The Middling Stages of the Path

An explanation of the manner of training in calm abiding, which is of the nature of a dhyāna.

by the Noble Tsongkapa (1357-1419)

translated by Ilia Durovic

The first topic has three subdivisions:

1. Indicating the collection [of preconditions] for calm abiding
2. How to meditate on calm abiding in dependence on that,
3. The criterion of attaining calm abiding through having meditated.

The first topic has six subdivisions:

1.1 Dwelling in a harmonious place, i.e. a place which has the 5 qualities:
   1.1.1 Easily obtained food and clothing, obtainable without difficulty.
   1.1.2 A good place which is free of malevolent, carnivorous animal as well as on in which foes do not dwell.
   1.1.3 A sound area, through being free of diseases.
   1.1.4 Worthy friends: having friends who are of compatible view and ethics.
   1.1.5 Having the excellence of lacking many people by day and little noise by night.

As is said in Maitreya’s “Ornament of the Mahāyāna-Sūtras”:

The place in which those with a mind practice has:
   Easily obtained, a sound area,
   A worthy area and worthy friends,
   And has the requisites to make a yogi happy!

1.2 Having few desires, i.e. having no special desire for fine or numerous monastic robes

1.3 Contentment, i.e. to always be content through getting only the worst of robes.

1. We have relied for this translation on the Sera Je edition of the “Middling Lam Rim” published in 1999 used on the occasion of HH. the Dalai Lama’s bestowal of the transmission of the “Middling Lam Rim” at Sera Je monastery in 2001. All the passages and terms in brackets are additions of the translator to clarify the meaning.

2. This is perhaps the best English translation of the Sanskrit term calm abiding “Serenity” which has been adopted by the Lam Rim Chen Mo translation committee is potentially misleading. A good translation would be the literal “State of peace” which unfortunately conveys very little to the English reader.

3. While Western Buddhist scholarship remains profoundly divided regarding the actual identity of Maitreya, who was Asanga’s teacher, the Asian Mahāyāna traditions are unanimous in considering him as the future Buddha Maitreya, residing in the Pure Land Tūṣita in whose presence Asanga received the famous 5 Treatises of Maitreya which had a seminal influence on the whole of Mahayana Buddhism.

4. Mahāyāna-Sūtralamkāra
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1.4 Giving up being busy, i.e. totally abandoning the bad activities of business, as well as intensively befriending householders and monastics, debasing, astrology and so forth.

1.5 Pure ethics, i.e. [preserving] the various foundations of the trainings regarding natural and artificial faults concerning the Vows of Individual Liberation and Bodhisattva vows and, should nonetheless they be torn through heedlessness to renew them with swift remorse.

1.6 Totally abandoning fancies such as desire and so forth, i.e. one must abandon all fancies of desire and so forth through either:
   i. meditating on the defects of desires such as being slain or imprisoned in this life and going to the lower realms and so forth in future lives or,
   ii. alternatively, [reflecting that ] all pleasant and unpleasant things of cyclic existence are disintegrating subjects which are impermanent. Most definitely, if I am to become greatly separated from all of them and unable to carry them [with me], why be greatly attached to them.

Since is said in Atiśa’s “Lamp for the Path”:

Even should one have meditated with intense effort
For thousands of years,
When the branches of calm abiding have decayed
There will be no attainment of Samādhi!

it is important for those with a heartfelt wish to attain the Samādhi of [the union of] calm abiding and special insight to put effort in the thirteen explained in Asanga’s “Grounds of Hearers”.

5. བག་མེ
6. བདོ་སྒམ་པ་‘ོག
7. The great Indian master, Dipamkarajñanā (982-1054) also known as Atiśa who reformed the practice of Buddhism in Tibet and was a powerful influence on the so-called New Schools of Translation as well as being the creator of the Kadampa tradition.
8. Bodhipathapradīpa
9. The 13 are:
   1. The main prerequisites, i.e. familiarity with the teaching and inner discipline
   2. Excellence of one's own aim
   3. Excellence of other's aim
   4. Desire for the teaching
   5. Renunciation
   6. Vows of ethical discipline
   7. Restraint of the senses
   8. Moderation in eating
   9. Wakefulness
   10. Dwelling vigilantly
   11. Solitude
   12. Cleansing obscurations
   13. Proper basis of concentration

   cf. I.RCM, III, pp. 396, note 51.
10. Śrīvaka bhūmi

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2. [How to meditate on calm abiding in dependence on that] has two subdivisions:
   2.1 Preparation
   2.2 Actual practice.

2.1 Preparation:

Having meditated long on the previously explained six preliminary practices as well as Bodhicitta, one will train as well in the natures of the objects of meditation shared with the beings of the small and middling scope as their branches.

2.2 Actual practice.

2.2.1 The physical postures by means of which one mediates
2.2.2 Explaining the actual stages of meditation.

2.2.1 The physical postures by means of which one mediates

In keeping with the explanation in Kamalaśīla’s “Stages of Meditation”, adopt the physical posture which has the eight features on an extremely soft and comfortable cushion.

Regarding that, place the legs either in complete vajrāsana, alternatively, half-vajrāsana is also suitable. The eyes should neither be fully open nor should they be closed and should be focused on the tip of the nose. The body should neither be extremely erect nor bowed, but should be kept straight with the attention placed inwards. The shoulders should be aligned. The head should be neither high nor low and should not be bent in one direction, instead [the body from the nose to the navel should be set straight. Teeth and lips should be left in the usual state for oneself. The tongue should be placed in front of the upper teeth. The breath should not be noisy in its outward and inward movement, not should it be forceful or agitated, but instead must definitely flow effortlessly and softly in and out, without sensation. In this way, practice at first as explained the 8 features of physical posture and specifically controlling the breath.

2.2.2 Explaining the actual stages of meditation.

[2.2.2.1 Introduction]

Although most “Stages of the Path” explain the practice of calm abiding by means of the eight applications which abandon the five faults as explained in Maitreya’s “Separation of the Middle from the Extremes”, the instructions from the lineages of Geshe Losarwa explain...
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that one must practice in addition to these the six forces\(^{22}\), the four attentions\(^{23}\) and the nine [means of abiding of the mind explained in Asanga’s “Grounds of Hearers”. The Noble Maitreya explained also in the “Ornament of the Mahāyāna Sūtras” as well as in “Separation of the Middle from the Extremes” the nine means of abiding of the mind\(^{24}\) and the eight abandoning applications and Indian scholars following him, such as the Masters Haribhadra\(^{25}\), Kamalāśīla\(^{26}\), Śāntapra\(^{27}\) and so forth wrote extensively on the stages of concentration\(^{28}\). Although these must also be understood from the standpoint of the Mantra Vehicle, it would seem that, specifically, the defects of the five faults of concentration and the manner of dispelling them were explained more elaborately from the standpoint of Sutra.

20. The great Yogācāra-Svāvrtika master of the Perfection of Wisdom Literature (ca. 8th cent. AD)
21. Kamalāśīla (740-795) the famous Indian scholar and Bodhisattva who travelled to Tibet to debate the Chinese Chan monk Hua-Shang Mohoyen at the council of Samye (ca. 790)
22. Ratnakaraśidhi the great master of the Perfection of Wisdom literature.
23. Śāntapra, Sk. Samādhi
24. Śāntaprapata
25. Śāntapra
26. Śāntapra

2.2.2.2 The actual topic

2.2.2.2.1 The criteria for having generated concentration faultlessly
2.2.2.2.2 In dependence on that, the stages of generation of mental states\(^{29}\).

2.2.2.2.1.1 How to proceed before focusing the mind on the object of observation
2.2.2.2.1.2 How to proceed while focusing the mind on the object of observation.
2.2.2.2.1.3 How to proceed after focusing the mind on the object of observation.

2.2.2.2.1.1.1 Identifying the object of observation which is the basis upon which the stages of generation of mental states are decided upon.

2.2.2.2.1.2 A general presentation of objects of observation

2.2.2.2.2.1.1 Teaching the actual object of observation

17. སེམས་དཔའི་ཐབས་དེར་བཅོད
18. རི་གཉིས་བོད་པ་བཞི
19. སེམས་དཔའི་ཐབས་དེར་བཅོད
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concentration and since one needs a firm faith which delights [therein], one must meditate again and again on the faith which thinks of the qualities of concentration.

It is said in Maitreya’s “Separation of the Middle from the Extremes”:

The state and that which dwells, Are actually cause and effect!

There, “the state” is striving, i.e. dwelling in seeking. “That which dwells” is seeking or effort. The cause of seeking is faith which is convinced of the qualities. The result of seeking is pliancy.

Here, the qualities of of the concentration which has been meditated upon are as follows:

i. if calm abiding is attained, it is evident that one will dwell in bliss through the increase of mental happiness and physical bliss,

28. སེམས་དཔའི་ཐབས་དེར་བཅོད

ii. through finding physical and mental pliancy, it is possible to set the mind on whichever virtuous object of observation one wishes,

21. སེམས་དཔའི་ཐབས་དེར་བཅོད

iii. through involuntarily pacifying distraction towards wrong objects, numerous wrong behaviours will not arise and whatever virtue one engages in will be stronger.

22. སེམས་དཔའི་ཐབས་དེར་བཅོད

iv. in dependence on calm abiding, it is possible to actualize the qualities of direct perception and magical emanation

23. སེམས་དཔའི་ཐབས་དེར་བཅོད

v. and, if one thinks specifically of being able to sever swiftly the root of cyclic existence through the realisation of special insight into emptiness in dependence upon that

24. སེམས་དཔའི་ཐབས་དེར་བཅོད

one will have meditated on an understanding of the increases in the powerful delights of concentration meditation. From within the generation thereof, it is easy to attain concentration through a continuous application at concentration. Upon attaining that, through repeated engagement in meditation, decay will be difficult.

25. སེམས་དཔའི་ཐབས་དེར་བཅོད

26. སེམས་དཔའི་ཐབས་དེར་བཅོད

27. སེམས་དཔའི་ཐབས་དེར་བཅོད

28. སེམས་དཔའི་ཐབས་དེར་བཅོད

29. སེམས་དཔའི་ཐབས་དེར་བཅོད
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The Bhagavan taught four objects of meditation for yogis:

i. the four pervading objects of observation which must be realised:
   a. non-analytical placement
   b. analytical objects of observation
   c. the boundaries of conventional and ultimate things
   d. the attainment of transformation through meditation by observing the conventional and ultimate objects of the aforementioned two methods of meditation.

ii. the objects of observation which thoroughly purify behaviour, which are the five objects of meditation:
   a. ugliness
   b. love
   c. dependent origination
   d. the divisions of the constituents
   e. the inhalation and exhalation of breath
   acting respectively as antidotes to:
      a. desire
      b. hatred
      c. benightedness
      d. pride
      e. discursiveness

in former lives.

iii. The five objects of observation of scholars:
   a. the aggregates
   b. the constituents
   c. the sense-spheres
   d. the twelve links of interdependence.
   e. occurrence and non-occurrence

iv. objects of observation which purify the delusions:

   a. the coarseness and [comparative] pacification of higher and lower grounds.
   b. the sixteen [aspects of] the Four noble Truths, [such as] impermanence and so forth.

Regarding those, the objects of observation for the thorough purification of behaviour are specific objects of observation since they easily oppose desire and so forth, specifically desireful behaviour and so on, and since, in dependence on that, the attainment of concentration is easier. Objects of observation for scholars are good objects of observation for calm abiding since they are similar to the generation of a special insight which realises selflessness through refuting a self separate from those phenomena. Moreover, inasmuch as objects of observation for the purification of delusions act as antidotes to the general delusions, they are very meaningful. There are no pervading objects of observation apart from the former objects of observation. Hence, since it is necessary to attain concentration through depending on an object of calm abiding with a specific purpose, it is clear that those who attain concentration having taken as a base of observation a pebble or a twig are ignorant of the presentation of the objects of concentration.

Persons ranging from those having mainly desire to those having mainly discursiveness should, in keeping with the “Teachings requested by Revati”, apply the respective object of observation which has been individually ascertained, ranging from ugliness to the inhalation and exhalation of breath. Since those persons with an equal temperament or weak delusions can apprehend mentally whichever of the previously explained objects of observation they like, it is not necessary to be definite regarding what is allowed.

Those who have a preponderance of desire or any of the five afflictions generate enduring desire or any of the five afflictions even towards a small object of desire or any of the five afflictions because of having become familiar with desire or any of the five afflictions in former lives.

Those who have an equal temperament, even though they did not become habituated to desire and so forth in former lives, through not having seen them as faults are not bereft of them even though great desire and so forth does not arise continually and for long with respect to their object. Those with weak delusions, through not having become habituated to desire and so forth in other lives and having seen them as faults, etc will give rise only slowly to desire, etc with respect to a great object of desire and so forth and will not give rise to any with respect to middling and small objects [of desire etc]. In addition, those with a preponderance of the five delusions, desire and so forth, will attain the mental states over a long period of time and whose with an equal temperament will not attain them over an extremely long period of time, while those with weak delusions will attain them swiftly.

2.2.2.1.2.1.2 Identifying occasional objects of observation

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29. འཁོར
30. འབྱུང་། We have also translated the term at times as “fancies” as it is polysemic.
31. ཆེན།
32. བསོད་ནམས་སྐུ་རྩལ།
33. བོད་པ་ནས་སྤེལ།
34. Unidentified Sutra quoted by Asanga in his Śrāvakabhumi.
35. བོད་པ་ནས་སྤེལ།
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Should one think: “Now, on what object of observation should I attain calm abiding?” While, generally, persons should have as their object of observation the formerly explained ones, it is important for those with a predominance of discursiveness to meditate on the breath. Moreover, the “Sūtra on the Concentration which dwells on the Direct Realisation of the Present Buddha” as well as Kamālākāla’s middling and latter “Stages of Meditation” quoting from the the “King of Concentration Sūtra” teach that concentration is realised through observing the Body of the One Gone Thus, and in addition the Master Bodhiśatvadhara is quoted by Atiśa’s “Commentary on the Lamp for the Path” as saying that concentration is realised through observing the body [of the Buddha]. Regarding that, apprehending the Buddha’s Body with [one’s] mind seems to have multiple purposes such as:

i. generating immeasurable merit through recollecting the Buddha

ii. a greater difference through observing upon relying on a clearly visualised field in the aspect of that Body as a field for the accumulation of merit such as prostrations, offerings, prayers and so forth as well as a field for the purification of obscurations through confession and restraint.

iii. the quality of the recollection of the Buddha not degenerating at the time of death

iv. a greater difference regarding deity yoga, should one meditate on the Mantra Path.

In keeping with the passage from “King of Concentration Sūtra”:

Ravishing Lord of the world
With a Body the color of gold,
A Bodhisattva whose mind engages that object,
Is said to be in meditative equipoise.

take a basis of observation. Moreover, from within the two visualising [a Buddha’s Body] through generating it newly mentally and visualising [a Buddha’s Body as if] it were naturally present, the latter has great advantages in giving rise to faith and since it is compatible with [practice] on the occasion of the shared vehicle, practice the latter.

Initially, when seeking for a basis of observation, a base which will be apprehended by the mind, having searched out an excellent Body of the Teacher, a painted or a cast representation, etc, having repeatedly stared at it, memorize its features until entry into meditation when the object appears to the mind. Alternatively, reflecting upon the object heard described by the Guru, seek for a object of observation which will begin to dawn to the mind.

One is advised moreover not to have the object of observation appear as a painting or a cast statue, but instead for it to dawn as the actual Buddha.

Some, after having stared with their eyes at a representation set out in front of of themselves, immediately engage in meditation. Master Yeshe De’s refutation is most appropriate: inasmuch as concentration is not established within sense consciousnesses, but within the mental consciousness, the actual object of observation of concentration is an actual object of the mental consciousness, therefore, it must be apprehended by the mind. Although bodies [of the Buddha] have both coarse and subtle features, it is asserted in other sources that, at first, after relying on observing the coarse ones, in dependence on that, later one must observe the subtle ones.

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Also, since, in keeping with experience, it is easy for the coarse [features] to appear, one must incrementally take the coarse features of the body as objects of observation. Specifically, for as long as one has not realised a fully characterized calm abiding it is unsuitable to change to numerous objects of observation of discordant types, since if one is meditating on concentration, changing to numerous different objects will become a great obstacle. Āryāura states:

Relying upon one object,
Give rise to a stable thought!
Through flowing with many objects,
The mind will be troubled by afflictions.

and “The Lamp for the Path” [in the verses]:

Place a virtuous mind
On any one object!

states [this] by means of the definite term “one”. In this way, initially, the criterion of having found whatever object of observation is apprehended by the mind is if, upon visualising several times incrementally the head, the two arms, the remainder of the body’s chest and two legs, when at the end of that upon engaging in attention on the general body, just half of the coarse limbs can appear from the mind’s side, even though they are not of a luminous clarity. Being satisfied with merely that, grasp it with the mind. Otherwise, if one is not satisfied with merely that and does not grasp it with the mind and wishing for even greater clarity than that visualizes again and again, even though the object of observation will become clearer, not only will one not attain a stable concentration but it will act as a hindrance to finding the object of observation. If the mind has apprehended one half of the parts [of the body which is visualised] even though the object of observation is not very clear, concentration will be found very swiftly and thereby as clarity will be enhanced, the factor of clarity will be swiftly attained. This is an important point from the instructions of the Master Yeshe De.

36. Pratyāyanīna buddha sammukhavāśrīta samādhi sūtra
37. Bhāvanākrama
38. Sarvadharma sūtra
39. Bodhi mārga pradīpā pañjikā sūtra
40. i.e the Pāramithāsūtra
41. སྤྲིལ་སྐྱེས་
42. Ye she sde (ca. 10th cent.) was the author of the first treatise on Buddhist philosophical tenets in the history of Tibet, recently rediscovered.
43. Generally identified with Avaghoṣa.
44. Atiśa’s Bodhi-patha-pradīpā
45. ཐོག་མེད་
46. སྤྲིལ་སྐྱེས་
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Moreover, skilfully, when the general body as well as some of the bodily parts appear clearly grasp them. If they have become unclear, grasp again the general [body]. At that time if uncertainty regarding:

i. color, while wishing to meditate on yellow [body] a red one appears
ii. form, while wishing to meditate on a [body which is] seated, a standing one appears
iii. number, while wishing to meditate on a single [body], two appear
iv. size, when wishing to meditate on a large [body] a small one appears

it is unsuitable to go along with this, therefore take as object of observation only whatever fundamental object of observation [you have initially chosen]. Although, in the context of the practice of Deity Yoga in Secret Mantra, the aspect of the deity must appear clearly and until it does so appear one must apply numerous means for it to occur, here, if the aspect of the deity appears with difficulty, upon placing [the mind] upon any of the formerly explained bases of observation or having prepared for the ascertainment of suchness, it is allowable to actualize concentration by having apprehended [them with the] mind, since the actualisation of calm abiding is the main purpose.

2.2.2.2.1.2.2.1 Positing the faultless manner of setting [the mind]
2.2.2.2.1.2.2.2 Dispelling faulty manners of setting [the mind]
2.2.2.2.1.2.2.3 Teaching the duration of sessions.

The concentration which is to be attained here has two features:

i. it has an intensity which is the factor of clarity of an extremely clear mind
ii. it has a factor of abiding which dwells non-conceptually and single-pointedly on the object of observation.

Although some having added to that bliss get three [features] and others having added limpidity get four [features], limpidity is twofold:

i. subjective limpidity, which is the limpidity thought of when a recipient of faultless crystal is filled with pure water and is struck by sunlight from a cloudless sky

However, since these two arise upon generating the factor of clarity which has severed subtle sinking, it seems unnecessary to set them aside from the beginning, also, although the happiness which has the aspect of a feeling of ease will arise as the result of the concentration established in this context, it is not counted here inasmuch as it is not associated with the concentration which is included within the preparations of the first dhārāna. The reason for which sinking and agitation become the foremost hindrances to the attainment of pure concentration is that the manifestation of such an intense factor of clarity is interrupted by sinking while non-conceptual single-pointedness is interrupted by agitation.

Therefore, since, if one does not know how to identify well both coarse and subtle agitation and sinking as well as the authentic methods of protecting concentration by blocking those two, let alone special insight, it will be impossible to generate calm abiding as well, the intelligent striving for concentration should be skilled in those methods. Regarding that, inasmuch as I will explain later that sinking and agitation are obstructing conditions to the attainment of calm abiding, the mode of identification of the obstructing conditions as well as the actual means for blocking them, I will explain here the harmonious conditions for attaining calm abiding, the mode of generating concentration. Now, although concentration is the factor of abiding single-pointedly on the mental object of observation, in addition, it must dwell continually on the object of observation. For that, a means for the mind not wave from its fundamental object of observation as well as an awareness of whether or not distraction is occurring are necessary. The first is recollection and the second vigilance.

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As is said in the [Vasubandhu’s] “Commentary on the Ornament of the Mahāyāna-Sūtras”:

As to the close focus of recollection and vigilance,

50. साधन
51. समय
52. रक्षित
53. वदन which actually has the meaning of “wild”, “untamed” and is much more powerful and concrete than the somewhat emasculated translation “agitation” which is commonly used. The term “wildness” presents also the advantage of suggesting the notion of taming. We have nonetheless retained the commonly-used “agitation” so as not to foster confusion.
54. रक्षित The choice of the LRCM committee to translate रक्षित as “to sustain” is debatable. “To protect” and “to sustain” have somewhat different connotations in English. While रक्षित refers to “mere protection”, “sustaining” also implies an element of enhancement which is totally absent in the meaning of the Tibetan verb.
55. भक्तिः
56. संज्ञाः, Sk. संज्ञाः
57. विद्वान सम्राजय the foremost Valabhūpīka scholar of his age before converting to the Mahāyāna under the aegis of Asanga.
58. Asanga’s half-brother, who was the foremost Valabhūpīka scholar of his age before converting to the Mahāyāna under the aegis of Asanga.
59. Mahāyāna-Sūtrālamkāra-bhāṣya
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The first does not [allow] the mind to scatter60 from the object of observation, while the second fully understands the mind's scattering

Since, if one forgets the object of observation after recollection has declined, the object of observation will be dispersed, the recollection which does not forget the object of observation is fundamental. The manner of closely focusing that recollection on the object of observation is, as explained previously, after at least visualising the object of observation, while generating a powerful factor of apprehension which apprehends [that] having understood it, having set the mind at a high level, set it without any new analysis.

It is said in [Asanga's] “Compendium of Knowledge”61 that recollection has three features:

If one enquires about recollection,

It is the mind's non-forgetfulness of a familiar thing,

[And] has the function of thorough non-distraction.

Here, the feature of the object is that “of a familiar thing” since it does not arise with respect to a previously unfamiliar object and, in this context, the appearance of the aspect of a basis of observation which was previously ascertained.

As to the feature of the mode of apprehension62, “the mind's non-forgetfulness” is the factor of non-forgetfulness of the mind regarding that object and in this context is not forgetting the basis of observation.

The mode of non-forgetfulness is not said to be the mere capacity to recollect the teachings of the Guru stating: “This object of observation is like this” when either engaging oneself or when another engages it conceptually, but instead not being distracted in the slightest upon remembering at once the object of observation to which the mind is affixed. Through the mere occurrence of distraction recollection is dispersed. Therefore, having placed the mind on the object of observation and thinking: “Thus have I set [my mind] on the object of observation”

protection of the uninterrupted continuum of the force of that very mind, without thinking anew, is the holy pith of the mode of instruction on recollection. The mind is made not to waver to another object of observation.

Affixing the mind in this way to the object of observation, i.e. taming, is illustrated with the example of the taming of an elephant. For instance, upon tying a wild elephant with numerous stout ropes to an extremely stable pillar or tree-trunk, if it does as the Mahout says, excellent! If it doesn't it is subdued and tamed after being struck over and again with a sharp hook. The mind is akin to this untamed elephant which has been bound by the rope of recollection to the stable pillar of the formerly explained object of observation. If it cannot stay there, subdue it gradually63, drawing blood with the hook of vigilance. As is said in [Bhāvaviveka's] “Heart of the Madhyamika”:

Having bound steadfastly the wrongful elephant of the mind,
To the stable pillar of the object,
With the rope of recollection,
Subdue it gradually with the hook of vigilance.

and in Kamalaśīla's middling “Stage of Meditation”:

Bind the elephant of the mind to the trunk of the object of observation with the ropes of recollection and vigilance.

As it is said that it is in dependence on recollection that concentration is attained and it is said as well that recollection binds the mind to the object of observation continuously, just as a rope, the mode of protection which is foremost in the attainment of concentration is the mode of protection of recollection. Moreover, since recollection has a mode of apprehension endowed with the aspect of certainty64, when one protects concentration, while placing the [mind] without a tight mode of apprehension of certainty, even though one may:

i. obtain the factor of clarity of a limpid mind, since

ii. the factor of clarity which arises from the intensity of certainty does not arise,

a forceful recollection will not be generated and since, in addition, subtle sinking will not have been blocked, it will turn into a faulty concentration.

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Since, without placing the mind on another object of observation such as a deity's body and so forth while merely protecting the mind's non-conceptuality and after thinking:

“I will not place non-conceptually the mind on any object!”

making the mind non-distracted and without dispersion is synonymous with a recollection which does not forget an object and is not distracted as well, it does not pass beyond a method of protecting recollection. Hence, such a meditation relies on a recollection which elicits65 the force of certainty.
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There are wrong conceptions concerning what is to be clarified. If having set non-conceptually, as formerly explained, consciousness at a high level, one concentrates, one will see that although there is no sinking, through great agitation, it will not be possible for the continuous flow of the factor of abiding to occur and in addition, the elevation of the mind will decrease, while one sees that if the concentration is greatly loosened, the factor of abiding will swiftly arise. This is a good technique. Thinking in this way, although many say:  

“To great looseness, great meditation!”

This entails not distinguishing between the arising of sinking and the arising of meditation. Therefore, as was explained previously, faultless concentration must have two features and the single factor of non-conceptual mental states is insufficient.

Should one think:

“Regarding that, if the mind is overcast with dullness, that is sinking, otherwise when that is absent, since the mind has the factor of limpid clarity, this is a faultless concentration.”

This seems to be a case of not differentiating lethargy and sinking. These will be explained later. Therefore, if a fiercely concentrated awareness has been made intense, even though the factor of clarity may be present, because of great agitation, the factor of abiding will be hard to generate. On the other hand, when one protects the mind after having greatly loosened it, even though the factor of abiding may be present, through great sinking, the clarity is elicited from intensity will not be present.

Since it is difficult to ascertain the moment to loosen concentration, Candragomin was thinking of the difficulty of giving rise to concentration when he wrote:  

If I rely on exertion, agitation will arise,
If I abandon that, disheartenedness arises
If it is hard to find a balanced engagement which is suitable for this,
What shall my troubled mind do?

and:

If I start with exertion, agitation will arise,
Whereas if I loosen that, disheartenedness will arise,
If it is hard to practice the mind between these, What shall my troubled mind do?

Seeing this, if one abandons exertion and loosens the mind which has started to exert, the sinking which is an inward disheartenedness of the mind arises. Therefore, that middle between the two extremes of sinking and agitation, i.e. a mind which dwells equally, is an equal engagement which is “hard to find”. If loosening sharply presented no difficulties in the slightest, since it is said that sinking arises from that, that is not appropriate as a method for practicing concentration. The time for loosening concentration is, when inspecting:

i. the criterion of thinking: “Were I to heighten the awareness’ level just one iota, agitation would definitely arise.” then, loosen [the mind],

ii. the criterion of thinking: “Were I just to set it down one iota, sinking would easily arise”, [then tighten the mind]

These are the manners of setting the level of the mind. Moreover, Ārya Asanga says in the context of the two first minds:

Setting on that and thoroughly setting on that is to concentrate, i.e. to have attention which engages.

and it is explained as well in the first “Stages of Meditation” that:

To eliminate sinking, you will hold that very object of observation tightly.

If one protects [the mind] without knowing the previously explained manner of relying on recollection, numerous faults such as:

i. the more meditation one does, the more the factor of forgetfulness increases and

ii. the wisdom which discriminates sharply the dharma, will dull greatly.

Now, should one think, when attaching the mind to the object of observation:

66. མེ་པར།
67. མེ་པར་མི་རོག་པའི་འཐིབས་པའི་ལམ།
68. ཉོང་ཁོང་
69. དྷ་རྗེ་
70. རྗེ་
71. བྲོ་སྐྱེ་རྒྱན་དབང་ཕྲུག
72. བབོས་མཛད།
73. སློས་ོབ
74. དེ་སྦོ་སྦ་
75. སྤྱིའི་
76. i.e. the first two of the nine mental states.
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Is it suitable or not for the conception which acts as a sentinel 77 over whether the object of observation is well apprehended or not to arise?

The necessity thereof is explained in the middle “Stages of Meditation”. In addition, having concentrated, you do not stop observing in that way, but while staying within concentration one just observes whether one is dwelling or not on the root object of observation on which [the mind] was previously placed and if one is not dwelling on it, which of agitation or sinking has occurred. The sentinel should check, after setting oneself in concentration, neither too frequently nor too seldom, but at times. When one does this, while the force of the previous mind has not quite ceased, since it arises within the intensity of that mind, it has the purpose of dwelling longer within that intensity and of recognising swiftly sinking or agitation. Moreover, inasmuch as protecting [the mind] by checking occasionally whether the object of observation is just the one recollected must lead to more powerful recollection as well as must be the cause for the continuous engagement [of the object of observation], this is why the manner of protecting recollection is explained Asanga’s “Grounds of Hearers” and it is said in Śthiramati’s “Commentary on the Separation of the Middle from the Extremes”:

The instruction on setting the mind, “Recollection is not forgetting the object of observation”, is to utter mentally.

Since, relying on recollection is for the sake of blocking forgetting the object of observation after having wavered from the object of observation, not forgetting the object of observation is a mental utterance of the object of observation, i.e. a repeated bringing to mind of the object of observation. For instance, it is similar to someone expecting that he will forget something he must know, recollecting it again and again making forgetting more difficult.

2.2.2.2.1.2.2.3 Teaching the duration of sessions.

Now, should one enquire whether or not there is a definite criterion for the duration of the session until which the mind will be affixed to the object of observation by recollection?

Even though there does not seem to be a clear presentation of the duration of the session in great treatises such as Asanga’s “Grounds of Hearers” and so forth, nonetheless, Kamālākāra’s final “Stage of Meditation” says:

One should stay in these stages for one hour, one half of a night’s watch, one meditative session or as long as one can. 79

Although it would seem that this was said in the context of the duration of a session while meditation on special insight after having accomplished calm abiding, it is evident that at first, in the context of accomplishing calm abiding, the situation is similar.

Moreover, even though as was explained previously regarding the manner of protecting the recollection and vigilance, there is no fault in either short or long sessions during which one occasionally recollects the object of observation and occasionally checks as a sentinel, nonetheless, should the majority of beginners engage in long sessions, either:

i. distraction arises after forgetfulness 80, and at that point, whether it is sinking or agitation which arise, not only will one not know 81 them for a long time, but they will not be identified swiftly.

ii. although recollection is not forgotten, it is easy to succumb to sinking and agitation and the arising of sinking and agitation is not swiftly recognised.

Since the former two interfere with the generation of a powerful recollection, while the latter two interfere with the generation of powerful vigilance, it is difficult to sever sinking and agitation. In particular, the distraction after having forgotten the object of observation, which is a non-recognition of sinking and agitation having arisen, is far worse than not having recognised swiftly that sinking and agitation have arisen within non-forgetfulness of the object of observation. Therefore, the methods for protecting recollection, the antidotes which block the decay of recollection after distraction, such as those which were explained previously are very important.

If forgetfulness which ensues after distraction is stronger and the vigilance which recognises swiftly sinking and agitation is weak, the sessions must be short. On the other hand, if forgetfulness arises difficultly, and it seems that one is able to recognise sinking and agitation swiftly, there is no fault in the session being slightly longer. It is because of thinking of this lack of fault, that it is said that durations of one hour and so forth are not definite. In brief, because of the necessity of acting in harmony with one’s mental capacity, Kamālākāra says 82 as long as one can. 83

Moreover, stay in meditative equipoise as long as sudden mental or physical harm does not arise.
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2.2.2.2.1.3.1.2 Teaching the antidotes for not trying to abandon them although one has recognised them.

2.2.2.2.1.3.2 What to do when free of sinking and agitation

2.2.2.2.1.3.1.1 Ascertain the definitions of sinking and agitation

Regarding agitation, Asanga's “Compendium of Ascertainments” says:

Should one enquire what agitation is:

1. it is a thoroughly non-pacified mind which belongs to the factor of desire and which follows the marks of the beautiful. Its function is to interfere with calm abiding.

This has three [features]:

i. the object is pleasing and beautiful

ii. the aspect is a mind in a non-pacified aspect and dispersed outwards, i.e. since it is a part of desire, it engages with the aspect of craving for the object.

iii. the function is to interfere with the mind dwelling on the object of observation.

When the mind is affixed internally to an object of observation, agitation which desires forms, sounds and so on leads the mind powerlessly to those objects and [induces] distraction. As is said in Candragomin's "Praise of Confession":

However much one observes calm abiding
Focusing the mind over and again on that,
The moose of the afflictions,
Powerlessly draws one away with the rope of desire for objects.

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"Sinking" has been translated as “disheartenedness” by many translators. Regarding this, it is insusceptible as some assert to say that a lethargic mind which lacks limpid clarity while not dispersing to other objects to be sinking. It is stated in the Kamalaśīla's middle “Stages of Meditation” as well as the “Sutra Commenting on the Intent” that sinking arise from lethargy, in addition, even though Asanga’s “Compendium of Ascertainments” explains sinking in the context of the secondary affliction of distraction, since the distraction explained there also arises as virtue, it is not definitely non-virtuous.

Therefore, lethargy is explained both by Asanga’s “Compendium of Ascertainments” and Vasubandhu’s “Commentary on the Abhidharmakosā” as a component of ignorance which renders body and mind heavy and unserviceable. As to sinking, even though the object of observation appears clearly upon loosening the mode of apprehension grasping the mental object of observation, since it is not apprehended tightly, even though the factor of limpidity is present, if the mode of apprehension of the object of observation is unclear, sinking will follow. As is said in Kamalaśīla’s middle “Stages of Meditation”:

Whenever one is like a blind person, a man sitting in the gloom or one whose eyes are shut without seeing clearly the mental object of observation, at that time it is correct to say that sinking as arisen.

one does not read in other major treatises clear definitions of sinking.

While sinking has both virtuous and neutral [aspects], lethargy is non-virtuous and obscured and is either neutral [or non-virtuous] and is only a component of bigness. Since the great treatises assert that one must inspire the mind through meditating on bodies of the Buddhas and joyous objects to dispel sinking, after blocking unclear objects which cause the mind to sink in gloom as well as lower mental modes of apprehension, one must have both the clarity of the object of observation and the factor of concentration on the mode of apprehension.

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While agitation is easy to understand, since sinking is not clearly identified in the great treatises of the Muni which are the sources, it is both difficult to understand and, in addition, important since it is the main issue of contention regarding faultless concentration. Hence, identify it through careful examination in keeping with the explanation in Kamalaśīla’s “Stages of Meditation” added to experience accrued with a careful mind.

2.2.2.2.1.3.1.2.2 The means for generating a vigilance which knows them while meditating

It is not sufficient to merely have an understanding of sinking and agitation, one must generate as much as one can a vigilance which knows whether sinking and agitation are present or not during meditation. Moreover, since powerful vigilance is generated gradually, one must definitely

84. There is a very clear distinction between the Sanskrit terms which are translated as धीरज्ञ, “sinking” and संयोग, “disheartenedness”. धीरज्ञ translates the Sanskrit term magan which has almost always the sense of physically or metaphorically sinking into an unfortunant state of affairs:

Protect me, I who am protector-less and sinking into the mire of cyclic existence. (from the "Höinga Tantra")

while संयोग which frequently translates the Sanskrit term leadh has the very clear connotation of cowardice and disheartenedness in both Sanskrit and Tibetan. The problem arises from the fact that पल्ल (Sk. magan) is actually seldom used in texts dealing with the development of calm abiding, as Je Tsongdrol also points out a bit later.

85. Sādhanaśāstra-sūtra
86. लुधन
87. Abhidharmakosā-bhāṣya
88. अति-विना-तुरुक
89. लुधन
90. अति-विना-तुरुक
91. अति-विना-तुरुक
92. लुधन
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generate a vigilance which identifies the arising of sinking and agitation at once: one must give rise to a vigilance which is aware [of them] just before they arise, when they have not actually arisen, since it is said in Kamalakirti's latter "Stages of Meditation":

When seeing that the mind is sinking or suspecting sinking . . .

and

Seeing mental agitation or suspecting agitation . . .

Until such a vigilance is not generated, there is no basis for deciding that: "a faultless meditation with neither sinking nor agitation occurred during a given period", since one could not have been certain whether sinking or agitation had occurred. In addition, the quote in Maitreya's "Separation of the Middle from the Extremes":

Realising sinking and agitation . . .

refers to the necessity of a vigilance which realizes sinking and agitation. In that way, if when sinking and agitation arise, a vigilance which does not exclude the ignorance of sinking and agitation is not generated, even should one have meditated for long years, insensitive to sinking and agitation, one will have spent time [affected] by subtle sinking and agitation.

Then, should one think: "How should that vigilance be generated?"

Regarding that, that method of protecting recollection previously taught, is one of the causes of the greatest importance.

Since, if one is able to generate such a continuous recollection, it can oppose the occurrence of distraction after forgetting the object of observation, through counteracting long-term insensitivity to the arising of sinking and agitation, making the understanding of sinking and agitation easier. This is very clear if one examines, in terms of experience, the longer or shorter periods of time for:

i. the awareness of sinking and agitation to occur when recollection has decayed, and

ii. the awareness of sinking and agitation to occur when recollection has not decayed.

It is thinking about this that Śāntideva says in his "Entry into the Conduct of a Bodhisattva":

In brief, only repeatedly examining The condition of both body and mind, Is the definition of protecting with vigilance.

Therefore, through this the generation of the vigilance which is aware just before sinking and agitation arises occurs, while through the methods teaching recollection, by preventing the forgetfulness which ensues after distraction, one must differentiate objects well. Having well trained in the previously explained methods of protecting recollection and vigilance, a powerful recollection arises and since vigilance is able to be aware of even subtle sinking and vigilance, there is no fault of not identifying the arising of sinking and agitation. However, since:

i. not relying on trying to oppose these two as soon as they have arisen or

ii. trying not to accept or

iii. not applying [the remedies]

is a great fault of concentration one must meditate on their antidotes, the intention which is called "application or exertion".

2.2.2.1.3.1.2 Teaching the antidotes for not trying to abandon them although one has recognised them

2.2.2.1.3.1.2.1 Upon identifying the intention, the method of countering sinking and agitation.

2.2.2.1.3.1.2.2 In dependence on what one identifies the cause for the arising of sinking and agitation.

2.2.2.1.3.1.2.1 Upon identifying the intention, the method of countering sinking and agitation.

The meaning of the statement in Asanga's "Compendium of Ascertainments":

Should one enquire what intention is: the activity of the mind actualising the mind which has the function of engaging mentally the virtuous, the non-virtuous and the neutral.
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in he self-same way a iron is set involuntarily in motion under the influence of a magnet, since intention is the mental factor of motivation which is moved by virtuous, non-virtuous and neutral minds, here it is to be understood as the mind which mentally establishes the abandonment of sinking and agitation, should they arise.

Now, should one enquire what sorts of methods of obstructing sinking and agitation there might be? Since a sinking mind is one which has lost the mode of apprehension of the object of observation through excessively withdrawing inwards, to [obviate] that one takes to mind to objects one enjoyment as a cause of outwards dispersion. Moreover, this should be something like a body of the Buddha, not something which gives rise to affections. Alternatively, taking to mind instances of clarity, appearances such as the light of the sun and so forth, and when sinking is dispelled, at once, as is said in Kamalāśīla’s first “Stages of Meditation” protect by tightening the mode of apprehension of the object of observation. Here, one should not meditate on saddening objects of observation since sadness is a cause of inner withdrawal of the mind. Delighting upon having examined using the wisdom of analytical meditation whichever object of investigation one wishes is also a counterforce to sinking. As is said in Āryaśūra’s “Summary of Perfections”:

By the power of the force of striving for special insight, Should one become faint-hearted, inspire [the mind].

Regarding such sinking and faintheartedness, since a drop in the level79 of the mode of apprehension of the object of observation is sinking while extreme inner withdrawal is dishheartedness, elevating the mode of apprehension and rejoicing upon generating a larger of apprehension of the object of observation [both] counter it. As is said in Bhāvaviveka’s “Heart of the Madhyamaka”:

The faint-hearted through meditating on a vast object, Become expansive.

The faint-hearted also, through seeing the benefits of enthusiasm, Are inspired.

The most important antidote obstructing sinking is, upon reflecting on the qualities of the Triple Gem, the benefits of Bodhicitta, and the meaningfulness of obtaining the leisure [of a precious human rebirth], in the self-same way as when cold water is thrown on a sleeper’s face, his mind becomes vividly clear, it must [generate] fortitude. This depends on the arising of experience through specific analytical meditation of the beneficial aspects.

If one relies upon meditated antidote to the appearances of the underlying causes which give rise to sinking which are in the aspect of gloominess, sleepiness as well as gloomy minds inducing those two, in addition, the sinking depending on those will not arise and its arising will be counteracted. Regarding this, Asanga’s “Grounds of Hearers” explains activities such as, going for walks, repeatedly familiarising oneself with the characteristics of bright objects after bringing them to mind, as well as inspiring the mind through any of the six recollections: the Triple Gem, ethics, giving, a deity or other pure objects of observation as well as reciting Dharmas teaching the faults of lethargy and sleepiness, staring in the four directions and at the moon and stars, washing one’s face with water and so forth.

In addition, if sinking is very superficial and infrequent, meditate having concentrated the mode of mental apprehension, however, if sinking is profound and occurs over and again, cease meditating, dispel the sinking with whichever antidote it is suitable to rely upon and meditate.

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If either a superficial or a profound aspect of mental gloominess which lacks clarity regarding whichever object of observation has been apprehended by the mind arises, generate great mental clarity and limpidity by becoming accustomed over and again to apprehending the characteristics of luminosity such as butter-lamps or the sunlight.

Since agitation is the minds running after objects such as forms or sounds under the sway of desire, bring to mind things which [foster] renunciation and are causes for drawing the mind inwards. As soon as agitation has been pacified, settle in meditative equipoise. As is said in Bhāvaviveka’s “Heart of the Madhyamaka”:

Pacify agitation through applying the mind To impermanence and so forth.

and:

Withdraw from distraction Through seeing the faults of the characteristics of distraction.

If powerful or long-lasting agitation arises, loosen for a while the meditation and engage in the key practice of meditating on despondency and do not hook the scattered mind and place it [on the object of observation]. When agitation is is less substantial, after hooking the scattered mind attach it to the object of observation, since it is said in Āryaśūra’s “Summary of the Perfections”:

When the mind which has become wild, Revert [this] through calm abiding, inasmuch as a wild mind must not be applied to a a delightful object, since this is a cause for outward distraction.

2.2.2.2.1.3.1.2.2 In dependence on what one identifies the cause for the arising of sinking and agitation.

94. 95. 96. 97. 98. 99. Which add up to six, if one counts each of the Triple Gems individually.
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The shared cause of sinking and agitation is not protecting the doors of the senses, not eating with measure, not striving at not sleeping during the earlier and later watches of the night, as well as dwelling without vigilance. In addition, the causes of sinking are: sleeping greatly, relaxing excessively the apprehension of the mental object of observation,

relying excessively on calm abiding and not relying equally on calm abiding and special insight, keeping the mind in gloominess and not delighting in focusing on the object of observation.

The causes of agitation are explained to be little despondency, excessively tightening the mind on the object of observation, not having become accustomed to exertion, great mental distraction through involvement with relatives.

Therefore, even though the subtlest factors of sinking and agitation are known by vigilance, because of having to obstruct them all, some may give up thinking:

“Even though I have severed agitation and distraction from the very beginning, since they do not remain severed, I will not longer sever them!”

and those who think:

“I do not need to sever them since they are not strong together in a powerful and durable continuum, and since they are weak and short in duration, I will not accumulate karma.”

do not understand how to establish pure concentration.

Therefore, when the mind is patchy from sinking and agitation, having attached [the mind] to the interior object of observation, seek the factor of stability; upon the arising of the factor of stability, be wary of sinking and issue forth an intense clarity. Having made these two harmonious, a faultless concentration will have been accomplished, however, do not settle the mind on a mere limpidity which lacks the intense factor of clarity of the mode of apprehension.

2.2.2.1.3.2 What to do when free of sinking and agitation

As formerly explained, upon severing subtle sinking and agitation, when, through meditation, the mind has entered a state of equanimity bereft of the imbalance which occurs when either sinking or agitation arise, applying [the antidotes] or exertion are faults of concentration. Therefore, meditate one their antidote, equanimity.

The manner in which application or exertion become faults is when, upon having gained confidence that sinking and agitation will not occur during a given session through meditation on turning the mind inwards [if agitation occurs] and inspiring [the mind] if sinking occurs, at the very beginning having great wariness of sinking and wariness, one protects [the mind]. Since distraction will occur if one acts in this way, one must know how to loosen the mind at that point. Nonetheless, even though one loosens exertion, one does not give up the intensity of the mode of apprehension. Hence, meditation on equanimity is not applied on all occasions when

sinking and agitation have not arisen, but only after the climax, since when the climax of sinking and agitation is not past, there is no equanimity.

What then is that equanimity? It is the last from within the feeling of equanimity, immeasurable equanimity and the equanimity of application. It’s nature is stated in Asanga’s “Grounds of Hearers” to be:

It is explained to be the attainment of a mental evenness, of calmness, of entry inside oneself, of functionality and upon attaining such an equanimity, when one mediates on concentration, at a time when neither sinking nor agitation arise, having made that equanimity manifest, one sets [the mind] without fierce exertion.

These are explained in Maitreya’s “Separation of the Middle from the Extremes”:

Functionality in that state,
Leads to all goals
Abandoning the five faults [with] the eight applications,
It arises from the causes taught.
I assert laziness and forgetting the instruction,
Sinking and agitation
Non-application and [intemperate] application,
As the five faults,
Dwelling and what dwells,
Cause and effect,
Not having forgotten the object,
Recognising sinking and agitation,
The actual application to abandon those.
When [they are] pacified, entering into calmness.

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In that quote, that state is that state of the beginning of an enthusiasm striving to dispel discordant situations from which the concentration of a functional mind arises. Moreover since it is the state of the limbs of miraculous emanation which fulfil all goals such as the attaining the clairvoyances and so forth, it leads to all goals. Such a concentration arises from the causes taught abandoning the five faults [with] the eight applications. The five faults are:

i. while practicing, the fault of laziness, since it does not connect to concentration,

102. Literally: “do not follow each other as lambs [to the slaughter]”

103. མོང་ཐེགས་རྫོང་
104. Elegantly translated by J. Hopkins as “desisting from application”.
105. སེམས་མཉམ་པ་ཉིད
106. འཇོམ་ཤེས་ཀྱི་དབང་པོ
107. འཕགས་པ་བསྟན་ཐེག་
108. དཔལ་ཆོག་པ
109. Here as usual, terms in bold characters are individual terms from a previous quote which are being explained.
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ii. while striving at concentration, the fault of forgetting the instruction, since there is no meditative equipoise of the mind on the object once the object has been forgotten.

iii. while in meditative equipoise, the faults of sinking and agitation, since those two make the mind non-functional,

iv. when sinking and agitation have arisen, the fault of non-exertion, since there will be no pacification of those two,

v. when free of sinking and agitation, the fault of attention.

If sinking and agitation are counted as one, this makes five, however, it is also said that there are six, differentiating them in keeping with Kamalaśīla’s “Stages of Meditation”. The eight applications which are the antidotes abandoning those are:

the four antidotes to laziness: trust, aspiration, seeking and pliancy,

followed by the antidotes to:

i. forgetfulness,
ii. sinking and agitation,
iii. non-application and
iv. [intemperate] application

which are respectively:

i. recollection
ii. vigilance
iii. mental-application
iv. an equanimity set on calmness

which were previously explained. Since this is shared by all instructions on protecting single-pointed concentration by freeing it from sinking and agitation, through recollection and vigilance, one should not think: “Although these are teachings which act as the door to the Vehicle of Definitions”, they are unnecessary for Mantra, since they are explained in numerous sets of Highest Yoga Tantras.

2.2.2.2.1 The actual levels of generation of mental abiding

2.2.2.2.1.1 Mental placement

Mental placement is to gather in the mind from all external objects of observation and to focus it on an interior objects of observation. As is said in Maitreya’s “Ornament of the Mahāyāna-Sūtras”:

After focusing the mind on the object . . .

2.2.2.2.1.2 Continuous placement

Continuous placement is a continuous placement on that object of observation in which that initially focused mind is not distracted towards other objects:

Continually do not be distracted.

2.2.2.2.1.3 Repeated placement

Upon knowing that distraction to the exterior has occurred through forgetfulness affix the mind again on the object of observation:

Having quickly understood distraction, Patch it again on that.

2.2.2.2.1.4 Close placement

As is explained in Ratnakāraśānti “Instructions on the Perfection of Wisdom”: withdrawing the mind over and again from its natural expansiveness, after having made it subtle, again and again place it. This is in keeping with the statement:

The intelligent over and again, Withdraw the mind inwards.

2.2.2.2.1.5 Subduing

Upon having thought of the qualities of concentration, [give rise] to delight in concentration:

Then, by seeing the qualities, The mind is subdued in concentration.

110. Synonymous with non-application.
111. i.e. sinking and agitation.
112. གཞན
113. i.e. the Pitramālāsāna
114. Unless otherwise mentioned, all these quotes are from Maitreya’s “Ornament of the Mahāyāna-Sūtras”
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2.2.2.2.1.6 Pacification

Having seen the defects of distraction, pacify dislike for concentration:

Through seeing the faults of distraction, I will pacify dislike for that.

2.2.2.2.1.7 Thorough pacification

The thorough pacification of the occurrence of desirous minds, unhappiness, lethargy, sleepiness and so forth:

I will pacify thus.

2.2.2.2.1.8 Single-pointed concentration

Striving for effortless striving:

Then, those who are tamed and enthusiastic, actually apply to the mind, and attain dwelling within.

2.2.2.2.1.9 Meditative equipoise

While Kāmalāśīla’s “Stages of Meditation” says that when the mind is in meditative equipoise it is engaged in equanimity, Rātnākaraśānti “Instructions on the Perfection of Wisdom” teaches that through becoming meditating continually it enters spontaneously within itself and gains its own power. Likewise:

“Through familiarity, there is no application”.

The names of the nine mental levels I have quoted in keeping with Kāmalāśīla’s first “Stages of Meditation”:

This path of calm abiding will be explained relying upon the Perfection of Wisdom Sūtras and so forth.

2.2.2.2.2 The method of actualising those by the 6 forces

The six forces are: the forces of hearing, thinking, recollecting, vigilance, enthusiasm and thorough familiarity. The manner in which they establish a given mind:

115. རྗེས་པ
116. རྗེས་པ

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i. The force of hearing will establish mental placement, since it is through merely following the instructions heard from another that, initially, the mind is affixed to the object and not through one’s own self becoming accustomed to it through repeated reflection.

ii. The force of thinking will establish continuous mental placement, since the initial attainment of the capacity to extend the continuum of concentration a little bit arises through initially having protected the mind by having repeatedly reflected on the continual affixing of the mind to the object of observation.

iii. The force of recollection will establish both patchy mental placement and close mental placement, since:

a. when distraction through moving away from the object of observation occurs, by recollecting the former object of observation, the mind is withdrawn within and
b. the generation of the force of recollection from the very beginning will not allow the mind to be distracted from the object of observation.

iv. The force of vigilance will establish both the subduing mind and the pacifying mind, since vigilance, upon knowing the faults of mental scattering to the fancies and the characteristics of the secondary afflictions as faults, will not allow scattering to those two.

v. The force of enthusiasm will establish the minds of through pacification and single-pointedness, since should even the slightest fancy or secondary affliction arise, through abandoning it with exertion, it will not be accepted and, having acted in this manner, a continuous concentration which cannot be interrupted by sinking and agitation will be established.

vi. The force of familiarity will establish the mind of meditative equipoise, since it gives rise to a concentration which enters effortlessly within by the power of great familiarity with the former ones.

Since these are in keeping with the import of Asanga’s “Grounds of Hearers”, do not rely on other ones.

Regarding this, the attainment of the 9th mental level is similar to, for instance, when one is highly familiar with the recitation of treatises and so forth: after the initial motivation to recite has been generated, when on recites, even if at times the mind is distracted elsewhere, this does not interrupt the recitation which continues effortlessly. Likewise, upon placing the mind in meditative equipoise initially, once, with a recollection focused on the object of observation, after that, even if one doesn’t rely continually on recollection and vigilance, that concentration, without being scattered, will be able to engage for long and continually its object of observation. If recollection and vigilance are continuous, since effort in relying on them is unnecessary, it is said to be without actual application or effortless.

To give rise to this, upon relying previously on exertion in recollection and vigilance, one must generate a concentration which is able to last for a long session without being interrupted.
by discordant factors\textsuperscript{119} such as sinking and agitation, which is none other than the 8th level of mind. This 8th level and the 9th are similar in that they cannot be interrupted by discordant factors to concentration such as sinking, agitation and so forth.

Since here one must rely on uninterrupted recollection and vigilance, it is said to be accompanied with actual application or exertion. Since, to generate this it is necessary to prevent the acceptance of even the slightest arising of sinking and agitation, the 7th level is necessary. Since to generate that, upon understanding distraction by fancies and secondary delusions to be a fault, a forceful vigilance which stands guard against scattering towards those is necessary, both the 5th and the 6th level of mind are needed, since those two levels of mind will have established the strength of vigilance. Moreover, to give rise to those, since both:

a. the recollection which swiftly remembers the object of observation should one be distracted from the object of observation and

b. the recollection which, from the very inception, is not distracted from the object of observation are necessary,

the 3rd and 4th level of mind are needed, inasmuch as these two establish recollection.

To give rise to that, since initially the mind must be tied to the object of observation and must not be distracted from that continuum of having been tied, the first two levels of mind must be previously generated.

In brief, in keeping with the instructions which have been heard, practice well the mode of setting the mind in equipoise, then having reflected over and again on that [setting in meditative equipoise], protect continuity through connecting as much as one can the continuum [of concentration], then if distraction occurs through the decline in recollection, gather the mind inwards quickly and recollect swiftly the forgotten object of observation and in addition, after that, generate a forceful recollection. Then, generate a forceful recollection which is not distracted from the object of observation from the very beginning. Having established strong recollection, give rise to a fierce vigilance which stands guard through seeing the defects of sinking and agitation which distract away from the object of observation. Then, should one be distracted by subtle forgetfulness, again, after becoming instantaneously aware of this, sever its continuum and, after severing it, give rise to the force of exertion which extends the continuum [of concentration] uninterrupted by the discordant factors as far as possible.

When generating that, one will establish an effortlessly the 9th level of mind which becomes a concentration after having come into the habit of meditating with effort. Therefore, although before attaining the 9th level of mind, yogis must exert effort towards setting the mind in concentration and after attaining the 9th level, there is no exertion to set the mind in equipoise, instead the mind enters into complete concentration. Nonetheless, even though one has obtained this 9th level of mind, should one have not obtained pliancy, as explained further on, if one has at present not obtained calm abiding, how much less can one have obtained special insight?
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Hence, even though these two are similar in having engagement through having concentrated, since they are not dissimilar regarding having engagement with occasional interruption or not, those 5 [intermediate] levels of mind have not been designated as “attentions having engagment through having concentrated”.

One must have practiced in keeping with the quote from Āryaśura’s “Summary of the Perfections”:

Put effort in attaining dhyāna
By means of uninterrupted yoga.
If one rests from rubbing over and again,
There will be no fire:
It is similar for the manner of [practicing] yoga!

3. The criterion of attaining calm abiding through having meditated.

3.1 Teaching the limit between not having attained calm abiding and having attained calm abiding.

3.1.1 Teaching the actual topic

3.1.1.1 Teaching the obtention or non-obtention of calm abiding in dependence on whether the completion of pliancy has been obtained or not.

3.1.1.2 Teaching the manner of realising calm abiding after having obtained the completion of pliancy.

3.1.2 Eliminating doubts regarding the signs of having the attentions, etc.

3.2 Teaching generally the manner of progressing on the path after having attained calm abiding.

3.3 Specifically teaching the manner of progressing on the mundane path.

3.1.1.1 Teaching the obtention or non-obtention of calm abiding in dependence on whether the completion of pliancy has been obtained or not.

Should one wonder whether having obtained a concentration which:

i. can protect [the mind] for long without the subtle sinking and agitation of the 9th level of mind, as explained previously, and

ii. which, in addition, without depending on the effort which relies continually on recollection and vigilance, enters spontaneously [into its object of observation]

is the attainment of calm abiding or not.

[Answer:]
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Likewise, if one has not obtained pliancy, although one doesn't rely on one continuous recollection the mind becomes non-conceptual by its own force and, in addition, it can be blended with all the activities of going, waking, sleeping and staying put.

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Although this semblance of concentration is called a “single-pointed mind”, it is not an actual calm abiding.

3.1.1.2 Teaching the manner of realising calm abiding after having obtained the completion of pliancy

Should one enquire: “Now then, what are the methods to obtain pliancy and, after obtaining it, how does one proceed to calm abiding?”

Here, pliancy, in keeping with Asanga’s “Compendium of Knowledge” is said:

Should one ask what pliancy is, it is that very serviceability of body and mind for the sake of severing the continuum of the assumption of bad physical and mental states which has the activity of dispelling all the obscurations.

The assumption of bad physical and mental states is the body and the mind’s unsuitability to be put to work to whatever virtuous deeds one wishes. Their antidotes, physical and mental pliancy, since they are bereft of the assumption of bad physical and mental states which are highly suitable to the body and mind being put to work to virtuous deeds.

In addition, when one abandons the affections, it interferes with delight and when one exerts oneself towards the abandonment of the affections and the assumption of bad physical and mental states which are in the category of the affections, after being freed of physical unserviceability, such as physical heaviness and so forth, the occurrence of lightness is physical serviceability.

Likewise, the assumption of bad physical and mental states which are in the category of affections destroy joy in the abandonment of affections, and when one exerts oneself in abandoning the affections, since one is free from not serviceably engaging into the nine joys which are focused on the virtuous objects mental observation, that unobstructed engagement into mental objects of observation is mental serviceability.

In this vein, in addition, Master Shirimati states in his “Commentary on [Vasubandhu’s] “Thirty”:

“As to that, physical serviceability will arise from a buoyant lightness regarding the actions of one’s own body,

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While mental serviceability is the cause which gives rises to mental lightness and happiness which engages attention perfectly. Since one can engage without obstruction the object of observation when one has that other phenomenon which has arisen from the mind, it is called “mental serviceability”.

In brief, when one obtains pliancy, even if one strives to abandon the affections, upon having reverted the physical and mental unserviceability, which is loath to start and similar to starting work with ill will, the mind becomes extremely workable and blissful. Since this thorough and complete serviceability of body and mind arises from the attainment of the beginning of concentration as a subtle factor, upon increasing ever more, it will become the calm abiding which is single-pointed and pliant. In addition, it is said in Asanga’s “Grounds of Hearers” that at first, because of its subtlety, it is difficult to know; but later it becomes easier to know. The portent of the arising of that pliancy which is both fully-characterised and easy to discern is the appearance of the thought that the brain of the person who is exerting himself or meditating on concentration feels heavy and inanimate. This is not an unpleasant heaviness. As soon as this arises, one is freed from the assumption of the bad mental states which interfere with delight in abandoning the affections and the former mental pliancy which is their antidote arises. As is said in Asanga’s “Grounds of Hearers”:

As a portent of the generation of a durable, unobstructed mental and physical pliancy, of an easily discerned single-pointed mind and of the degree of that attainment, his brain will appear to be heavy. This is not a harmful characteristic.

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Then, in dependence on the power of the arising of that pliancy of mental serviceability, an energy which is the cause of the arising of physical pliancy will course through the body. When that energy has coursed through the parts of the body, one becomes free of the assumption of bad physical states and the antidote to the assumption of bad physical states, physical pliancy, arises. Moreover, after spreading through the whole body, it seems as if it is filled with the power of the energy of serviceability. As is said in Asanga’s “Grounds of Hearers”:

Through the generation of that [mental pliancy], energies of the great elements which are compatible with the arising of physical pliancy will course through the body. During those courings, one is freed from whatever assumption of bad physical states in the category of the affections which interferes with delighting in abandonments and it will seem that it’s antidote, physical pliancy, spreads through all the body and fills it.

Regarding that, although physical pliancy is a strong pleasant sensation within the body, it is not a mental factor. Master Shirimati states in his “Commentary on [Vasubandhu’s] “Thirty”:

133. གནམ་་གཞན་གཞན
134. དབུ་ཆ་
135. i.e. mental serviceability
136. བོད་
137. གོས་
138. གཉེན་
139. དང་
140. of the affections
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If one has apprehended a physical sensation which has the feature of delight, that is to be known as physical pliancy. Since it is said in a Sūtra: “If the mind is delighted, the body will become pliant.”

Moreover, the first time physical pliancy is generated, a great experience of physical bliss arises in dependence on the power of the energies, the mind depending on that will also undergo a great experience of bliss and delight.

After this, the initial force with which pliancy arose will progressively decrease. This is not an occurrence of a dearth of pliancy, but more after that coarse pliancy which greatly moved the mind has ceased, a pliancy which is as subtle as a shadow and is concordant with concentration will arise. The mental delight also fades progressively, and after that has ceased, the mind will dwell stably on its object of observation and a calm abiding which is free from disruption by the turbulence of great delight is obtained.

As is said in Asanga’s “Grounds of Hearers”:

At first, when that is generated, there will appear a mental delight, a mind experiencing extreme bliss, a supreme mental delight which actually delights in the object of observation. That initial force of pliancy, will later incrementally become very subtle and the body will acquire an shadow-like pliancy. Whatever is that mental delight will be abandoned as well and the mind will engage the object of observation by calm abiding, with both the aspects of thorough reliance and extreme pacification.

3.1.2 Eliminating doubts regarding the signs of having the attentions, etc.

3.1.2.1 The actual signs of having the attentions

3.1.2.2 Explaining the elimination of doubts.

3.1.2.1 The actual signs of having the attentions

It is said in Asanga’s “Grounds of Hearers” that the signs which are to be known as indicating own and other’s having attained the attentions are that:

i. such an attainment is a mind included within the ground of form, endowed with physical and mental pliancy and is a mind which has attained the lesser of the four single-pointednesses

ii. it has the capacity to purify the afflictions by a path which has the aspect of a truth or the aspect of pacification and coarsenesseness

Upon obtaining an attention which has those signs, it will be easy for it to become a pure path of calm abiding. Since both physical and mental pliancy can be swiftly induced at the end of a meditative equipoise which is the calm abiding of a singe-pointed mind, calm abiding will increase and it is explained in Asanga’s “Grounds of the Hearers” that, inasmuch as by however much pliancy increases, by just so much will calm abiding increase, they are mutually enhancing. In brief, when the mind is serviceable, the energies will become serviceable and, then, a specific physical pliancy will arise. If that arises, a specific concentration will have been generated and since that, in turn, establishes specific serviceable energies, it will induce physical and mental pliancy.

In addition, it is said in Asanga’s “Grounds of the Hearers”:

Not turning towards all the characteristics, for the sake of not being totally distracted, and focusing closely from the very inception will create neither recollection nor attention.

and it is explained that should one have become accustomed when setting the mind single-pointedly at the very beginning to not setting recollection and attention on anything else, as is said in Asanga’s “Grounds of the Hearers” regarding the method of giving rise to concentration:

You must definitely closely focus single-pointedly and through incrementally focusing closer on the calm abiding inside the mind turn all the mental continua and flow into characterless-ness, non-discursiveness, a close pacification. You will focus the mind in this way. When obtaining the mind of calm abiding in this way, if because of the faults of forgetfulness and non-habituation, characteristics, fancies, and secondary afflictions appear, shut the door. If you turn them into the object of observation, the observation of their arising, will have set one under the sway of seeing the previous afflictions. Extinguish recollection and attention towards them. By such non-recollection and non-attention, the aspects of that object of observation disintegrate and, when they are
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dispelled, you will engage in close placement on that very lack of appearance. Such is worthy.

Since this object of observation is both subtle and hard to realise, one should give rise to fierce effort and aspirations to realise it.

Here, by stating you will the method of generating incrementally the three, characterless-ness and so forth146 is taught through having protected as formerly. Then by stating extinguish one explains that, even though one calm abiding has been attained, through not having great habituation to that, should characteristics and so forth have appeared to the mind and should the mind have recolected the faults it fell under the sway of, without thinking at all about following those, one should set [the mind]. Then by stating one should give rise one explains that through having become habituated in that way, whatever of the three characteristics and so forth may have arisen, without relying on the intended focus by the force of a habituation which does not think about that at all, having pacified oneself, dwelling in the non-appearance of those three, one should not be entranced by them. The remainder is both subtle, in the context of calm abiding, and difficult to explain.

Here characteristics are explained as the characteristics of the five objects [of the senses], the three poisons147 and the ten characteristics of women. The mode of extinguishing them is, initially as far as the appearance of various characteristics of the objects such as form and so forth, as soon as they have appeared to lead them to their own peace and purity, and finally, when dwelling in meditative equipoise, without the characteristics of form, sound and so forth appearing, for the aspect of awareness, clarity and ease of the mind to appear exclusively.

Then, regarding the method of by which conceptuality will be extinguished, as formerly, having placed oneself in a state free of recollection and attention, whatever discursiveness arises is led to its own pacification without being able to link to greater elaboration, in the self same way as a bubble of water has arisen from water.

Then having protected as previously, that appearance of experience as awareness and bliss as bliss is not specifically blocked, but as soon as it has arisen, it is led to its own peace and purity without tolerating a focus in the self same way as bark is incinerated.

At that time, when in meditative equipoise, no appearance of one’s body, etc appears at all and the mind appears148 as if it were inseparable from space. When one arise from that, the body appears suddenly. Even though during the subsequent period149, the fancies of the affictions such as hatred and so on do arise, their force is incomparably weaker than previously and they cannot link into a great flow.

In these contexts, one refers to “close pacification” since:

146. i.e. characterless-ness, non-discursiveness and close pacification
147. རང་ཞི་རང་དག་
148. རང་ཞི་རང་དག་
149. རང་ཞི་རང་དག་

3.1.2.2 Explaining the elimination of doubts.

One might wonder on what path one is if one obtains a concentration similar to that explained previously? Although having ascertained the view of selflessness with the previously explained [concentration], a concentration which has meditated on the view, is able to place one onto the path of liberation of an ordinary being155, a meditation which is not of that sort is said to be in Asanga’s “Grounds of the Hearers”:

Since it is said that the mundane paths which have the aspect of a coarse pacification156 establishing the actual basis157 of the first dhyāna are established in dependence on this concentration, even though the Non-Buddhist Sages realise the grounds beneath [the God Realm of] “Nothingness” which are bereft of desire through mundane paths, however since, depending on these, one must travel to higher paths, it is a concentration which is common to both Buddhist and Non-Buddhists.

In addition, through realising well the view which realises un-mistakenly selflessness as well as the faults of all of existence, renunciation to cyclic existence arises and, if it has been apprehended by the thought of definite emergence which strives for liberation, it will become a path of liberation while if it has been apprehended by Bodhicitta, it will also become a path of the Greater Vehicle. For instance, it is similar to the generosity of giving a bit of beered-tsampa158 to an animal and to protecting a given category of ethics becoming, respectively, the collections of merit for the path of liberation or omniscience in function of the thought. However, here this is not an investigation into whether having been apprehended by another path will lead into a path of liberation or omniscience, but an investigation into what path concentration leads into in function of its nature.

Therefore, it is extremely important to analyse well whether or not the bliss, clarity and non-conceptuality by which a natural and apprehension-less mind, which meditates without recollection and without attention, is designated is indeed a meditation on emptiness which is a meditative equipoise on the meaning of suchness or not, since even if one does not
realise the meaning of suchness, in addition, the grounds for being mistaken in realisation are very great. If one doesn't analyse as was previously explained, inasmuch as the concentrations which are common to both our own Dharma practitioners and others occur as the principal ones in the completion stage of Highest Yoga Tantra, one must investigate carefully.

3.2 Teaching generally the manner of progressing on the path after having attained calm abiding.

Should one say that the attainment of attention on the previously explained non-conceptual concentration protects just that non-conceptuality which has the features of clarity, non-conceptuality and so forth, the generation of such a concentration in the mental continuum is for the sake of generating a special insight which overcomes afflictions. If, in dependence on that, special insight is not generated, irrespective of how much one becomes habituated to that concentration, then let alone being unable to abandon the afflictions of the desire realm, how could one abandon all afflictions. Hence, special insight must be have been meditated upon. In addition there are two special insights:

i. the special insight leading to a mundane path abandoning the manifestation of the afflictions

ii. the special insight leading to a supra-mundane path abandoning afflictions from their very root, from their very seed.

The former, is attained on the lower grounds and on the higher grounds [which have] the aspect of coarse pacification, has abandoned the manifestation of the afflictions. While to attain Buddhahood, it is not unusable not to have the former two special insights, the special insight which realises selflessness is a branch which is unusable not to have. Moreover, if one attains previously explained calm abiding which is subsumed by the grounds of nearness to the first dhyāna, even though one does not attain a calm abiding of formlessness or one of the higher dhyānas, one can attain a liberation which will be freed from all of the fetters of cyclic existence through having meditated on special insight in dependence on that. However, if one has not meditated upon and realised the suchness which is selflessness, even though one were to attain the mind of the peak of cyclic existence through abandoning all of the manifestations of the afflictions beneath the [God realm of] “Nothingness” by the previously explained calm abiding and mundane special insight, one will not be liberated from cyclic existence.

As is said in “A Paean to the Praiseworthy one”:

Those beings at odds with thy Dharma
Are blinded by benightedness,
Although having meandered 'till the peak of existence
Suffering again will arise and existence be established.
The followers of thy teachings,
May not attain an actual dhyāna,
Yet while under the baneful gase of the Demon,
They have countered existence.

Hence, although yogis of Highest Yoga Tantra do not have to generate a special insight observing conventionalities having the aspect of coarse pacification as well as the calm abiding which has established that, they will have had to generate a calm abiding. In addition, the period of generation is on the occasion of the Generation Stage.

3.3 Specifically teaching the manner of progressing on the mundane path.

Here, Asanga’s “Grounds of Hearers” explains that from the 9th mental abiding until attention has been attained, one is a neophyte in attention and from the attainment of attention onwards, a meditator on attention who knows individual characteristics out of a wish to purify the afflictions is a neophyte in the thorough purification of the afflictions.

If one has not well ascertained this explanation in Asanga’s “Grounds of Hearers”, one might mistakenly think:

The lowest of the paths of dhyāna and formlessness is a nearness to the first dhyāna, however since there is a cognition of the individual characteristics, the initial explanation

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160. Skāntaka
161. Sk. sāntaka is often translated as "access" (LRCM), or "preparation (J. Hopkins et al.). This technical term has etymologically the meaning of "coming close to".
162. Sk. sāntaka.
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of the six attentions regarding that, the initial arising of the mind which is subsumed by the nearness to the first dhyāna is aware of individual characteristics.

It is unacceptable to think in that way, since in that way:

i. there would be no locus of generation of a nearness to the first dhyāna for one who has not obtained calm abiding

ii. if a nearness to the first dhyāna is not obtained, there is no calm abiding and

iii. since it would be an analytical meditation cognising individual characteristics, through having meditated on that, it would not be possible for someone who has not previously obtained calm abiding to obtain it newly.

Therefore, the beginning of the six attentions of the first nearness are the beginning of meditation on special insight which is subsumed within nearness, but is not the mere beginning of the first nearness, since it is necessary, before that, for a calm abiding which is subsumed by nearness to occur. Since all concentrations prior to obtaining a concentration subsumed by the first nearness are single-pointed minds of desire, it would seems that very few indeed are those who have obtained calm abiding in keeping with the greater treatises. Since I fear excessive verbosity were I to explain the mode of elimination of desire for desirous beings by means of the six attentions of the first nearness, I will write no more.

163. i.e. beings of the Desire Realm

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English-Tibetan terminological glossary

actual application དེ་བཟུང་བོད་
actual basis འིན་རིམ་སུ་
agitated དུས་ཆོས་ནས་
agitation དུས་བབ
appear (to) ཡོན་ཏན་
applied བས་དོན་པ་མེད་པར་འོག་པའི་ཡིད་སེད།
attention of non-occasionally interrupted engagement དཔལ་ཆོགས་པ་བན་པ་དབེན་པ།
attention of occasionally interrupted engagement དཔལ་ཆོགས་པ་བན་པ་དབེན་པ།
attention which engages through having concentrated དཔལ་ཆོགས་པ་བན་པ་དབེན་པ།
attention which enters without exertion དཔལ་ཆོགས་པ་བན་པ་དབེན་པ།
bad physical and mental states ལུང་ནས་ལུང་ལེན་
berightenedness ངོ་བག
block (to) འགོག་པ
Buddhahood སངས་ས་པ
calmness སེམས་མ་ལས་ངན་ལེན
certainty བསེམ་བས
characterless-ness ཆོས་མ་མེད
climax གཟེངས
coarse pacification བཞི་རགས།
concentrate (to) བིམ་ཏེ་འོག་པའི་ཡིད་སེད།
concentration བིམས
conception which acts as a sentinel དབ་དོན་འོག་པ་བའི་ཡིད་སེད།
concordant བས་དོན་
constituents མཁས
continuum དུས།
controlling the breath ཁོང་བཐོད་པ
despondency གོང་སོལ།
discordant factors མི་མིན་འོགས
distraction གཡེང་བ
dullness ཉོག་ཉོག
ease སིམ་པས་
ease གསུམ་པར་འོང་བ།
elevation ཕྱེད་པས།
elicit (to) ཐོན་པ
energy སྤུ་
enhance (to) བོད་པོའི་འདོན་པ་
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entry inside oneself ཉིད་ཐོབ་ཞིབ་ཀུན་ཏུ
equal temperament རང་གི་ངང་གིས་འག་པ
factor of clarity སྒྲ་མཉམ་པར་Cད་པ
factor of concentration སྒྲ་མཉམ་པར་
factor of limpidity རྔོན་པའི་ཆ
disheartenedness ལོ་བོ་
fancies, discursiveness མི་བོ་
flow མོ་(synonymous with མོ་but with the additional sense of the “running flow”.
force རོ་
forceful རོ་བོ་
forgetfulness མེ་
forbearance མེ་
gradually མི་བོ་
heavy and inanimate རི་ལུས
heedlessness རི་ལུས
high level མི་བོ་(probably mistaken for མི་བོ་)
identify (to) མི་བོ་
in the category of the afflictions མི་བོ་
inspire (to) མི་བོ་
intensity མི་བོ
know (to) མི་བོ
lead to one's own peace and purity མི་བོ་
lethargy མི་བོ
limpidity མི་བོ
looseness མི་བོ
means of abiding of the mind མི་བོ
mental discursiveness མི་བོ
mental evenness མི་བོ
mental states མི་བོ
mode of apprehension མི་བོ
motivation མི་བོ
natural མི་བོ
nearness མི་བོ
non-habituation མི་བོ
object of observation མི་བོ
occurrence and non-occurrence མི་བོ
period of generation མི་བོ
pliancy which is subtle as a shadow མི་བོ
portent མི་བོ

preparation མི་བོ
recollection མི་བོ
renunciation མི་བོ
scatter (to), scattering མི་བོ
semblance of concentration མི་བོ
sense-spheres མི་བོ
serviceability མི་བོ
similar མི་བོ
similar མི་བོ
subsequent period མི་བོ
subtle sinking མི་བོ
take to mind (to) མི་བོ
thorough familiarity མི་བོ
trust མི་བོ
unhappiness མི་བོ
unserviceable མི་བོ
vigilance མི་བོ
wish མི་བོ
wrong objects མི་བོ