

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

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

(translated by Ilija Durovic)

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Namo Guru Munīndraya !

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,
Mañjuśri, 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 kṣatriya 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. Dīpamkaraśrijñāna (982-1054) the great reformer of Buddhism in Tibet.

4. Atiśa's foremost disciple, Brom ston pa (1005-1064).

The Four aspects of Yogis⁵ and the Three Brothers⁶ and so forth.

I bow with my crown to the Glorious Lobsang Dragpa⁷,
Whose droplets of good repute⁸ spread in the ten directions
And whose garland of waves of composition, explanation and
disputation billow into space
From the ocean of the good mind⁹ which has utterly
perfected the Teachings of the Muni.

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I bow with veneration to the benevolent Gurus
Teaching the path un-mistakenly:
Both the Supreme Holder, Lobsang chö kyi gyeltsen¹⁰ and
The Lord of Speech, Lobsang Gyatso¹¹.
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 Shönu 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, རྫོག་པའི་གཞུང་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 རྫོག་པའི་, “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 གཞུང་པ་, “Repute”.

¹⁰. རྫོག་པའི་ཚེས་ཀྱི་རྒྱལ་མཚན་ (1570-1662) was the former incarnation of the 5th Pänchen Lama, the 4th Pänchen Lama, who acted as teacher of the Fifth Dalai Lama. The 4th Pänchen Lama by the Tibetan count (since three predecessors were recognized *ad post hoc*) is considered to be the 1st Pänchen Lama by Western scholars.

¹¹. ངག་དབང་རྫོག་པའི་རྒྱ་མཚན་ (1617-1682) is none other than the Great Fifth Dalai Lama who took over the instruction of the 5th Pänchen Lama after his recognition, furthering thereby the Teacher-Student relationship which connected the Dalai Lamas and the Pänchen 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 Gurus¹².

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 brother¹³ and

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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 Nāgārjuna¹⁴ 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 Dīpamkaraśrijñāña¹⁵ 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 he¹⁶ 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 me¹⁷ 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 Yogis, Gönpawa¹⁸, who imparted it to Neuzurpa¹⁹, who imparted it to Thagmapa²⁰ and Gyerchen po²¹ and
- ii. Geshe Dromtönpa²² imparted it [as well] to Chenga Tsültrim bar²³, who imparted it to Jayül wa²⁴

15. Atiśa (982-1054)

16. i.e. Atiśa

17. Emending དངོས to ངོས in keeping with the emendation in the Zhang kang then maa dpe krun khang edition, p. 4

18. དབང་ཕྱུག་རྒྱལ་མཚན་(1016-1082)

19. རྗེ་ལྷ་ལྷ་པ་

20. ཐག་མ་པ་

21. དབྱེར་ཚེན་པོ་

were heard by the Noble Dharma-King Tsong kha pa the Great from Lhodrag drubchen lä kyi dorje²⁵.

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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 Mañjuśri:

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 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 དགོ་བཤེས་འཛོམ་རིན་པོ་ཆེར་ to དགོ་བཤེས་འཛོམ་རིན་པོ་ཆེས་ in keeping with the Zhang kang then mā dpe krun khang edition, p. 4

23. ལྷན་ལྷ་ཚུལ་གྱི་མཉམས་འབར་ (1038 - 1103)

24. བྱ་ལུལ་བ་ (1075-1138)

25. ལྷོ་བཀ་གྲུབ་ཆེན་ལས་ཀྱི་དོན་ཇི

26. ལྷོ་བཀ་ལའབན་ཆེན་ཚོས་སྐབས་

27. དགོ་བཤེས་པོ་རྟོ་བ་ (1027-1105)

28. དགོ་བཤེས་དོལ་པོ

29. ལྷ་ར་བ་ (1070-1141)

30. Je Tsong kha pa

31. ལྷོ་བཀ་གྲུབ་ཆེན་ལས་ཀྱི་དོན་ཇི

32. Dromtönpa and Sharawa

The Noble Sherab senge ⁴²	[1383-1445]
Dül dzin lodrö bepa ⁴³	[1400-1475]
Pänchen chökyi gyeltsen ⁴⁴	[1402-1473]
The Noble Kyab chog pelzang ⁴⁵	[15th cent.]
The Noble drubpe wangchug lobsang dön drub ⁴⁶	[1504-1565]
The Noble sangye yeshe ⁴⁷	[1525-1590]
The Omniscient Pänchen Lobsang chökyi gyeltsen ⁴⁸	[1570-1662]
Vajradhara Könchog gyeltsen pel zang po 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 dzin⁵⁰

Alternatively:

Dül dzin dragpa gyeltsen
Similarly after the Noble Sherab senge.

Likewise, the Noble Great Being⁵¹, 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

⁴² ལྷན་ལྷན་ཤེས་རབ་ལེང་གེ

⁴³ ལྷོ་ལྷོ་ལྷོ་ལྷོ་

⁴⁴ ལྷོ་ལྷོ་ལྷོ་ལྷོ་ There seems to be some confusion in the lineage at this point: Chökyi gyeltsen is none other than Baso chökyi gyeltsen, the younger brother of Khedrubje and not as the text mistakenly intimates Pänchen chökyi gyeltsen, the 4th Pänchen Lama in the Tibetan reckoning who lived one century later. It is possible that the list of lineage masters was supposed to include at this point Baso chökyi gyeltsen's disciple Ye shes rtse mo (1433- ?) who is considered by the Tibetan reckoning to be the 2nd Pänchen Lama.

⁴⁵ དཔེན་ལ་ལ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་

⁴⁶ དཔེན་ལ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ This is none other that Ensapa, considered to be the 3rd Pänchen Lama by the Tibetan system of reckoning.

⁴⁷ The famous ལའབས་གྲུབ་ལངས་ལྷོ་ལྷོ་ who was the teacher of the 4th Pänchen Lama and the author (or perhaps the compiler) of large sections of the Lama Chöpa, such as the invitation of the Wisdom Beings after the initial visualisation of the Field of Merit, etc.

⁴⁸ The great 4th Pänchen Lama (the 1st according to the Western reckoning), who was the teacher of the 5th Dalaï Lama, Ngawang Lobsang Gyatso, (1617-1682), unifier of Tibet.

⁴⁹ དཔོན་མཚོ་ལྷོ་ལྷོ་ལྷོ་

⁵⁰ Dül dzin lodrö bepa

⁵¹ i.e. Je Tsong kha pa (Correcting བདག་གཉིད་ to བདག་ཉིད་ in the འཇགས་ཐེན་མ་དཔེ་ལྷན་གྱི་དུས་ལྷོ་ལྷོ་ edition.)

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.

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since:

i. the "Easy Path", raw guidance on the Stages of the Path, by the Omniscient Pänchen⁵²

ii. and the composition of "Transmissions from the Mouth of Mañjuśri" by the Great Omniscient Conqueror⁵³,

conciliate the vast ⁵⁴and the concise⁵⁵ 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 necessity⁵⁶ for others

ii. my own store⁵⁷ 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 Path⁵⁸, it would be even more essential than thoroughly investigating⁵⁹ 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 Pänchen Lama (the 1st according to the Western reckoning), who was the teacher of the 5th Dalai Lama, Ngawang Lobsang Gyatso, (1617-1682).

⁵³ The 5th Dalai Lama, Ngawang Lobsang Gyatso, (1617-1682).

⁵⁴ The Great Stages of the Path

⁵⁵ The Lesser Stages of the Path

⁵⁶ དགོས་ཚུལ།

⁵⁷ ལྷན་

⁵⁸ i.e. the afore-mentioned "Easy Path" and "Transmissions from the Mouth of Mañjuśri".

⁵⁹ ཚིག་མཛོད་ཆེན་མོ། gives as synonym of རྒྱ་གཙོད་, འིབ་གཙོད་

explanations in the Great and Smaller Stages of the Path⁶⁰. As to the meaning of the statement :

... its actual author is the author of this as well!⁶¹

some assert⁶² 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 Being⁶³ is extremely profound, how can the identity of his mental continuum and that of Atiśa be explicitly⁶⁴ accepted⁶⁵. 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 Teachings⁶⁶ 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!**

བྱང་ལྷན་ལམ་རིམ་ཆེ་བ། The Corporate Body of the Buddha Educational Foundation, Taipei, Taiwan, pp. 4

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 ལྷན་གྱིས་བཞེས་པ། as honorific of ལས་ལེན་པ། corroborates the high esteem in which the author of this assertion was held.

⁶⁶ The བརྒྱན་རིམ་ 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

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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 Reasoning⁶⁹"
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 öd and Jangchub öd. 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

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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 Kṣitigarbha⁷⁴:

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**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?**

and in the "Stages of the Path⁷⁵":

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 Bodhisattvacaryāvātara:

**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 ?**

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

⁷⁴ The Kṣitigarbhacakradasa- sūtra, pp. 201-484, རྗེ་ཀྱི་མཁའ་འགྲུབ་པར་བྱེད་ མདོ (vol.) 65

⁷⁵ Je Tsong kha pa's "Great Stages of the Path"

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 lower⁷⁶ 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 elevation⁷⁷, 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 attitude⁷⁸ is not generated and the two lesser ones⁷⁹ have been discarded, nothing whatsoever is generated.

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Therefore, if one wishes to engage in the general stages of the path of the Great Vehicle and, specifically, in Highest Yoga Tantra, the vital⁸⁰ goal is turning definitely the path which is shared with the beings of small and middling scope into the essence. As the Noble Mañjuśrī 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 allowing⁸¹ for the value of meditation on that is to ignore totally the vital points of the path.

⁷⁶ ལྔ་མཁའ། Literally, the "last"

⁷⁷ མཛོད་ལྗོངས། 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".

⁷⁸ བསམ་མཁའ་བ། i.e. Bodhicitta

⁷⁹ i.e. the attitudes of the being of lesser and middling scope.

⁸⁰ ལྔ་མཁའ། 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.

⁸¹ མཚོགས་ལེགས། 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 Friend⁸²

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. Display⁸³ a basis⁸⁴ 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 position⁸⁵ 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 certain⁸⁶ of the blending of the entreaties with the [mental] continuum, in keeping with the instructions:

⁸² དགོ་བའི་བཞེས་གཉེན་ 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 དཀའ་ in the ཞང་ཀའ་ཐེན་མ་དཔེ་སྐྱེད་ལང་ edition must be corrected to བཀའ་ the past tense of འགྲེམས་བཤུ།, in keeping with the blockprint.

⁸⁴ ཉེན་ 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 ལྗོངས་ལམ་

⁸⁶ The presence of the plural རྣམས་ is puzzling.

i. Display⁸⁷ a basis⁸⁸ for the Body, Speech and Mind in a dwelling which has been cleaned

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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 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 attitude⁸⁹ towards the dwelling, one 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,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 cow⁹¹ 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 couch⁹², draw the depiction of a *svastika*⁹³ in white chalk, in the manner of a Wheel of Dharma. On top of that, one must lay an extremely soft cushion of *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

⁸⁷ དགམ་ in the འདྲ་ཀའ་མེན་མ་དབེ་སྐྱེད་ལང་ edition must be corrected to བཀམ་ the past tense of འགྲེམས་པ།, in keeping with the blockprint.

⁸⁸ རྟེན་ 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.

⁸⁹ Translating ཉམས་ as "attitude" or "mind" in keeping with ཚེག་མཛོད་ཚན་མོ།

⁹⁰ འབྲལ་ཐུང་གི་རྩྭ་

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.

⁹² This refers to one's meditation seat, since most Tibetan practitioners did not have a meditation seat apart from their couch.

⁹³ Using the ancient Sanskrit transliteration *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-arising⁹⁴ 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 Teacher⁹⁵ is taken into the practice

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of the trainees, [his] followers.

One must set out in that previous-[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 edelweiss⁹⁶ and so forth.

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

One must dispose all the libations⁹⁷, 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 comfortable⁹⁸”, in keeping with the statement by the Conqueror Ensapa:

**Having added to the three: feet, hands and neck
The four [-th] teeth, lips and tongue⁹⁹**

⁹⁴ a prefiguration.

⁹⁵ i.e. Buddha Śākyamuni

⁹⁶ ལྷ་པོ། The Tibetan edelweiss, *Leontopodium franchetii*.

⁹⁷ མཚོན་ཡིན། technically, these are the liquid oblations.

⁹⁸ viz. the outline on p. 15

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 Vajrāsana posture or, if that isn't

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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 ankle¹⁰⁰ of the left one beneath the right thigh or, without dropping the thigh's testicles down, cause the tip¹⁰¹ of the left foot reach up to the genitals¹⁰².

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 fashion¹⁰³ 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 Kagyü root Mahāmudrā¹⁰⁵" [text]:

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

¹⁰⁰ སྐང་མགོ།

¹⁰¹ རྒྱུ་པ།

¹⁰² Literally " the secret place".

¹⁰³ རྒྱུ་པ་ལྷན་ཅན།

¹⁰⁴ This can refer both to the Mahāmudrā oral tradition or to the shared Gelug-Kagyü 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 Lobsang 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 Lobsang 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 corpse¹⁰⁶ by the nine cycles¹⁰⁷ of breathing**

!

and, regarding adopting this posture¹⁰⁸, 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 Pänchen

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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 !¹⁰⁹”**

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 Tantra¹¹⁰:

¹⁰⁶ རྩེ

¹⁰⁷ ལྷན་གྱི་ལོ་རྒྱུས་

¹⁰⁸ ལྷན་གྱི་ལོ་རྒྱུས་

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. Gurudeva, 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 Tönpa¹¹¹ 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

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- ii. and, what was performed with a mind wishing for peace and happiness for oneself alone is the fault of the extreme of peace.

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

¹¹¹ Dromtönpa

the “special virtuous mind¹¹²” 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 Arhats¹¹³, 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 affection¹¹⁴ for as long as the experience of Bodhicitta has not occurred.

The manner of going for Refuge with¹¹⁵ that Bodhicitta is:

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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-protrusion¹¹⁶, 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 ལུང་ལུང་།

¹¹⁵ It is very difficult to convey the nuances of the phrase རེ་མཁས་བསྐྱེད་དེས་ཟིན་པའི་ངང་ནས་ which translated literally would mean : "from within having completed that Bodhicitta".

¹¹⁶ The famous Uṣṇiṣa, the most important of the 32 major marks of a supreme Nirmaṇakāya,

robe¹¹⁷ 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, Dākas, Dharma-Protectors surrounded by the host of Protectors¹¹⁸. 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 said¹¹⁹ :

**Each has drunk¹²⁰ more milk than the four oceans
At present, since migrators follow ordinary beings
They drink vastly more than that !**

and Āryadeva said¹²¹:

**If there is no boundary whatsoever to this ocean of suffering,
Child, upon sinking in it,
Why doesn't fear arise at all ?**

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In the absence of even the slightest **fear**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 experience¹²³ 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

¹¹⁷ ཚོས་གོས

¹¹⁸ ལྷ་མ་ These are mundane protectors as opposed to supra-mundane protectors

¹¹⁹ Stanza 67 of "Nāgārjuna's Letter to King Gautamīputra", pp. 39 of transl. by. Ven. Lonsang Jamspal et al., Motilal, Delhi 2004

¹²⁰ འཇུངས་ archaic perfect of འཇུང

¹²¹ Stanza 151 of Āryadeva's "Four Hundred", pp. 169 of transl. by Ruth Sonam, Snow Lion, 1994

¹²² This sentence is an exegesis of Āryadeva's stanza on the previous page. Each term from the stanza which is being explicited has been put, as usual, in bold letters.

¹²³ It is almost impossible to translate in English the wealth of meaning contained in the verbal form མྱོང་བློན་འདུག་གྲང་ which conveys a very strong past perfect meaning, far stronger than 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, perfect Buddhahood [or] a supreme Liberation which has abandoned all of the suffering of cyclic existence¹²⁴, 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 context¹²⁵:

¹²⁴ This section is somewhat ambiguous: strictly speaking, the abandonment of all suffering occurs at Liberation, which is the 1st instant of the Path-of-no-more-learning of either a Śravaka or a Pratyekbuddha. As Jetsün chö kyi gyeltsen says in "A Presentation of Tenets" (transl. I. Durovic, TBI, Adelaide, 2010 pp. 36) :

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 Bodies¹²⁴ are simultaneous.

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. . .",

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.

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 Munīndra and the direct and lineage Gurus on the periphery of Guru Munīndra, upon having entered the body and mind of all sentient beings, both myself and others, dispels, i.e. purifies:

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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 sooty¹²⁶ 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 hillside¹²⁷ 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:

development in Lam Rim tradition which can be traced back the First Pānchen Lama's "Easy Path Lam Rim". Previous to the First Pānchen Lama's work, it seems to have been part of the oral tradition.

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.

¹²⁷ དཀའ་གཤམ་

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, Cakrasaṃvara, 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

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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 cover¹²⁸ 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 Sūtra¹²⁹":

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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 !

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

¹²⁸ Literally "nakedly".

¹²⁹ The Samādhirājasūtra

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 Saṅgha !

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 Saṅgha Jewel: Bodhisattvas, Solitary Realizers, Hearers, Heroes, Ḍākas, 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,
 1. Vilifying the Ārya- Saṅgha
 2. Having perpetrated a schism of the Saṅgha
 3. To rob the Saṅgha of provisions of and so forth

In brief, all of the sins and obscurations in dependence on the Saṅgha 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 Saṅgha 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 Saṅgha Jewel.

