The Swift Path leading to Omniscience: Raw Guidance on the Stages of the Path to Enlightenment.

By the 5th Pānchen Lama, Pānchen Lobsang Yeshe (1663-1737)

(translated by Ilia Durovic)

Namo Guru Munindraya!

I pay, with veneration, homage to the foremost of the Śākya, Supreme Leader,
Who, by means of the marvelous hook of courageous empathy
Leads the hard-to-tame vicious migrators
Whom the other Sugatas were unable to liberate.

I take Refuge until the Essence of Enlightenment in
Lord Maitreya, ruler of Vast Waves of Deeds,
Mañjuśrī, imparter of the Profound View,
Nāgārjuna¹ and Asanga², who embellish this world.

I bow from the heart to the Kadampa Gurus,
Atiśa³, Supreme Lord of the instructions of practice and explanation,
The Noble Dromtön⁴, grandfather of the Kadam Teachings,

¹. fl. 1st cent AD
². fl. 4th cent. AD in North-western India, close to present-day Peshawar according to Paramārtha's (499-569) biography of Asanga's brother Vasubandhu.
   According to the Tibetan tradition Asanga and Vasubandhu were half-brothers: while they had the same mother, Asanga's father was of the ksatriya caste and Vasubandhu's of the brahmin caste. Khensur Kangyur Rinpoche (2011) reports an oral tradition that Asanga's mother was a nun who, despairing of the decline of the Mahāyāna chose to fall pregnant of two sons who, she foresaw would benefit the teachings.
³. Dipamkaraśrijñāṇa (982-1054) the great reformer of Buddhism in Tibet.
⁴. Atiśa's foremost disciple, Brom ston pa (1005-1064).
The Four aspects of Yogis\(^5\) and the Three Brothers\(^6\) and so forth.

I bow with my crown to the Glorious Lobsang Dragpa\(^7\),
Whose droplets of good repute\(^8\) spread in the ten directions
And whose garland of waves of composition, explanation and disputation billow into space
From the ocean of the good mind\(^9\) which has utterly perfected the Teachings of the Muni.

I bow with veneration to the benevolent Gurus
Teaching the path un-mistakenly:
Both the Supreme Holder, Lobsang chö kyi gyeltsen\(^10\) and
The Lord of Speech, Lobsang Gyatso\(^11\).
Seize me with the hook of empathy!

Regarding that, here, the Guidance on the Stages of the Path to Enlightenment which guides those fortunate trainees which are striving, not merely verbally but definitely, for Liberation or Omniscience, to the Ground of Buddhahood is twofold:

---

\(^5\) These are probably the 4 Kadampa masters who bore the epithet "Yogi", viz.:
1. Naljorpa Ame Jangchub (1015-1077), Atiśa’s intendant, became the Abbot of Reting Monastery in 1065
2. Naljorpa
3. Naljorpa Jampe Lodrö
4. Naljorpa Sherap Dorje (11th cent.), a disciple of Atiśa.

\(^6\) The Three Brothers are Dromtönpa’s foremost students: Geshe Potowa Rinchen Sal, Chengawa Tsültrim bar (1033-1103) and Phuchungwa Shōnu gyeltsen (1031-1106), who became respectively, head of the Lineage of the Kadampas following Scripture, head of the lineage of the Kadampas following instruction and head of the lineage of oral instruction.

\(^7\) Je Tsong kha pa (1357-1419)

\(^8\) In keeping with the cannons of Tibetan poetry, this stanza is a gloss of the name of Je Tsong kha pa, བཟང་'གས་པ : the two first verses, in the Tibetan word order (which are the two last in English) gloss the first part of Je Tsong kha pa ‘s name བཟང་, “Good Mind”.

\(^9\) The two latter verses, in the Tibetan word order (which are the two first verses in English) gloss the last part of his name བཟང་, “Repute”.

\(^10\) བཟང་'གས་པ་མཆོག (1570-1662) was the former incarnation of the 5th Pāṇchen Lama, the 4th Pāṇchen Lama, who acted as teacher of the Fifth Dalai Lama. The 4th Pāṇchen Lama by the Tibetan count (since three predecessors were recognized ad post hoc) is considered to be the 1st Pāṇchen Lama by Western scholars.

\(^11\) བཟང་'གས་པ་མཚ (1617-1682) is none other than the Great Fifth Dalai Lama who took over the instruction of the 5th Pāṇchen Lama after his recognition, furthering thereby the Teacher-Student relationship which connected the Dalai Lamas and the Pāṇchen Lamas up to the XXth century.
1. An explanation of the method of generating certainty in:
   a. the number and
   b. the sequence

   of the paths through explaining the source of the lineage of Gurus and

2. Upon having generated certainty, an explanation of the actual method of
   Mind Training.

1. An explanation of the method of generating certainty in the number and
the sequence of the paths through explaining the source of the lineage
Gurus\(^\text{12}\).

Just as the headwaters necessarily meet the snow-line, the lineage of the Holy
Dharma, as well, necessarily meets the Lord of the Teachings, the Fully
Enlightened Buddha, therefore, these Stages of the Path of the Three Beings [are
subdivided] into:

1.1 The Stages of the Vast Path

1.2 The Stages of the Profound Path

1.1 The Stages of the Vast Path

   The lineage [extending] from the Fully Enlightened Buddha to the
   Noble Maitreya, then to Asanga and his brother\(^\text{13}\) and

130

1.2 The Stages of the Profound Path

   The lineage [extending] from the Fully Enlightened Buddha to the
   Noble Mañjuśri, then to the Glorious Protector Ārya Nāgārjuna\(^\text{14}\) and so forth.

\(^{12}\) Outlines in bold characters are within the actual body of the text of the 5th Pānchen Lama. Divisions
and outlines in regular characters (typically a., b., c. or i., ii. etc) are added by the translator to clarify the
text and elucidate implicit divisions.

\(^{13}\) Vasubandhu

\(^{14}\) fl. 1st cent. AD
The Glorious Dīpamkaraśrijñāṇa\textsuperscript{15} had both and, in brief, since:

i. the Glorious Protector Ārya Nāgārjuna is renowned as a second Teacher, regarding these Teachings, and

ii. there were no teachings known to the Glorious Protector Ārya Nāgārjuna which were not known to the Noble One [Atiśa],

one will be convinced that he\textsuperscript{16} is the Lord of the Teachings.

The Great Noble One [Atiśa] imparted a confidential guidance on the Stages of the Path to Geshe Dromtönpa and, after Geshe Dromtönpa asked the Noble One:

Why after imparting to others instructions on Tantra, did you impart to me\textsuperscript{17} the Stages of the Path?

[Atiśa] answered:

Apart from you, I found no other recipient

upon which, this instruction was addressed to Geshe Dromtönpa: as he had been blessed as the Lord of the Teachings, the widespread dissemination of the activities of the Virtuous Friend Dromtönpa was also a dependent-arising thereof.

The two Stages of the Path of the lineage of the Kadampas of the Oral Instruction which were imparted by the Great Virtuous Friend Dromtönpa:

i. to the Lord of the Yogi, Gönpawa\textsuperscript{18}, who imparted it to Neuzurpa\textsuperscript{19}, who imparted it to Thagmapa\textsuperscript{20} and Gyerchen po\textsuperscript{21} and

ii. Geshe Dromtönpa\textsuperscript{22} imparted it [as well] to Chenga Tsültrim bar\textsuperscript{23}, who imparted it to Jayül wa\textsuperscript{24}

\textsuperscript{15.} Atiśa (982-1054)
\textsuperscript{16.} i.e. Atiśa
\textsuperscript{17.} Emending མངོས to བྱོ་ in keeping with the emendation in the Zhang khang then maa dpe krun khang edition, p. 4
\textsuperscript{18.} ཇོ་ན་བོ་ཁ་པ་ (1016-1082)
\textsuperscript{19.} ཇོ་ན་ན་བ་
\textsuperscript{20.} དགུ་མ་པ་
\textsuperscript{21.} དཔལ་ཆེན་པོ་
\textsuperscript{22.} དཔེ་འབོ་སྩེ་
\textsuperscript{23.} དཔལ་ཆེན་པོ་
\textsuperscript{24.} བན་ལོ་ཞབ་
were heard by the Noble Dharma-King Tsong kha pa the Great from Lhodrag drubchen là kyi dorje25.

In addition, Je Tsong kha pa heard from Drakor khenchen chökyab26 the Stages of the Path of the lineage of the Kadampas following Scripture which was imparted by the Precious Teacher [Dromtönpa]to Geshe Potowa27, who imparted it to Geshe Dölpo28 and Sharawa29. The stages of transmission from the one to the other of the subsequent former Gurus is clear in the "Entreaty [to the] Lam rim [Gurus]". In addition, the Great Noble One30 initially trained his mind mainly in the three [practices] taught by Mañjuśrī:

i. Definite Emergence,

ii. Bodhicitta and

iii. the Correct View

while, later in the kingly solitude of Reting, after having entreated, for long, intensely a statue of Atiśa, anointing with oblations of butter and invoking, he had a vision for one month of of the lineage of Gurus from the Utterly and Perfectly Enlightened One down to Lhodrag drubchen namkha gyeltsen31 and, especially of Atiśa, Dromtönpa, Potowa and Sharawa. After imparting, in addition, numerous instructions and explanations, finally, Potowa and the other two32 dissolved in Atiśa.

Atiśa, after setting his hand on [Je Tsong kha pa's] crown, said:

Perform extensive deeds for the Teachings!

and, upon [Je Tsong kha pa] answering:

---

22. Emending རྟོལ་འབོད་དབང་པོ་ཆེས་པ་ཅེས་པ་ to རྟོལ་འབོད་དབང་པོ་ཆེས་པ་ཅེས་པ་ in keeping with he Zhang kang then mā dpe krun khang edition, p. 4
23. རྟོལ་འབོད་དབང་པོ་ཆེས་པ་ (1038 - 1103)
24. རྒྱུན་དཔལ་ (1075-1138)
25. རྒྱལ་གླུ་མེ་ལ་གྲུབ་ཅོག་མི་ (1013 - 1089)
26. རྟོལ་འབོད་དབང་པོ་ཆེས་པ་ (1013 - 1089)
27. རྟོལ་འབོད་དབང་པོ་ཆེས་པ་ (1027-1105)
28. རྟོལ་འབོད་དབང་པོ་ཆེས་པ་ (1027-1105)
29. རྟོལ་འབོད་དབང་པོ་ཆེས་པ་ (1070-1141)
30. Je Tsong kha pa
31. རྟོལ་འབོད་དབང་པོ་ཆེས་པ་ (1013 - 1089)
32 Dromtönpa and Sharawa
I will attain Enlightenment and be a friend who enacts the welfare of sentient beings!

numerous extraordinary signs such as their disappearance and so forth occurred. At that point, he composed the Great Stages of the Path at the request of the great Abbot, the worthy and glorious Zülpuwa kownchog and the worthy and glorious great translator Kyabchog pelzang. However, when Mañjuśri asked:


Haven't you included [it] within it35 the path which directs by means of Definite Emergence, Bodhicitta and the Pure View which I taught36?

There is no fault, since, having made those three into the vital vessels37, and having complemented them with quotes from the "Lamp for the Path38" and so forth, there exists an inconceivable secret which is the transmission of "The Stages of the Path of the Beings of the Three [Scopes] and affixes ". Although it can be said that these key-points of the Stages of the Path were transmitted from the Noble Mañjuśri to Je Tsong kha pa, since that Noble Guru, himself, as well, upon having completed the transmission of the instruction had numerous familiar disciples, that mode of transmission of the Stages of the Path was also found, however, the lineage which was heard by the Victorious Ensapa, Fathers and Sons is:

Je Tsong kha pa [1357-1419]
Gyel tsab Je39 [1364-1432]
Dül dzin dragpa gyeltsen40 [1374-1434]
Khedrub chöje41 [1385-1438]

32 All that is known about is that he is listed in the colophon of Lam Rim chen mo, within Je Tsong kha pa's "Collected Works" as the disciple who requested the composition of Lam Rim chen mo.
33 There are some problems with the dating of Kyabchog pelzang, since he is listed in the biographical index of the works of early scholars and translators of Tibet, India, China, and Nepal, the (1983), pp. 371, as the translator of the Hevajra Tantra which places him well before Je Tsong kha pa's lifetime.
34 There are some problems with the dating of Kyabchog pelzang, since he is listed in the biographical index of the works of early scholars and translators of Tibet, India, China, and Nepal, the (1983), pp. 371, as the translator of the Hevajra Tantra which places him well before Je Tsong kha pa's lifetime.
35 i.e. within the Lam Rim Chen Mo.
36 All textual quotes will be put in bold letters and when the terms from the quote are glossed in the text they will be kept in bold letters as well.
37 སྲེལ་ and not the "life-blood" and what not.
38 Atiśa's famous Bodhisattvapradipa, which is the initiator in Tibet of the Lam Rim tradition.
39 གྲུབ་མཁྲིད་ཀྱི་བོད་lama
40 གཞུང་ཁང་གསོ་མཁྱེན་པ། མཁྲིད་ཀྱི་བོད་lama
41 ཏིབ་མི་རིམ་པོ་འདི་ཞེས་ཤོར་བསྟོད་པ། Considered in the Tibetan system of reckoning to be the 1st Pānchen Lama
The Noble Sherab senge\textsuperscript{42} [1383-1445]  
Dül dzin lodrö bepa\textsuperscript{43} [1400-1475]  
Pänchen chökyi gyeltsen\textsuperscript{44} [1402-1473]  
The Noble Kyab chog pelzang\textsuperscript{45} [15th cent.]  
The Noble drubpe wangchug lobsang dön drub\textsuperscript{46} [1504-1565]  
The Noble sangye yeshe\textsuperscript{47} [1525-1590]  
The Omniscient Pänchen Lobsang chökyi gyeltsen\textsuperscript{48} [1570-1662]  
Vajradhara Könchog gyeltsen pel zang po\textsuperscript{49} [1612-1687]  

I received fully the kindness of this Dharma from him. Alternatively:

The Omniscient Noble One
The Noble Sherab senge
Similarly after Dül dzin\textsuperscript{50}

Alternatively:

Dül dzin dragpa gyeltsen
Similarly after the Noble Sherab senge.

Likewise, the Noble Great Being\textsuperscript{51}, after composing the Stages of the Path to Enlightenment, set [aside] the scriptural quotes from the Great Stages of the Path as well as the extensive refutations and proofs and composed the Smaller Stages of the Path which summarizes well, without omissions, the essential key-points.

In addition, in the light of the ever-weakening mental power of the

\textsuperscript{42} དབེན་ས་པ་(བས་མཆོག་དཔལ་བཟང་དོན་+བ།
\textsuperscript{43} དབེན་ས་'ོ་བཟང་དོན་+བ།
\textsuperscript{44} དབེན་ས་པ་(བས་མཆོག་དཔལ་བཟང་དོན་+བ།
\textsuperscript{45} དབེན་ས་པ་(བས་མཆོག་དཔལ་བཟང་དོན་+བ།
\textsuperscript{46} དབེན་ས་པ་(བས་མཆོག་དཔལ་བཟང་དོན་+བ།
\textsuperscript{47} དབེན་ས་པ་(བས་མཆོག་དཔལ་བཟང་དོན་+བ།
\textsuperscript{48} དབེན་ས་པ་(བས་མཆོག་དཔལ་བཟང་དོན་+བ།
\textsuperscript{49} དབེན་ས་པ་(བས་མཆོག་དཔལ་བཟང་དོན་+བ།
\textsuperscript{50} དབེན་ས་པ་(བས་མཆོག་དཔལ་བཟང་དོན་+བ།
\textsuperscript{51} དབེན་ས་པ་(བས་མཆོག་དཔལ་བཟང་དོན་+བ།
trainees, having taken the import of the statement, from the Great Stages of the Path:

   Nonetheless, since it seems exceedingly unlikely that the knowledge of taking all explanations as practice should exist, [this] will be a degeneration of the protection.

133

since:

   i. the "Easy Path", raw guidance on the Stages of the Path, by the Omniscient Pāñchen\(^{52}\)

   ii. and the composition of "Transmissions from the Mouth of Mañjuśrī" by the Great Omniscient Conqueror\(^{53}\),

conciliate the vast\(^{54}\) and the concise\(^{55}\) and sever the extremes through scripture and reasoning, although it would be unacceptable not to meditate were I able to, nonetheless, upon reflecting that, since:

   i. there is a radical necessity\(^{56}\) for others

   ii. my own store\(^{57}\) of merit is small and

   iii. my mental acumen is weak

should I become one who fathoms the depths of understanding of these Stages of the Path\(^{58}\), it would be even more essential than thoroughly investigating\(^{59}\) high grounds and paths, I set down in writing, within [the limits of] my mental capacities, the number of paths, their sequence and their respective natures. However, one will have to learn the greatness of the author, the greatness of the Dharma and the manner of listening and explaining the Dharma from the

\(^{52}\) The great 4th Pāñchen Lama (the 1st according to the Western reckoning), who was the teacher of the 5th Dalai Lama, Ngawang Lobzang Gyatso, (1617-1682).

\(^{53}\) The 5th Dalai Lama, Ngawang Lobzang Gyatso, (1617-1682).

\(^{54}\) The Great Stages of the Path

\(^{55}\) The Lesser Stages of the Path

\(^{56}\) བ་གཅོད

\(^{57}\) བ་

\(^{58}\) འི་ཐེག་ལེན་ཤེན་ི་མོ། །

\(^{59}\) འི་ཆེན་མོ། ། gives as synonym of འི་ཆེན་མོ། །
explanations in the Great and Smaller Stages of the Path. As to the meaning of the statement:

... its actual author is the author of this as well!

some assert it to mean that the mental continuum of Atiśa and of Je Tsong kha pa are identical, however, even though their mental continuums are identical, since the mind of the Noble Great Being is extremely profound, how can the identity of his mental continuum and that of Atiśa be explicitly accepted. Therefore, the meaning [of this quote] is that since the "Lamp for the Path to Awakening" is the root text which is explained by all of the Stages of the Path, the Stages of the Teachings and the Supreme Paths,

... its actual author is the author of this as well!

and the author in this context as well, refer to Atiśa, the author of the"Lamp for the Path to Awakening": it is akin, for instance, to saying that the meaning of:

... composed by such and such an author

---

60 The two afore-mentioned works by Je Tsong kha pa.
61 The famous quote at the beginning of Lam Rim Chen Mo:
   This instruction, in general, is an instruction on the Abhisamayalamkara composed by the Noble Maitreya,
   Since this treatise, in particular, is the "Lamp for the Path to Awakening", its actual author is the author of this as well!
62 This must be the assertion of a reputed author as the honorific form is used.
63 Je Tsong kha pa
64 In other words:
   a. explicitly, as far as exterior appearances were concerned, the continua of Atiśa and Je Tsong kha pa are different, however, implicitly, in terms of the actual state of affairs, since both Je Tsong ka pa and Atiśa are to be seen as emanations of Enlightened Beings, it cannot be excluded that their mental continua are identical. The reason the 5th Pānchen Lama excludes this explicitly is that, if Je Tsong kha pa and Atiśa’s continua were identical, it would then become difficult to explain how Je Tsong kha pa had a vision of Atiśa at Oelkha chölung and was blessed by him.
   b. Alternatively, as a statement of humility, how could the 5th Pānchen Lama, who presents himself as an ordinary being, as well as the unknown author of this position presume to assess the identity or the difference of the continua of Atiśa and Je Tsong kha pa, who were Enlightened Beings? This would presuppose that they were enlightened as well.
65 The were precursors of the Lam Rim literature. It is well known that Je Tsong kha pa consulted and appreciated them profoundly.
at the end of the great treatises, applies from the beginning on. Likewise, although some works on the [Stages of] the Path explain that Atiśa dwelt for thirteen years at most in Tibet, Je Tsong kha pa legitimately states that Atiśa dwelt for seventeen years in Tibet: since the source of Atiśa’s biography is traced back to Nagtso Lotsāwa67 and Nagtso states in the "Eighty [Verses of] Praise" which he, himself, composed that within the nineteen years he studied with Atiśa, he studied two years in India and seventeen years in Tibet, since he says:

Albeit having studied and associated with you for nineteen years,
Never once did I see the stains of the erroneous faults
Arise within your Body, Speech and Mind.

and:

Formerly, at Somapuri68,
While teaching the "Blaze of Reasoning"69
You asserted: "Twenty years hence,
I shall relinquish the compounded phenomena of life.

Then, after two years had lapsed,
Upon arriving in Tibet,
You said: "In Vikramaśila70, I stated,
Eighteen years hence, after relinquishing the
compounded phenomena of life,
Place this body in Tibet."
That this should have occurred just as forecast
Is a great wonder!

Now then, in accordance with the "Lamp for the Path" or the "Graduated Stages of the Path", when:

i. the conception that all teachings are non-contradictory and

---

67 Atiśa’s student and translator, Nagtso Lotsāwa (1011-1064) invited Atiśa to Tibet at the bequest of the kings of Ngari, Yeshe ṥö and Jangchub ṣö. Nagtso Lotsāwa composed the main biography of Atiśa, "The Eighty [Verses of] Praise" on which Je Tsong kha pa relies in his Lam rim chen mo.
68 The great monastery of Somapuri, built in present day Bangladesh, by between the end of the 8th and the beginning of the 9th century ce by king Dharmapāla.
69 Bhāvaviveka’s famous Tarka-jvāla, a detailed presentation and refutation of the non-Buddhist views extant in India at the time.
70 It is quite possible that Atiśa re-uttered this prophecy at Vikramalaśila.
ii. that all scriptures are instructions
dawns, should one enquire what is the reason for which the totality of Paths, which is the topic of all Scriptures, is included within the Graduated Stages of the Path of the beings of Three Scopes, i.e. what is the manner in which:

i. to generate the path of the Being of Great Scope in [one's] continuum, the Path shared with the Being of Middling Scope must have previously been travelled upon and

ii. to generate the Path shared with the Being of Middling Scope in [one's] continuum, the Path of the Being of Small Scope must have previously been travelled upon.

The totality of Paths, which is the topic of all Scriptures, is summarized within the Stages of the Path of the Beings of Three [Scopes], since

i. the Buddha’s initially generating Bodhicitta,  
ii. accumulating the collections71 in the middle and

135

iii. showing, finally, the deed of actualizing Full Enlightenment
are for the exclusive benefit of sentient beings and all utterances of Dharma, also, are formulated for the exclusive benefit of sentient beings.  
The predicate72, the benefit of sentient beings, [includes], contingently, high status73 and, ultimately, Definite Excellence, because whatever utterances deal with the attainment of first [i.e. higher status] are included within:

i. the actual cycle of Dharma of the Being of Small Scope or

ii. the cycle of Dharma shared with the Being of Small Scope;
in addition, from within the two Definite Excellences, viz. Liberation and Omniscience, whatever utterances deal with the attainment of the first [i.e. Liberation] are included within the cycle of Dharma shared with the Being of Middling Scope and whatever utterances deal with the attainment of Omniscience are included within the cycle of Dharma of the Being of Great Scope.

71 Of merit and wisdom.
72 The predicate used in the previous sentence to qualify "utterances of Dharma".
73 A higher rebirth
Irrespective of which of the two Vehicles of the Great Vehicle, the Vehicle of Perfections and the Vehicle of Mantra, one enters, it is definite that the gateway is Bodhicitta alone and to generate Bodhicitta in the continuum, one needs a compassion which cannot bear all sentient beings' excruciating suffering. To generate a Great Compassion which cannot bear all sentient beings' excruciating suffering, one must first generate the two convictions that the [Triple] Gem has the capacity to protect one from the fear of the suffering of cyclic existence and lower rebirths, as was explained at the time of the [Paths of] the Being of Small and Middling Scope, since one will be unable to generate a forceful compassion which cannot bear other sentient beings' excruciating suffering while lacking, oneself, a forceful mind desiring Liberation from the fear of the suffering of the lower realms and cyclic existence.

Since it is said the Sūtra of the Ten Wheels of Kṣitigarbha:\footnote{The Kṣitigarbhabacakradasa-śūtra, pp. 201-484, འཛོམ་ཤིང་དབུམ་པ་ (vol.) 65}:

\begin{quote}
If one is unable to drink a stream,
How will one be able to swallow the great ocean?
If one is unable to become habituated to both Vehicles,
How will one train in the Great Vehicle?
\end{quote}

and in the "Stages of the Path":\footnote{Je Tsong kha pa's "Great Stages of the Path"}

\begin{quote}
Moreover, if, when thinking of one's own way of wandering in cyclic existence, deprived of happiness and tormented by suffering, nary one body hair stands on end, there is no basis for the occurrence of [being unable to] bear other sentient beings' deprivation of happiness and excruciating suffering. As is said in the Bodhisattvacaryāvatara:

If, formerly, those sentient beings
Even in a dream did not fancy
Of such a Mind even for their own sake,
How could it arise for the sake of others?
\end{quote}

Therefore, here, the meaning of guidance by means of the Stages of the Path of the beings of the three scopes is not guidance on the actual paths of the beings of the small and middling scope, but guidance having turned the preliminaries of a being of the great scope, several paths shared with the beings of small and middling scope, into branches of accumulation and purification.

Since, should the cycles of Dharma of the beings of the small and middling scope be branches of the [practice of the] being of great scope, it is acceptable to turn them into the path of the being of great scope, should one enquire why the
term "Path shared with the small and middling scope" is required, the guidance, i.e. the individual classification of the three beings, fulfills two major purposes:

i. it will overcome the pride of pledging oneself to the Great Vehicle, albeit without having generated the [states of] mind which are shared with the beings of small and middling scope.

ii. it is of great benefit to the best, middling and lower\textsuperscript{76} acumens.

The mode of greatness is that:

i. both the beings of middling and great scope also need definitely to attain a physical basis for the practice of Dharma, i.e. a state of elevation\textsuperscript{77}, and

ii. even should a lower being have produced a mind following the path of the Great Vehicle without having trained in the [states of] mind of the beings of small and middling scope, since the higher attitude\textsuperscript{78} is not generated and the two lesser ones\textsuperscript{79} have been discarded, nothing whatsoever is generated.

Therefore, if one wishes to engage in the general stages of the path of the Great Vehicle and, specifically, in Highest Yoga Tantra, the vital\textsuperscript{80} goal is turning definitely the path which is shared with the beings of small and middling scope into the essence. As the Noble Mañjuśri said:

Hence, having set whatsoever, so-called, "profound" instruction in Tantra aside, one must initially, necessarily, elicit some experience of definite emergence and Bodhicitta. Since all virtues become powerlessly causes for liberation and omniscience after having given rise to that, not allowing\textsuperscript{81} for the value of meditation on that is to ignore totally the vital points of the path.

\textsuperscript{76} ཐ་མ། Literally, the "last"

\textsuperscript{77} མངོན་ཐོ། is the translation of Sk. Abhyudaya "sunrise" and metaphorically to prosperity. In the Buddhist context Abhyudaya refers to the elevation of a higher rebirth, with the strong connotation of "light".

\textsuperscript{78} བསམ་པ i.e. Bodhicitta

\textsuperscript{79} i.e. the attitudes of the being of lesser and middling scope.

\textsuperscript{80} གནད Sk. Marma. The Sanskrit Marma is literally the "fatal point": traditionally a series of 108 points on the human body, which if struck would cause death. "The Great Tibetan-Tibetan-Chinese" dictionary translates this as "vital vein" which is close enough.

\textsuperscript{81} མཆོག་པ literally "to allow"
2. The explanations of the actual manner of training the mind in the Graduated Stages after generating certainty

2.1 The root of the path: the manner of relying on the Virtuous Friend

2.1.1 The manner of behaving in the body of the session

2.1.1.1 The manner of behaving during the preliminaries [of the session]

i. Display for the Body, Speech and Mind in a dwelling which has been cleaned

ii. Dispose beautifully oblations [which were] non-deceitfully [obtained] and set down

iii. After settling in the eight-fold physical posture on a comfortable cushion or in whatever position is comfortable

iv. Having meditated on refuge, Bodhicitta and the Four Immeasurables

v. One should visualize the Field of Merit

vi. One offers the summarized vital points of purification and accumulation, viz. the seven-limb prayer and mandala

Upon being certain of the blending of the entreaties with the [mental] continuum, in keeping with the instructions:

---

82 Sk. kalyānamitram can be translated either as the "Virtuous Friend" or the "Friend of Virtue" and refers to the Mahāyāna Guru. The systematic usage of the term "Spiritual Teacher" is somewhat unfortunate as it obscures the original meaning in both Sanskrit and Tibetan of the term.

83 in the edition must be corrected to the past tense of བོད་ལེགས་པ། in keeping with the blockprint.

84 This can be any statue, thangka or representation of the object of refuge which acts as a "basis" for the actual presence of the object of refuge within it.

85 The presence of the plural བོད་ལེགས་པ། is puzzling.
i. Display\textsuperscript{87} a \textit{basis}\textsuperscript{88} for the Body, Speech and Mind in a dwelling which has been cleaned

As to cleaning the dwelling, whether it is a monastery, an area of medicinal herbs or a mountain-hermitage, it is similar. Specifically, if it is the likes of a mountain-hermitage, if are the area of one’s abode is large, having placed four [one] arm-span [stones] in the four directions of the thatch [-roof], generate [them] as the Four Kings [of the Directions]. Proffer oblations, tormas and so forth. Beseech them to ward off interferences and contradictory conditions and to establish harmonious conditions for meditation of the guidance to the stages of the Path. Regarding sprinkling water, sweeping, etc. the afore-mentioned dwelling, upon having given rise to a joyful attitude\textsuperscript{89} towards the dwelling, on must display there a basis for the Body, Speech and Mind. As to the manner of displaying the basis of the Body, Speech and Mind: on top of a platform in front of oneself, the high Kadampa Gurus of yore, after setting out each Body of Buddha Śākyamuni inseparably,\textsuperscript{90} entreated the actual Body of Buddha Śākyamuni to enter [within them]. Set the discrimination [that it is] an actual Buddha thereon. If that is absent, anoint the most smooth ground of a so-called "mandala of realization" with the substances of a cow\textsuperscript{91} and with perfume or, lacking even that, on a flat plank or a flat stone, set out nine heaps of whatever [substance, such as] barley or rice, etc. One should visualize thinking:

That is Buddha Śākyamuni, himself, and [his] entourage, in reality etc.!

Under one’s couch\textsuperscript{92}, draw the depiction of a \textit{svastika}\textsuperscript{93} in white chalk, in the manner of a Wheel of Dharma. One top of that, one must lay an extremely soft cushion of \textit{durwa} grass, whose tips point inwards and whose roots point outwards without intermingling the stems. Formerly, the Fully Enlightened Buddha, after taking grass from the child merchant Svastika, directing the tips of the grass inwards and the roots outwards, laid them down without

\textsuperscript{87} རྒྱུ་ in the དཔལ་པོ་བཞི་བདུན་པ་བཅུ་བོ་ནད་བཅུ་མོ་ edition must be corrected to རེལ གྲེབ་ the past tense of རེལ་བོ་ in keeping with the blockprint.

\textsuperscript{88} རྣམ་་ This can be any statue, thangka or representation of the object of refuge which acts as a "basis" for the actual presence of the object of refuge within it.

\textsuperscript{89} Translating རེལ་ as "attitude" or "mind" in keeping with རེལ་བོ་ in keeping with རེལ་བོ་

\textsuperscript{90} འབོད་ རྒྱ་མཚོའི་ རྙེད་སྐད

\textsuperscript{91} The five substances of a cow are the urine, dung, butter, curd and milk of a light brown cow collected before it has fallen to the ground by a fully-ordained monk.

\textsuperscript{92} This refers to one’s meditation seat, since most Tibetan practitioners did not have a meditation seat apart from their couch.

\textsuperscript{93} Using the ancient Sanskrit transliteration \textit{svastika} to differentiate the meaning from that of swastika which became the emblem of National-Socialism in Germany.
intermingling them. Since there is a dependent-arising\textsuperscript{94} which indicates the deed of Full Enlightenment at the break of dawn on the 15th day of the lunar month, the spiritual biography of the former Teacher\textsuperscript{95} is taken into the practice of the trainees, [his] followers.

One must set out in that previous-\textsuperscript{ly discussed] dwelling whatsoever suitable cushion with a slightly higher back and a slightly lower front: while, if one has a soft, manufactured cushion just that will do, if one doesn't, an extremely soft cushion or, alternatively, a cushion of edelweiss\textsuperscript{96} and so forth.

ii. The manner of arranging beautifully oblations [which were] honestly [obtained] and set down

One must dispose all the libations\textsuperscript{97}, water for the feet, etc. in whatever is suitable: in the best oblation bowls, bowls of gold or silver, in middling oblation bowls, bowls of copper or brass, or if one cannot get these, in oblation bowls of wood and so forth without imitating the slipshod [manner of others]. In addition, if one has set out [the oblations] while thinking:

I will definitely attain, swiftly, swiftly, the precious state of Utter and Full Enlightenment for the sake of all sentient beings who were [my] mothers, without desiring profit, fame or repute for this life. That is why I perform oblations to the [Triple] Gem!

not only does the disposer of the oblations derive benefit, but, in addition, since the disposition becomes meaningful, thus should one dispose.

Regarding the manner of settling in the eight-fold bodily posture on a comfortable cushion, “After settling in the eight-fold physical posture on a comfortable cushion or in whatever position is comfortable\textsuperscript{98}”, in keeping with the statement by the Conqueror Ensapa:

Having added to the three: feet, hands and neck
The four [-th] teeth, lips and tongue\textsuperscript{99}

\textsuperscript{94} a prefiguration.
\textsuperscript{95} i.e. Buddha Śākyamuni
\textsuperscript{96} The Tibetan edelweiss, \textit{Leontopodium franchetii}.
\textsuperscript{97} technically, these are the liquid oblations.
\textsuperscript{98} viz. the outline on p. 15
\textsuperscript{99} i.e. Gyelwa Ensapa counts the components of the posture as follows:
1. feet
2. hands
With the four: head, eyes, shoulders and breath
Are the eightfold dharma of Vairocana!

on just that previous cushion, [settle in] the Vajrásana posture or, if that isn’t possible, since it is allowable [to settle in] the half-posture - regarding the half-posture: having drawn the left foot inwards and having set the right one outside, either drop the ankle\(^{100}\) of the left one beneath the right thigh or, without dropping the thigh’s testicles down, cause the tip\(^{101}\) of the left foot reach up to the genitals\(^{102}\).

1. Straighten the neck,
2. bend the throat slightly,
3. leave teeth and lips in their natural position,
4. place the tip of the tongue slightly on the palate,
5. straighten also the head [facing] forwards without tilting it,
6. let the gaze rest on the tip of the nose,
7. straighten completely both shoulders and
8. breathe softly

Regarding breathing softly, should one meditate on Samadhi after having counted leisurely, twenty-one times, the outer and inner flow of the breath, without breathing noisily, strongly, in an agitated fashion\(^{103}\) and the like, one will be suitable to be a vessel for meditation on Samadhi. It is said in the "Highway of the Conquerors: the precious, Gelug\(^{104}\) Kagyū root Mahāmudrā\(^{105}\)" [text]:

---

3. neck
4. teeth, lips and tongue
5. head
6. eyes
7. shoulders and
8. breath

\(^{100}\)་ང་མགོ།

\(^{101}\)ིང་པ།

\(^{102}\)Literally " the secret place".

\(^{103}\)ོད་བག་ཅན

\(^{104}\)This can refer both to the Mahāmudrā oral tradition or to the shared Gelug-Kagyū Mahāmudrā lineage.

\(^{105}\)This must be the famous dge ldan bka’ rgyud rin po che’i bka’ srol phyag chen rtsa ba rgyal ba’i gzhung composed by the 4th Pānchen Lama, blo bzang chos kyi rgyal mtshan (1570-1662), Collected Works, vol 4., pp. 83-94. Unfortunately, the title is misquoted in our text and the title given is that of a work of dka’ chen ye shes rgyal mtshan, a student of the 5th Pānchen Lama Lobzang Yeshe (1663- 1737), author of our text. Inasmuch as the work of dka’ chen ye shes rgyal mtshan bearing this title was composed in 1767, 30 full years after the death of the 5th Pānchen Lama Lobzang Yeshe, it clearly cannot be quoted by him in his "Swift Path".

On a support which is comfortable for dhyana,
Having adopted the seven bodily points,
You will purify the corpse by the nine cycles of breathing.

and, regarding adopting this posture, although some lofty Kagyü Gurus of yore having identified the beginning of meditations as akin to Sanskrit, some lofty holy ones [then] asserted a faith in the beginning of meditations akin to that in the Sanskrit language, our school engages in a thorough examination of the motivation within the continuum because the Great, Omniscient Pānchen Lama said in the “Laughing chant of Lobsang: An answer to the excellent, white question”:

That supreme, peerless Guru asserted:

"The apex of the beginning of all meditations
Is the thorough examination of one’s continuum,
Like the Sanskrit language!"

Hence, after having thoroughly examined the motivation in one’s continuum, one has to meditate on the stages of the path to Enlightenment, but, in addition, when, upon examination, one thinks:

[This is] meditation out of a desire for the profit of this life, a desire for fame, a desire for the eight worldly Dharmas, a desire for respect and reputation or

[This is] meditation out of a striving for the import of future lives

should one meditate out of a desire for the profit of this life, a desire for fame, a desire for the eight worldly Dharmas, a desire for respect and reputation, whatsoever karma accrued thereby will not even become meaningful for future lives. It is said in the general Guhyasamāja Tantra:

106 རོ
107 གས
108 མག
109 “Dri ba lhag bsam rab dkar gyi dris lan blo bzang bzhad pa’i sgra dbyangs”, in, “Gsung ’bum blo bzang chos kyi rgyal mtshan”, Vol. 4 (nga), pp. 544.4, ed. Gurudev, Delhi, 1973
110 Gsang ba spyi rgyud; Sk. Guhyasamāja Tantra.
Thou shalt not desire results for this life:
Having desired this life,
There will be no benefit for later worlds.
Having given rise to aspiration for the import of other worlds,
The results of this world have been enhanced!

and Atiśa said:

In the selfsame way as, if the root is poisonous, so are the branches and leaves
And if the root is medicinal, so are the branches and leaves,
Likewise, all deeds, whatsoever, performed motivated by desire, hatred and benightedness,
Are exclusively non-virtuous.

In addition just as after Geshe Tönpa\textsuperscript{111} asked Atiśa:

What are the results of deeds performed desiring happiness and respect in this life?
There will be those very results, he answered.
After asking, what there would be later:
There will be Hell, there will be Hungry Ghosts, there will be Animals!

i. A majority of deeds performed through desiring happiness and respect for this life will become causes for lower rebirths and

ii. The majority of deeds performed through desiring the glory of human and divine rebirths later on, will become causes for cyclic existence alone

Moreover, in general, although there are numerous virtuous minds such as:

i. pure faith in the Triple Gem
ii. faith which is convinced in causality
iii. wishing to engage in generosity
iv. wishing to protect ethics

\textsuperscript{111} Dromtönpa
the “special virtuous mind” in this context will refer to Bodhicitta. Therefore, just as suffering torments oneself, likewise does suffering torment all sentient beings. All sentient beings tormented by suffering are exclusively one’s benevolent mothers. Not even one has not performed the deed of becoming [our] mother, [while] those who have become [our] mothers are innumerable. Each one when having become [our] mother protected [us] with a similar kindness with which this life’s mother protected us, [hence], one will think:

"Since they protected me kindly, their kindness is extremely great!"

Then, whom has the responsibility of freeing all sentient beings from suffering befallen? It has befallen me. Although having befallen me, it is with this present situation that the welfare of all sentient beings must doubtless [be enacted], nonetheless, even the capacity to complete the welfare of one sentient being is lacking. Let alone that, even should I attain the state of the two Arhats, apart from a fragmented welfare of sentient beings, I will lack the capacity to set all sentient beings in the utterly perfected state of Enlightenment.

Who has such a capacity? Since the utterly perfected Buddha has it, while thinking:

I must definitely attain the precious state of utterly perfected Enlightenment for the sake of all sentient beings!

I will meditate on affection for as long as the experience of Bodhicitta has not occurred.

The manner of going for Refuge with that Bodhicitta is:

143

abiding in space, straight in front of oneself, on cushions of moon and sun mandalas, on a variegated lotus on a vast and lofty precious throne, upheld by eight great lions, sits, with both feet in the Vajra-posture, in aspect the Conqueror Śākyamuni, , albeit in the nature of one’s benevolent Root Guru, of a bodily color akin to refined gold, with the crown-protrusion, one face, two arms, of which the right one presses the earth, while the left one holds a begging-bowl filled with nectar on top of the meditative [mudra]. [His] body is garbed with an outer

---

112 An allusion to the verse “From within a thoroughly pure virtuous mind” in the second stanza of the Lama Chöpa.
113 The Mahāyāna and Hinayāna Arhats.
114 སེམས་བ&ེད་དེས་ཟིན་པའི་ངང་ནས་ which translated literally would mean: "from within having completed that Bodhicitta".
115 དེ་ཞིན་པ་ནས་It is very difficult to convey the nuances of the phrase which translated literally
116 སྒྲུབ་ The famous Uṣṇiṣa, the most important of the 32 major marks of a supreme Nirmaṇakāya,
robe\textsuperscript{117} of the hue of saffron, while seated in the midst of a mass of light which arises from [His] body which has the nature of limpid, luminous light adorned with the major and minor marks.

Surrounding it are seated the host of direct and lineage Gurus, Tutelary Deities, Buddhas, Bodhisattvas, Heroes, Da\textsuperscript{k}as, Dharma-Protection surrounded by the host of Protectors\textsuperscript{118}. In front of each of them are the verbal doctrines uttered by each of them, having the aspect of volumes of the nature of light, on perfect thrones. The Fields of Merit also [view] us in a delighted manner and, oneself, also, within a great faith which recollects the benevolence and qualities of the Fields of Merit should think as follows:

As Ārya Nagārjuna said\textsuperscript{119}:

\begin{quote}
Each has drunk\textsuperscript{120} more milk than the four oceans
At present, since migrants follow ordinary beings
They drink vastly more than that!
\end{quote}

and Āryadeva said\textsuperscript{121}:

\begin{quote}
If there is no boundary whatsoever to this ocean of suffering,
Child, upon sinking in it,
Why doesn't fear arise at all?
\end{quote}

In the absence of even the slightest fear\textsuperscript{122}, anguish, anxiety and quavering of body hair when you are sinking into this ocean of suffering [whose] depth and boundary are hard to fathom, how could you be a scholar and not a child? Hence, not only did I and all sentient beings experience\textsuperscript{123} from times without beginning until now a manifold of the sufferings of cyclic existence, in general, and of the sufferings of the three lower realms, in particular, but, at present yet again, the depth and an extent of suffering are hard to fathom. Hence, having

\textsuperscript{117} ཇོ་ཚེ
\textsuperscript{118} སྣང་བཙོ། These are mundane protectors as opposed to supra-mundane protectors
\textsuperscript{120} བོད་སྒྲིག། archaic perfect of བོད།
\textsuperscript{121} Stanza 151 of Āryadeva’s “Four Hundred”, pp. 169 of transl. by Ruth Sonam, Snow Lion, 1994
\textsuperscript{122} This sentence is an exegesis of Āryadeva’s stanza on the previous page. Each term from the sanza which is being explicitated has been put, as usual, in bold letters.
\textsuperscript{123} It is almost impossible to translate in English the wealth of meaning contained in the verbal form བོད་སྒྲིག་པ་པོལ། which conveys a very strong past perfect meaning, far stronger that the mere simple past English is accustomed to, viz.: "although we finished experiencing..."
obtained this time a special human body of leisure and endowment which is hard to find and, if found, of great import, at this time when I have encountered the precious teachings of the Buddha which are difficult to encounter, should I not obtain from now onwards [either] a state of utter and perfect Buddhahood [or] a supreme Liberation which has abandoned all of the suffering of cyclic existence\textsuperscript{124}, I will have to experience yet again the general sufferings of cyclic existence and, in particular, the multifarious sufferings of the lower realms. Therefore, since the Guru-Triple Gem who is dwelling in front [of myself] has the capacity to protect [me] from those sufferings while thinking:

I will attain the state of Perfect Buddhahood for the sake of all mother-sentient beings.
For that purpose, I will go for Refuge in the Guru-Triple Gem!

recite as many times as possible the [verse of] Refuge:

I take Refuge in the Guru!

after having contemplated that oneself and all sentient beings surrounding oneself recite unhurriedly one hundred-and-eight times, twenty-one times or at the very least three times and so forth. The visualization in this context\textsuperscript{125}:

\begin{quote}
From the very beginning, those of the Great Vehicle lineage who are definite in lineage abandon the obstructions to Liberation and attain the Eighth Ground at the same time; abandoning the obstructions to omniscience and actualizing the Four Bodies\textsuperscript{124} are simultaneous.
\end{quote}

\begin{quote}
The abandonment of suffering and of the obstructions to Liberation occurs for a Bodhisattva on the 8th ground of the Path of Meditation and not at full Enlightenment (the 1st instant of a Mahāyana Path-of-no-more-learning).
We have therefore inserted in brackets "either" and "or":

"[either] Buddhahood . . . [or] a Liberation . . .",
\end{quote}

even though the Tibetan grammar of this sentence definitely allows, and even fosters, the reading:

"Buddhahood, a supreme Liberation which has abandoned all the sufferings of cyclic existence".

If one didn’t insert the bracket, one would have to assume that the 5th Pānchen Lama conflates the obstructions to omniscience with suffering, in this context.

\textsuperscript{125} The process of taking Refuge in front of a visualized Field of Refuge, with the ensuing purifications of the faults performed with regards to each of the objects of refuge by streams of light and nectar is a
A stream of the five sorts of nectar accompanied by light streaming from the parts of the bodies of Guru Munindra and the direct and lineage Gurus on the periphery of Guru Munindra, upon having entered the body and mind of all sentient beings, both myself and others, dispels, i.e. purifies:

i. all the sins and obscurations accumulated from beginningless time as well as, specifically,

ii. having assailed the Body of the Glorious Guru, disobeyed his Speech, troubled his Mind, engaged in faithless abuse and so forth, in brief, all of the sins and obscurations related to the Guru, through excreting [them] in the aspect of smoky and sooty\textsuperscript{126} fluid through all of the bodily orifices and the pores of the bodily hair. Moreover, for instance, since the great Conqueror Ensapa asserted that from within the two [examples]:

i. just as, should one pour water on a hillside\textsuperscript{127} fire, while it has not turned to ash, it will turn to ash or, alternatively,

ii. should one hoist a luminous lamp in a deep darkness, the darkness will at once disappear

the latter is more forceful, you should think that:

i. all the sins and obscurations related to the Guru are cleansed and purified

ii. life, merit, all the scriptural qualities and the qualities of realization are increased and enhanced

iii. specifically, one has passed under the protection of the glorious Guru after all the blessings of the Glorious Guru’s Body, Speech and Mind have entered into the body and mind of all sentient beings, both myself and others.

Then recite as many times as possible the [verse of] Refuge:

\textsuperscript{126} This rather odd metaphor would have been a very familiar one for Tibetans accustomed to cooking on hearths with wooden or coal fires and having to wash down these hearths regularly.

\textsuperscript{127} འཁས་པར།
I take Refuge in the Buddha!

and in this context the visualization is: a stream of the five sorts of nectar accompanied by light streaming from the parts of the bodies of Guhyasamāja, Cakrasamvara, Yamāntaka, Hevajra, Kālachakra, the Thousand Buddhas of the Fortunate Eon, the Thirty-Five Buddhas and so forth upon having entered the body and mind of all sentient beings, both myself and others, dispels, i.e. purifies:

i. all the sins and obscurations accumulated from beginningless time as well as, specifically,

ii. 1. Having drawn blood from the Body of the One-Gone-Thus with an evil mind

2. Having destroyed the basis of the Mind, Stūpas and so forth

in brief, all of the sins and obscurations which are incompatible with the advice on Refuge for those who have gone for Refuge in the Buddha are cleansed and purified, [one's] body has become of the nature of limpid and clear light. Life, merit, all the scriptural qualities and the qualities of realization are increased and enhanced, also, specifically all of the blessings of Buddha Jewel have entered into the body and mind of all sentient beings, both myself and others and one should think that one has entered under the Protection of the Buddha Jewel.

Then recite as many times as possible the [verse of] Refuge:

I take Refuge in the Dharma!

The visualization in this context:

A stream of the five sorts of nectar accompanied by light having streamed from the tomes of Dharma set in front of the individual Objects of Refuge upon having entered the body and mind of all sentient beings, both myself and others [dispels]:

i. all the sins and obscurations accumulated from beginningless time as well as, specifically,

ii. 1. Having turned scriptures into merchandise

2. Having used scriptures as collateral.
3. Having laid the scriptures without a cover\textsuperscript{128} on the ground.

4. Also regarding the ways of abandoning the Holy Dharma:

4.1 By reason of believing in the Common Vehicle, abandoning the Great Vehicle, etc

4.2 By reason of believing in the Perfection Vehicle, abandoning Mantra and so forth

4.3 Regarding Mantra, as well, by reason of believing in the Lower Collections of Tantra, abandoning the Higher Collections of Tantra and so forth.

4.4 By reason of believing in the Higher Collections of Tantra, abandoning the Lower Collections of Tantra and so forth

4.5 Saying: "This Expounder of Dharma is arrogant, is not arrogant" and so forth and

and since, if one has abandoned that Expounder of Dharma, one will have abandoned all the Dharma in his continuum, sin in reliance on Dharma is extremely subtle, since it is said in the "King of Concentration Sūtra\textsuperscript{129}:

\begin{verbatim}
147
The sin of one who abandons the Collection of Sūtras
Is immeasurably greater
Than that of one who has destroyed all the Stūpas
In this Continent of Jambu!

The sin of one who abandons the Collection of Sūtras
Is immeasurably greater
Than that of one who has killed [as many] Arhats
As [there are of] grains of sand to be found in the Ganges!
\end{verbatim}

Therefore, all of the sins and obscurations in dependence on Dharma are cleansed and purified; [one's] body has the nature of limpid and clear light. Life, merit, all the scriptural qualities and the qualities of realization are increased

\textsuperscript{128} Literally "nakedly".
\textsuperscript{129} The Samādhīrājasūtra
and enhanced, also, specifically all of the blessings of Dharma Jewel have entered into the body and mind of all sentient beings, both myself and others, and one should think that one has entered under the Protection of the Dharma Jewel.

Then recite as many times as possible the [verse of] Refuge:

I take Refuge in the Sangha!

The visualization in this context:

A stream of the five sorts of nectar accompanied by light having streamed from the parts of the bodies of the Sangha Jewel: Bodhisattvas, Solitary Realizers, Hearers, Heroes, Dākas, Dharma-Protectors, Protectors and so forth, upon having entered the body and mind of all sentient beings, both myself and others, dispels:

i. all the sins and obscurations accumulated from beginningless time as well as, specifically,

ii. 1. Vilifying the Ārya- Sangha

2. Having provoked a schism in the Sangha

3. Robbing the Sangha of provisions of and so forth

In brief, all of the sins and obscurations in dependence on the Sangha are cleansed and purified; [one’s] body has the nature of limpid and clear light. Life, merit, all the scriptural qualities and the qualities of realization are increased and enhanced, also, specifically all of the blessings of Sangha Jewel have entered into the body and mind of all sentient beings, both myself and others, and one should think that one has entered under the Protection of the Sangha Jewel.

Then through reciting the abbreviated Refuge:

Henceforth, until Enlightenment,
I take Refuge in the Supreme Buddha, Dharma and Sangha . . .

a stream of the five sorts of nectar accompanied by light having streamed from the parts of the bodies of the all of the Field of Collections, upon having

---

130 A.H. the Dalai Lama has pointed out, this refers to the fields of both merit and wisdom, through which both collections are accumulated. If one refers as is casually done to the “Field of Merit”, such a field would only enable one to accumulate the collection of merit and not the collection of wisdom.
entered the body and mind of all sentient beings, both myself and others [dispels]:

i. all the sins and obscurations accumulated from beginningless time as well as, specifically,

ii. cleanses and purifies all the sins and obscurations accumulated in dependence on the Triple Gem,

one’s body has the nature of limpid and clear light; life, merit, all the scriptural qualities and the qualities of realization are increased and enhanced, also, specifically all of the blessings of Triple Gem have entered into the body and mind of all sentient beings, both myself and others and one should think that one has entered under the Protection of the Triple Gem.

The method of generating Bodhicitta

Through the merit accrued through having practiced generosity and so forth, May I realize Enlightenment to benefit migrators.

Give rise to aspirational Bodhicitta:

May I attain the state of utter and perfect Enlightenment very swiftly\textsuperscript{131} for the sake of all sentient beings, in dependence on the root of virtue which have arisen from generosity, ethics, meditation and so forth!

and to engaging Bodhicitta:

I must attain very swiftly the precious state of utter and perfect Enlightenment for the sake of all mother-sentient beings. Therefore, I will train correctly in all the conducts of the Scions of the Conquerors: Generosity and the Six Perfections as well as the Four Means of Gathering\textsuperscript{132} and so forth!

\textsuperscript{131} &textsuperscript{132} Literally “Swiftly, swiftly”. The repetition of an adjective is a standard process of intensification in Tibetan. There are glosses, in the context of Highest Yoga Tantra, which interpret each adjective separately, the first as referring to this life and the second as referring to the period of a retreat of 3 years and 3 months, but they are not fully germane here, as the context is not explicitly tantric.

\textsuperscript{i.e.} : 1. Generosity
2. Pleasant Speech
Then, in dependence on generating Bodhicita, a simily of the Guru Munindra after separating from Himself, dissolves into oneself, thereby oneself also becomes instantaneously the Body of the Guru Munindra.

3. Working at the aims
4. Consistency of behavior.