*The following is a translation of a special chart on the stages of meditation designed by Kyabje Trijang Rinpoche (1901-1981), tutor to His Holiness the XIVth Dalai Lama, and Root Lama of Khen Rinpoche Geshe Lobsang Tharchin.*

The nine mental states are as follows: setting the mind on the object; keeping the mind on the object with brief continuity; keeping the mind on the object with patches where you lose the object; maintaining the mind tightly on the object; controlling the mind; quieting the mind; completely quieting the mind; attaining single-pointedness; and reaching deep meditation.

 [1] 1) Setting the mind on the object

[2] Bringing the mind back to the object

[3] Watchfulness

[4] The six bends in the road represent the six powers. The first represents the power of learning the instructions. Based on this, one achieves the first mental state.

[5] The elephant represents your mind, and his black color symbolizes dullness.

[6] The monkey stands for distraction, and his black color represents agitation.

[7] The presence of the flames, and their relative size, from this point up to the seventh mental state represent the relative amount of effort needed to bring your mind back to the object, and the degree of watchfulness needed.

[8] The power of contemplating the instructions. You use this to reach the second mental state.

[9] 2) Keeping the mind on the object with brief continuity

[10] The gradual increase in the white patch from this point on, starting with the elephant's head, represents a gradual increase in the clarity and fixation of the mind.

[11] This symbol stands for the five objects of the senses, which themselves represent the various objects that agitation focuses upon.

[12] The power of bringing the mind back to the object. This allows you to attain the third and fourth mental states.

[13] 3) Keeping the mind on the object, with patches where you lose the object.

[14] Subtle dullness. From this point on, you are able to recognize the distinction between obvious and subtle dullness, and other such details.

[15] The monkey looking back represents the ability both to tell when your mind is wandering, and to re-focus it upon the object of meditation.

[16] 4) Maintaining the mind tightly on the object.

[17] The power of watchfulness. This allows you to reach the fifth and sixth mental states.

[18] Agitation is the first of the two that loses its power to appear in your mind.

[19] When you are trying to develop quietude, even allowing your mind to be distracted to a virtuous object becomes an obstacle, and you must seek to stop it. When you are doing other practices though you do not have to stop it. And so we see the monkey reaching for the fruit of a second activity.

[20] Watchfulness will not let the mind get distracted; and uplifting your heart leads you to a state of one-pointed concentration.

[21] 5) Controlling the mind.

[22] 6) Quieting the mind.

[23] The power of effort. This allows you to reach the seventh and eighth mental states.

[24] 7) Completely quieting the mind. At this point it is difficult for even subtle forms of dullness and agitation to occur. Even if they do come, you are able to eliminate them immediately with a minimum of effort.

[25] Here the fact that the elephant has lost all the black, and left behind the monkey as well, represents your ability to engage in one-pointed concentration in an uninterrupted stream: if you apply just a little effort to bring your mind to the object and maintain watchfulness, then dullness, agitation, and distraction can no longer interrupt your meditation.

[26] 8) Attaining single-pointedness

[27] The power of complete habituation, which enables you to reach the ninth mental state

[28] 9) Reaching deep meditation

[29] Achieving shamata

[30] Physical meditative pleasure (pliancy)

[31] Mental meditative pleasure (pliancy)

[32] Special insight [*vipashyana*] and quietude [*shamata*] marry together, focussing on emptiness, and allow you to cut the root of this suffering life.

[33] One goes on to seek the correct view of reality, with a great ability to bring the mind to the object, and to maintain watchfulness.

This has been written by the one  they gave the name of Trijang Trulku, In response to a request by the artist Called Udrung Sunam Rinchen,  Who said to me, "You know,  we see a lot of different versions  of that chart, but would you mind  to write for us a new one,  with captions clear to read?"