

160:2

I pay homage to Manjushri.

Through the power of studying the defects and qualities of the methods of resting in samadhi,
One gives rise to faith and longing.
Through fully concentrated effort,
One relinquishes laziness and so forth.
Having done so, one should *rest*¹ on the object of meditation.

At that time, like a flash of lightning,
One instantly strays [from the object of meditation].
Although straying occurs, give rise to joyful effort and train again and again.
Through the power of contemplating the meaning of what has been studied,
Apply yourself *continuously* in the earlier practice as much as you can.
At the time of concentrating and being attentive to engaging [in practice],
Even though it is difficult to abide continuously,
*Rest*² applying concentration again and again.

If through movement like a shooting star,
You are distracted away from the continuity [of resting],
Like correcting a deviation in the course of a rapidly flowing stream,
Apply mindfulness once again and *rest repeatedly*.³
If you are carried away like a paper in the wind,⁴
Or if you experience the movement of thoughts like the rushing waters of a steep mountain stream,⁵
Apply these three initial methods of resting.

At that time, if you do not exert yourself in concentrating well,
You will be moved by the strong power of thoughts,
And it will be difficult to find the opportunity to rest.
Exert yourself in the manner of constructing a dam.⁶
The horse of mind that is difficult to tame,
Should be held tightly by the rope of mindfulness,
Placed in the corral of the equanimity of relaxation
And urged⁷ by the bridle of exertion.

When there is little strength in mindfulness,
And one's way of meditation is unclear and dim,
One barely rests on the object of mind
And gains only a little stability of mind.
[At that time,] one should gather into one-pointedness
And *rest thoroughly*⁸ on the object of meditation.

When [one's meditation is] like that of a bird circling for food,⁹
It is of great importance
To stabilize one's stream of mindfulness.
At that time in samadhi,
Naturally give rise to a little delight

And be like a bee drinking sweet nectar.
If one develops interest in resting the mind,
The little movement that is difficult to endure becomes *tame*.¹⁰

In this way one gives rise to certainty.
Through the two, resting thoroughly and taming,
One gains a state of rest more excellent than before.
Even so, one's experience is like water flowing through a narrow gorge.
The subtle thoughts that amass through being continually busy
Resemble the activity of a bee circling in a jar.
Perceiving [thoughts] while not eliminating their movement
Is what is said to be taming.

At this time, do not move from the object of meditation
But be attentive.
When one is abiding in that attentiveness,
Dullness and agitation may arise. In order to dispel them,
*Pacify*¹¹ to the best of your ability
The self-gathering of the variety of thoughts
That come about owing to mind's karmic propensity.

At the time of pacification, resting in equanimity
Is akin to the relaxation of one who is weary.
Practice abiding through the power of attentiveness.
When the small number of thoughts in peaceful abiding increases,
The source of the proliferation of thoughts
Is the subsidiary emotions. Even so,
Just as before, like the natural clarification of turbid water,
*Abide thoroughly pacified*¹² and relinquish distraction.

Keeping far distant from the defects of distraction,
At the time of pacification and thorough pacification,
One gives rise to the experience of familiarization.
It appears that one abides without movement
Like the flow of a gentle river.
Still there is movement of many subtle thoughts and
At that time, if one applies exertion, thoughts will increase in number.
From the end of resting repeatedly up until the beginning of thorough pacification,
Dullness and agitation are an obstacle to resting.
Again by re-engaging in practice,
And applying attentiveness, reflection and equanimity,
You should pacify all types of hindrances – this is of great importance.

In the end, through the power of exertion,
Thoughts will not be an obstacle,
And one's experience will be like a still, clear lake
Free from waves.
[Here] if deliberate effort distinctly arises,
You should abide in equanimity.
One rests one-pointedly for a long period of time,
Having the ability to engage in practice without break.

Even when the circumstances of *mental formations* proliferate,
One engages in practice without effort.
This *meditative equipoise*¹³
Is obtained through the power of complete familiarization.

At that time, however one abides,
The mind of the desire realm is one-pointed;
It becomes accomplishment itself.
It becomes the very nature of immoveability, Mount Meru.
It is the primordial experience of the ultimate.

Being familiar with that, one's body and mind
Are fully workable and completely flexible.¹⁴
Furthermore what was initially coarse
And was then worn away becoming subtle
Is realized as the essence of flexibility.

Thus, by means of relinquishing the five faults¹⁵
And by relying on the eight applications¹⁶
One gains the six powers¹⁷ and the four attentions.¹⁸
Here, the abiding mind,
Through successive familiarization with the nine methods,
Gradually gives rise to the five experiences of meditation.¹⁹
When one possesses complete flexibility,
Shamatha itself is accomplished.
These are the detailed methods for broadening experience.

Resting with delight, give rise to effort.
Abiding in mindfulness and being attentive, relinquish distraction.
At the time of pacification, remain in equanimity.
When abiding within that, gain accomplishment.

Delight, effort, mindfulness, being attentive,
Equanimity and abiding well –
These are the six intermediate methods [for gaining accomplishment].

Resting with delight, give rise to effort.
Being attentive, rest in equanimity.
Through these four methods, one also gains accomplishment.

With delight, abide in equanimity – these are the two methods.
Or, in brief, practice only abiding in peace.

These are the oral instructions of samadhi.

This was written by Mipham Namgyal. May all beings obtain supreme samadhi. This was composed in a single session of Vajrakilaya sadhana practice on the 12th day of the 11th month of the water horse year (1882). May there be virtue.

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- ¹ *bzhag* – the first stage of shamatha, resting. In meditation *bzhag* can also mean placing the mind or settling the mind..
- ² *rgyun du bzhag* – the second stage of shamatha, resting continuously.
- ³ *blan te bzhag* – the third stage of shamatha, resting repeatedly.
- ⁴ *shog skya* – literally grayish white paper. Tibetan paper was typically off-white.
- ⁵ *ri gzar chu* – This is neither a waterfall, nor rapids in a river, but rushing waters of a steep mountain stream.
- ⁶ *chu lon* – Dams in Tibet dams are somewhat small. Here the analogy is to provide a container to the rushing water of thoughts.
- ⁷ *bskul ba gces* – here *gces* is an imperative
- ⁸ *nye bar 'jog* – the fourth stage of shamatha, resting thoroughly.
- ⁹ *'dab chags 'khor lding* – literally means a bird circling and soaring. Here one's approach is like that of a bird that circles in the sky and sees food somewhat unclearly from a distance.
- ¹⁰ *dul ba* – The sixth stage of shamatha, being tame.
- ¹¹ *zhi ba* – The seventh stage of shamatha, pacification.
- ¹² *nye bar zhi ba* – The eighth stage of shamatha, thorough pacification.
- ¹³ *'du byed bcas mnyam bzhag* – The ninth stage of shamatha, meditative equipoise with mental formations.
- ¹⁴ *shin sbyangs*
- ¹⁵ *nyes pa lnga (le lo, gdams ngag brjed pa, bying rgod, 'du mi byed pa, ha cang 'du byed pa)* – the five faults in shamatha are laziness, forgetting the instructions, dullness and agitation, non-application of the antidotes and excessive application. These and the eight applications are discussed in the *Madhyantavibhanga*.
- ¹⁶ *'du byed brgyad (dad pa, 'dun pa, brtson 'grus, shin sbyangs, dran pa, shes bzhin, 'du byed, 'du ma byed)* – the eight applications are faith, aspiration, exertion, flexibility, mindfulness, attentiveness, application and non-application
- ¹⁷ The six powers in shamatha practice are listening, reflecting, mindfulness, introspection, joyous effort and familiarity.
- ¹⁸ *yid byed bzhi (bsgrims te 'jug pa, chad cing 'jug pa, chad pa med par 'jug pa, lhun gyis grub par 'jug pa)* – The four attentions are concentrated practice, interrupted practice, uninterrupted practice and spontaneous practice.
- ¹⁹ *nyams lnga* – The five experiences are the experience of movement that is like a rushing mountain stream, the experience of attainment that is like a river flowing in a narrow gorge, the experience of familiarity that is like the gentle flow of a great river, the experience of stability that is like a lake undulating under a breeze and the experience of perfection that is like a great lake free from waves.