs rgyas sku gsum gyi bdag  
 nyid du bltas la / lus longs spyod ci 'byor dbul / mañdal phul la gsol ba drag  
 tu gdab bo /

**[3. Subsequent practices of Union]**

/ rjes la lnga / dngos gzhi mi nyams pa'i thabs dang / gol sgrub spang ba  
 dang / rgyun du bskyang ba dang / lam rtags dang / phan yod no /

**[a. The methods keeping the actual practice undiminished]**

/ dang po la lnga / (1) sdig ltung chen po spang ba dang / (2) tshogs bsags pa  
 dang / (3) thams cad bden med du bsgom pa dang / (4) yul rkyen grogs su  
 khyer ba dang / (5) bla ma'i mos gus ma chad par bya ba'o /

(1) / *sdig ltung spang ba ni bla ma'i sku la brnyas pa la sogs pa'i rtsa ltung dang / mtshams med pa dang / dam pa'i chos [547] spong la sogs pa sdig pa chen po thams cad spang bar bya'o /*

(2) / *tshogs bsags pa ni / lus longs spyod ci 'byor bla ma la dbul / maṅḍal dbul / lus longs spyod dge ba'i rtsa ba thams cad sems can dang thun mong du byas la bla na med pa'i byang chub tu bsngo bar bya'o /*

(3) / *bden med du bsgom pa ni / ci snang thams cad sgyu ma lta bur bden med du shes par byas la chags sdang spang bar bya'o /*

(4) / *yul rkyen grogs su khyer ba ni / dbang po drug gi yul drug la brten nas / skyid sdug dang bzang ngan gyi rtog pa thams cad la brten nas nyams su blangs pas sgom gyi grogs su 'gro ba'o /*

(5) / *bla ma'i mos gus ni / dus thams cad du mos gus rgyun ma chad par byas la gsol ba gtab bo /*

### **[b. Eliminating fundamental pitfalls and obstacles of Union]**

*/ gol sgrib la lnga / (1) snying rje med pa dang / (2) mos gus med pa dang / (3) sdig pa mi spong ba dang / (4) dge ba mi byed pa dang / (5) gshis la sdod pa'o /*

(1) / *dang po snying rje med pa ni / snang sems zung du chud pa'i dus na sems can phyi na grub pa mi 'dug rang gi sems su 'dug pas snying rje'i yul phyi na mi 'dug snyam nas snying rje med pa 'ong ba'o /*

(2) / *mos gus med pa ni / bla ma yang rang du 'dug pas mos gus bya ba'i yul phyi na grub pa mi 'dug snyam nas mos gus mi byed pa 'ong /*

(3) / *sdig pa mi spong ba ni / sdig pa yang rang gi sems su 'dug pas phyi na grub pa mi 'dug pas spang rgyu mi 'dug snyam nas mi spong ba 'byung ba'o /*

(4) / *dge ba mi byed pa ni / dge ba yang rang gi sems su 'dug pas bsgrub rgyu mi 'dug snyam nas dge ba mi byed pa 'ong ba'o /*

(5) / *gshis la shor ba ni gshis yin lugs go ba la brten nas zhal gyi gdams ngag med pas nges shes dang thabs kyis ma zin par btang snyoms tsam dang nyan bshad la sogs pa dge ba'i las gang la yang mi spro bas tha mal du shor bas de dag bdud yin no /*

*/ de dag chung 'bring gnyis la 'ong ba yang srid / sngar thos pa byas pa*

*dang / gdams ngag yod pa la de dag mi 'byung / thos pa dang gdams ngag med pas gal te byung na bdud kyi lcags kyu yin pas 'bad la spang bar bya'o /*

### **[c. Continuous sustainment of Union]**

*/ rgyun du bskyang ba la lnga / (1) yang dag pa'i drang pas gzung ba dang / (2) dben pa bstan pa dang / (3) mnyam par bzhag pa [548] dang / (4) snang sems 'dre ba dang / (5) bden med du bskyang ba'o /*

(1) / *dang po ni dran pas gzung mi dgos kyang yang dag pa'i drang pas bzung bar bya'o /*

(2) / *dben pa ni / g.yeng ba dang khyad med kyang dben pa la gnas par bya'o /*

(3) / *mnyam bzhag ni / mnyam rjes la khyad mi 'dug kyang mnyam par gzhang par bya'o /*

(4) / *snang sems bsre ba ni / gnas dang grogs dang spyod lam dang dmigs pa la sogs pa res 'jog tu byas la / nyon mongs pa dang rtogs pa thams cad rang gi sems stong pa nyid yin pas / gzhan du chags sdang dang yul snang du mi bzung bar du ma ro gcig tu shes par bya'o /*

(5) / *bden med ni lus thams cad du ci snang bden med rmi lam sgyu ma lta bur bskyang la nyon mongs pa bag la nyal lta mi nus par mnan par bya'o /*

### **[d. Signs of progress on the path of Union]**

*/ lam rtags la lnga / (1) phrag dog zhi ba dang / (2) chos brgyad snyoms pa dang / (3) bden med du shes pa dang / (4) nyon mongs pa mgo gnod pa dang / (5) dge sdig la yid ches pa'o /*

(1) / *dang po ni / zung 'jug chen po skyes na rang bzhin dbyer med par rtogs pas / gnyis snang thams cad zhi nas phrag dog med cing nyon mongs pa gzhan yang zil gyis gnon pa'o /*

(2) / *chos brgyad snyom pa ni / chos thams cad gnyis su med par rtogs pas 'dod pa'i chos bzhi la chags pa med / mi 'dod pa bzhi la zhum pa dang mi dga' ba med par mnyam pa nyid du rtogs pa'o /*

(3) / *bden med du shes pa ni / snang grags kyi chos thams cad sgyu ma lta bur shes pas ci la yang bden par mi 'dzin te / dngos po gang gis rang mi 'ching ba'o /*

(4) / *nyon mongs non pa'i snga ma'i rtog pa des chags sdang la sogs pa nyon mongs pa rags pa thams cad mgo gnon te skye mi nus gal te skyes kyang myur du zhi bar 'gyur ro /*

(5) / *dge sdig la yid ches pa ni / chos thams cad dbyer med du shes pas las dge sdig dang stong pa nyid 'dres pas sdig pa spong ba dang / dge ba sgrub pa la brtson par 'ong ba'o /*

### [e. Beneficial qualities of Union]

/ *yon tan la lnga / (1) mngon shes 'char ba dang / (2) yid dam gyi zhal mthong ba dang / (3) sems can la byams snying rje skye ba dang / (4) phyi nang gi rten 'brel 'char ba dang / (5) gzhan la phan cher thogs pa'o /*

(1) / *de las dang po mngon shes ni / zung 'jug gi rtogs pa de la [549] bsgom / yun ring na zag med kyi mngon shes drug 'char ro /*

(2) / *yi dam mthong ba ni / dngos sam rmi lam du mthong nas lus ston pa 'ong ngo /*

(3) / *byams snying rje ni ma bsgoms par rang shugs kyis skye ba'o /*

(4) / *rten 'brel ni / ma bslabs par phyi nang gi rgyu 'bras mang po 'char ba 'gyur ro /*

(5) / *gzhan phan ni 'gro ba mang pos phan rgya chen po 'byung ste / spyod pa thams cad la gzhan dad pa dang / ci smras bden par 'dzin pas gzhan la rtogs pa bskyed nus pa'o /*

### [D. Signlessness Yoga (*animittayoga*)]

/ *mtshan ma med pa bsgom pa la gsum / sngon 'gro dang dngos gzhi dang / grub pa'i rtags so /*

#### [1. Preliminaries for Signlessness Meditation]

/ *dang po la lnga / yongs 'dzin spang ba dang lus sogs gtong ba dang / 'dun pa bskyed pa dang / bla ma'i mos gus pa dang / thabs khyad par can bskyed pa'o /*

#### [a. Eliminating intense grasping]

/ *dang po yongs 'dzin spang ba ni / lta ba zung 'jug gi 'dzin pa thams cad blos btang gang yang zhen pa med par bya'o /*

**[b. Renouncing the body and so forth]**

*/ lus sogs btang ba ni lus longs spyod thams cad bla ma la dbul / dkon  
mchog mchod sbyin par btang bar bya'o /*

**[c. Arising aspiration]**

*/ 'dun pa skyed pa ni / mtshan ma med par 'char ba 'dod pa'i 'dun pa dung  
pa bskyed par bya'o /*

**[d. Devotion and veneration of the spiritual teacher]**

*/ bla ma'i mos gus ni / bla ma chos sku dngos su bltas la gsol ba drag tu  
gdab bo /*

**[e. Arising distinctive skillful means]**

*/ thabs khyad par can ni / lha 'dre gnyan po yod pa'i sar phyin la bdag tu  
'dzin pa cha phra ba de blos btang la / lus kyi sha khrag thams cad yid kyi  
sbyin pa btang / 'jigs pa dang bdag 'dzin med par bya'o /*

**[2. Actual practice of Signlessness Meditation]**

*/ dngos gzhi la gsum / mtshan ma med pa chung ngu dang / 'bring po dang  
chen po'o /*

**[a. Lesser Signlessness Meditation]**

*/ dang po chung ba ni / sngon 'gro bsten nas mtshan ma med pa la mnyam  
par bzhag pa tsam gyis bsgom mi dgos par mtshan ma med pa lhun grub tu  
rtogs nas mnyam rjes gnyis dang bral ba'i ngang las mi 'gyur ba'o /*

**[b. Middling Signlessness Meditation]**

*/ mtshan med 'bring pos mnyam rjes med kyang mnyam par bzhag pas rig  
pa ngang rtsod chod de mtshan ma med pa ril por gyur te / bsgom par bya  
ba dang sgom par byed mkhan gnyis dang bral te bya byed med pa bya sems  
kyis stong pa'i ngang la gnas pa'o /*

**[c. Great Signlessness Meditation]**

*/ mtshan ma med pa chen po ni / zung 'jug dang sgom med kyi 'dzin pa cha  
phra ba yang dag nas / mtshan ma med par 'dzin pa [550] thams cad dang  
bral nas / mtshan ma med pa'i rtogs pa 'od gsal chen po / nam mkha' sprin*

*dang bral ba'am / chu'i 'khyugs zhu ba ltar spang bya dang gnyen po med  
par chos sku ril por gyur nas bya byed kyi rtsol ba thams cad dang bral te /  
yang dag pa'i ye shes mngon du lam byas pas / spang bya mtha' dag las grol  
ba de nyid la rtogs pa mngon gyur phyi sangs rgyas zhes bya'o /*

### **[3. Signs of achievement in Signlessness Meditation]**

*/ grub pa'i rtags la gnyis / nang rtags dang / phyi rtags so /*

#### **[a. Internal signs]**

*/ dang po nang rtags ni gzung 'dzin med pa'i snang ba / yang dag pa'i ye  
shes chos kyi sku las mi 'gyur bar lhun gyis grub par rtogs pas mkhyen pa'i  
ye shes rgya chen po 'char te / las gyu 'bras kyi rten 'brel mngon du gyur pa  
dang / sems can la snying rje chen po skye ba dang / chos kyi dbyings las ma  
g.yos pa 'byung ba'o /*

#### **[b. External signs]**

*/ phyi rtags ni gzhan gyis lus du mar mthong ba dang / dpa' bo dang mkha'  
'gros bskor ba mthong ba dang / gdul bya dag pas sangs rgyas su mthong ba  
'ong ngo /*

*/ gzhan snang la res byis pa'i spyod pa byed par mthong / ma dag pas tsh  
'di sgrub par mthong / 'ga' zhig gis sprul bar mthong / rang nyid bya sems  
dang bral ba'o /*

*/ de'i dus su 'gro don bya ba'i dus yin te / khas ci smras kyang rang gi gdul  
bya la phan pa dang nyan pa 'ong / lus kyis spyod pa ci byas kyang gzhan  
dang nus / gang du bsdad kyang mos gus can la byin rlabs 'byung / de'i dus  
su sangs rgyas pa yin pas 'gro don rgya chen po 'grub par 'gyur ro /*

### **[III. Distinctive features of the Four Yogas]**

*/ rnal 'byor bzhi po de dag gi khyad par la gsum / zhi gnas lhag mthong gi  
khyad par dang / lhag mthong zung 'jug gi khyad par dang / zung 'jug  
mtshan med kyi khyad par ro /*

#### **[A. The distinctive feature of Serenity (śamatha) and Insight (vipaśyanā)]**

*/ de las dang po la gsum / spang bya'i khyad par dang / rtogs pa'i khyad par  
dang / yon tan gyi khyad par ro /*

**[1. The distinctive features of what is eliminated]**

*/ de las dang po spang bya'i khyad par ni / zhi gnas kyi dod yon dang / 'jig rten chos brgyad dang / tshe 'di yi 'du shes dang zhen pa thams cad spong zhing nyon mongs pa rtse gzhi ba'o /*

*/ lhag mthong gis 'chi ba la sogs pa'i 'jigs pa'i 'jigs pa lnga spong zhing grub mtha'i 'dzin pa dang bral te nyon mongs pa zil gyis gnon pa'o /*

**[2. The distinctive feature of realization]**

*/ rtogs pa'i [551] khyad par ni / zhi gnas kyis phyi nang gi rtog pa phra rags zhi gnas thog na gnas pa dang / nyams de dag sgyu ma lta bur shes pa dang / rab kyis sems kyi cha shas rtogs pa'o /*

*/ lhag mthong tha mas sems nyid rtogs / 'bring gis rnam rtog kyang stong par rtogs / rab kyis lus dang snang ba yang cha shas stong par rtogs / mdor na stong pa nyid kyi don legs par rtogs ma rtogs so /*

**[3. The distinctive feature of virtuous qualities]**

*/ yon tan gyi khyad par ni / zhi gnas kyis lus yang ba dang / sems dga' bde dang / blo las su rung ba dang / mngon shes lnga 'char du rung ba'o /*

*/ lhag mthong gis stong par rtogs pas snang ba bden med du shes pas sdug bsngal 'gog pa dang / nang rten 'brel cung zad 'char bas las rgyu 'bras la yid ches pa dang / sems can la snying rje rang shugs kyis skye ba'o /*

**[B. The distinctive features of insight and union]**

*/ lhag mthong dang zung 'jug gi khyad par la gsum / spang bya'i khyad par dang / rtogs pa'i khyad par dang / yon tan gyi khyad par to /*

**[1. The distinctive features of what is eliminated]**

*/ de las dang po ni / lhag mthong snga ma ltar ro /*

*/ zung 'jug gyi spang bya ni / 'khor 'das dang spang gnyen dang blang dor dang snang stong la sogs pa tha dad du 'dzin pa spong ba dang phrag dog spong ba dang nyon mongs pa mngon 'gyur gzhan yang mgo gnon pa'o /*

**[2. The distinctive features of realization in unified insight (vipāśyanā)]**

*/ rtogs pa'i khyad par ni / lhag stong sngar bzhin no / zung 'jug rtogs pas bde sdug spang blang dang / snang stong la sogs pa thams cad rang sems dbyer med ro gcig pas rang snang sgyu ma lta bur rtogs pa'o /*

*/ mdor na gnyis snang gi 'dzin pa yod med do / / yon tan gyi khyad par ni / lhag mthong snga ma ltar ro /*

**[3. The distinctive features of virtuous qualities in unified insight]**

*/ zung 'jug gi yon tan ni / phyi rten cing 'brel bar 'byung ba yang rtogs pas gdul bya la phan thogs pa dang / mngon shes drug 'char du rung ba dang / byams snying rje rang shugs kyis skye ba dang / snang ba thams cad bden med du shes pa'o /*

**[C. The distinctive feature of union and signlessness]**

*/ zung 'jug dang mtshan med kyi khyad par gsum / spang bya dang rtogs pa dang / yon tan gyi'o / / dang po zung 'jug sngar bzhin no /*

**[1. Objects to be abandoned]**

*/ mtshan ma med pas sgyu snang la sogs par 'dzin pa cha phra ba spong ba dang / sgom pa mnyam rjes tha dad med pa dang / nyon mongs pa thams cad rtsa ba nas spangs pa'o /*

**[2. Realization]**

*rtogs pa ni / zung 'jug sngar [552] bzhin no /*

*/ mtshan med rtogs pas nam mkha' la sprin dwangs pa'am / chu la 'khyags zhu ba ltar / 'od gsal chen po'i ngang du spang bya gnyen po med par chos sku ril po gcig tu rtogs pa'o /*

*/ mdor na sgyu mar snang ba'i 'dzin pa yod med do /*

**[3. Virtuous qualities]**

*/ yon tan ni / zung 'jug snga ma ltar ro /*

*/ mtshan med ni mkhyen pa'i ye shes rgya chen po 'char te shes bya ji lta ba / dang phyi nang gi rten 'brel mngon du gyur pa dang / gdul bya dag pas*



*sangs rgyas su mthong ba dang / lus du mar mthong ba dang / lus ngag yid  
gsum gyi spyod pa gang byas kyang gzhan dang nus pa 'ong ste sngar gyi  
phan sems kyi 'bras bu smin pas 'byung ba'o /*

*/ de dus su gzhan don rgya chen po nus pa 'ong ste / 'bras bu thob pa'i phyir  
ro /*

### [Conclusion]

*/ rang sems mtha' gcod kyi ngo sprod lnga tshoms chen mo zhes bya ba  
rdzogs so /*

*/ bka' gdams gzhung pa'am / spyod phyogs kyi gdams ngag yin no //*

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