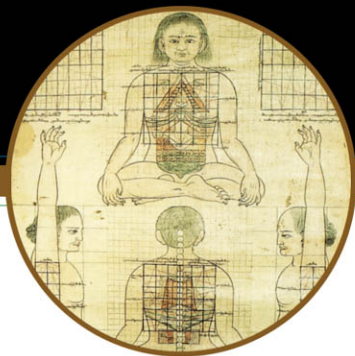


TIBETAN YOGA
and
SECRET DOCTRINES

Seven Books of Wisdom of the Great Path



W. Y. EVANS-WENTZ

with a New Foreword by
Donald S. Lopez, Jr.

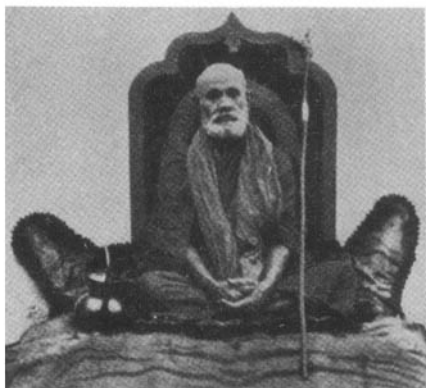
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From Photographs by the Editor

MODERN GURUS
Described on pages xviii-xix

TIBETAN YOGA
AND
SECRET DOCTRINES

OR

Seven Books of Wisdom of the Great Path,
According to the Late Lāma Kazi Dawa-Samdup's
English Rendering

Arranged and Edited
with Introductions and Annotations
to serve as a Commentary by
W. Y. Evans-Wentz

With Foreword by
Dr. R. R. Marett

and

Yogic Commentary by
Translator-Professor
Chen-Chi Chang

With a new Foreword by
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OXFORD
UNIVERSITY PRESS

2000

OXFORD

UNIVERSITY PRESS

Oxford New York

Athens Auckland Bangkok Bogotá Buenos Aires Calcutta
Cape Town Chennai Dar es Salaam Delhi Florence Hong Kong
Istanbul Karachi Kuala Lumpur Madrid Melbourne Mexico City Mumbai
Nairobi Paris São Paulo Singapore Taipei Tokyo Toronto Warsaw

and associated companies in
Berlin Ibadan

Copyright © 1958, 2000 by W. Y. Evans-Wentz

First published by Oxford University Press, London, 1935

Second Edition, 1958

First issued as an Oxford University Press paperback, 1967

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Published by Oxford University Press, Inc.,
198 Madison Avenue, New York, New York 10016

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Library of Congress Cataloging-in-Publication Data

Tibetan Yoga and secret doctrines, or, Seven books of wisdom of the Great Path,
according to the late Lama Kazi Dawa-Samdup's English rendering ; arranged and edited
with introductions and annotations to serve as a commentary by W.Y. Evans-Wentz ;
with foreword by R.R. Marett and yogic commentary by translator-professor Chen-Chi
Chang; with a new foreword by Donald S. Lopez, Jr.

p.cm.

Includes index.

ISBN 0-19-513314-5

1. Spiritual life—Buddhism. 2. Yoga (Tantric Buddhism). 3. Buddhism—China—Tibet.

I. Title: Tibetan Yoga and secret doctrines. II. Title: Seven books of wisdom of the Great
Path. III. Evans-Wentz, W.Y. (Walter Yeeling), 1878-1965.

BQ7805.T53 2000

294.3'420423—dc21

00-021816

1 3 5 7 9 8 6 4 2

Printed in the United States of America

THIS BOOK
OF
SEVEN BOOKS OF WISDOM
OF THE *YOGA* PATH DIRECT
I DEDICATE
TO THEM THAT SHALL SUCCEED ME
IN THE QUEST ON EARTH

WISDOM-TEACHINGS AND GOOD-WISHES OF THE ĀDI-BUDDHA SAMANTA-BHADRA

‘The Foundation of all is uncreated, uncompounded, independent, beyond mental concept and verbal definition. Neither the term *Saṅgsāra* nor the term *Nirvāṇa* can be applied to It. To realize It is to attain Buddhahood. Not to realize It is to wander in the *Saṅgsāra*. . . .

‘Not knowing the Foundation, beings aforesaid erred. They were overwhelmed by the darkness of unconsciousness, whence sprang ignorance and error. Immersed in error and obscured by ignorance, the “knower” became bewildered and afraid. Then arose the concepts “I” and “Others”, together with hatred. When these had grown strong, there was born an unbroken current of *sangsāric* evolution. Then the “five poisons” of the obscuring passions, lust, anger, selfishness, delusion, and jealousy, flourished, and there was produced an interminable chain of evil *karma*.

‘The root-source of error among sentient beings is thus unconscious ignorance. And, in virtue of the power of the Good-Wishes of Me, the Ādi-Buddha, may each of them realize the radiant, immaculate mind, innate in every living thing.’

From *The Good-Wishes of the All-Good Buddha Samanta-Bhadra*
(Lāma Kazi Dawa-Samdup's Translation).

FOREWORD

Donald S. Lopez, Jr.

A certain trepidation attends the decision to accept an invitation to write a foreword to new editions, published in 2000, of the four books of W. Y. Evans-Wentz: *The Tibetan Book of the Dead*, *Tibet's Great Yogī Milarepa*, *Tibetan Yoga and Secret Doctrines*, and *The Tibetan Book of the Great Liberation*. The four books in their old editions are already burdened with numerous prefaces, commentaries, and introductions, causing one to wonder what another preface could possibly add. It seems inevitable that the four books of Evans-Wentz will continue to outlive yet another generation of commentators, such that anything that a scholar might add today will only serve as material for a scholar some fifty years from now, who will demonstrate the biases and misunderstandings of a preface written fifty years ago, a preface that merely offers evidence of the fin de siècle zeitgeist of those who once called themselves postmoderns.

The four books of Evans-Wentz are surely ground-breaking works, the first to bring translations of Tibetan Buddhist texts to the English-speaking public. Evans-Wentz was equally avant garde in his method, collaborating closely with Tibetan scholars, a practice that would not become common for another four decades, after the Tibetan diaspora began in 1959. Yet, for the scholar of the present day, looking back now more than seventy years to the publication of the first volume of the series, *The Tibetan Book of the Dead*, in 1927, the Tibetan tetralogy of W. Y. Evans-Wentz, although a product of our century, seems to have originated in another age. All four books assume the undifferentiated dichotomy of the materialist West and the mystic East, an East that holds the secret to the West's redemption. Few of the concerns of scholars—such as language or culture or history—are to be found in the books. Instead, the volumes are presented as repositories of a timeless wisdom preserved by the East, a wisdom

that will someday save the West, ultimately overcoming the duality of the hemispheres to culminate in the Unity of Mankind. This apparently beatific vision has since been shown to be the product of a romantic Orientalism that viewed the traditions of Asia as a natural resource to be extracted and refined for the consumption of the West; the books thus mark a moment in the history of colonialism.

Yet the four books of Evans-Wentz, especially the first, represent an important moment in that history. The products of a chance encounter between a Sikkimese school teacher and an American eccentric traveling in British India in 1919, the books have proved to be among the most durable products of the century's romance of Tibet, radiating their influence far beyond what might be expected from such an unlikely beginning.

Walter Wentz was born in Trenton, New Jersey, in 1878, the son of a German immigrant and an American Quaker. The late nineteenth century was a period of great fascination with spiritualism, the belief that spirits of the dead could be contacted through seances, materialization, automatic writing, and other techniques. Walter took an early interest in the books on spiritualism in his father's library, reading as a teen both *Isis Unveiled* and *The Secret Doctrine* by Madame Blavatsky of the Theosophical Society. These works were to have a profound effect on Walter Wentz. Indeed, it is impossible to appreciate his tetralogy without recognizing his lifelong commitment to Theosophy.

The Theosophical Society had been founded in New York in 1875 by Madame Helena Petrovna Blavatsky, a Russian émigré, and Colonel Henry Steel Olcott, a journalist and veteran of the Union Army during the Civil War. The goals of their Society were "to diffuse among men a knowledge of the laws inherent in the universe; to promulgate the knowledge of the essential unity of all that is, and to determine that this unity is fundamental in nature; to form an active brotherhood among men; to study ancient and modern religion, science, and philosophy; and to investigate the powers innate in man." The Theosophical Society represented one of several responses to Darwin's theory of evolution during the late nineteenth century. Rather than seeking a refuge from science in religion, Blavatsky and Olcott attempted to found a scientific religion, one that accepted the new discoveries in geology and archaeology while proclaiming an ancient

and esoteric system of spiritual evolution more sophisticated than Darwin's theory.

Madame Blavatsky claimed to have spent seven years in Tibet as an initiate of a secret order of enlightened masters called the Great White Brotherhood. These masters, whom she called Mahatmas ("great souls"), lived in Tibet but were not themselves Tibetan. In fact, the very presence of the Mahatmas in Tibet was unknown to ordinary Tibetans. These masters had once lived throughout the world, but had congregated in Tibet to escape the onslaught of civilization. The Mahatmas had instructed her in Theosophy, which she also referred to as "Esoteric Buddhism," of which the Buddhism being practiced in Asia, including Tibet, was a corruption.

Throughout her career, she (and later, other members of the society) claimed to be in esoteric communication with the Mahatmas, sometimes through dreams and visions, but most commonly through letters that either materialized in a cabinet in Madame Blavatsky's room or that she transcribed through automatic writing. The Mahatmas' literary output was prodigious, conveying instructions on the most mundane matters of the Society's functions, as well as providing the content of the canonical texts of the Society, such as A. P. Sinnett's *Esoteric Buddhism* (1885) and Madame Blavatsky's *The Secret Doctrine* (1888).

The Theosophical Society enjoyed great popularity in America, Europe, and India (despite repeated scandals and a report by the Society of Psychical Research that denounced Madame Blavatsky as a fraud), playing an important but ambiguous role in the Hindu renaissance in India and the Buddhist renaissance in Sri Lanka (where Henry Olcott was particularly active). Its popularity continued after the death of the founders and into the twentieth century, when Blavatsky's heir, the former British suffragette Annie Besant, selected a young Hindu boy in 1909 as the messiah, the World Teacher, Krishnamurti. He renounced his divine status and broke with the Society in 1930. The death of Besant and other leaders followed soon after and the Society never regained the widespread popularity it once enjoyed, although it remains active, with its international headquarters in Pasadena, California. The Theosophical Society has had a profound effect on the reception of Asian religions, especially Hinduism and Buddhism, in Europe and America during the twentieth century, inspiring, among other works, the Evans-Wentz tetralogy.

Walter Wentz moved to California at the turn of the century, where he joined the American Section of the Theosophical Society in 1901 at its headquarters in Point Loma, headed by Katherine Tingley, who established there the Raja-Yoga School and College, Theosophical University, and the School for the Revival of the Lost Mysteries of Antiquity. At Tingley's urging, Wentz enrolled at Stanford University, where he studied with William James and William Butler Yeats. After graduating, Wentz went to Jesus College at Oxford in 1907, where he studied Celtic folklore. It was there that he added a family name from his mother's side to his surname and became Walter Evans-Wentz. After completing his thesis, later published as *The Fairy Faith in Celtic Countries* (1911), he began a world tour financed by the income he received from rental properties in Florida. He was in Greece when the First World War broke out, and spent most of the war in Egypt.

From Egypt, he traveled to Sri Lanka and then on to India, gaining permission to travel from the British military authorities on the recommendation of a former classmate from Oxford, T. E. Lawrence. Evans-Wentz visited the Theosophical Society headquarters at Adyar and met with Annie Besant. In north India, he studied with various Hindu gurus, especially Swami Satyananda. In 1919 he arrived in the British hill station of Darjeeling on the southern slopes of the Himalayas, where he acquired a worn manuscript of a Tibetan text from a monk (some sources indicate that he acquired it in the bazaar). It was a portion of *The Profound Doctrine of Self-Liberation of the Mind [through Encountering] the Peaceful and Wrathful Deities*, (*Zab chos zhi khro dgongs pa rang grol*) said to have been discovered in the fourteenth century by Karma gling pa (1352–1405). The text is also known as the *Peaceful and Wrathful Deities According to Karmalingpa* or *Kar gling zhi khro* and as the *Bar do thos grol chen mo*, *The Great Liberation in the Intermediate State through Hearing*. Provided with a letter of introduction from the local superintendent of police, Sardar Bahadur Laden La (with whom he would later collaborate on the final volume in his series), Evans-Wentz, who could not read Tibetan, took the text to the English teacher at the Maharaja's Boy's School in Gangtok, named Kazi Dawa Samdup (1868–1922). Dawa Samdup was already acquainted with western enthusiasts of Buddhism, having served as translator for Alexandra David-Neel. She described him in *Magic and Mystery in Tibet*: "Dawasamdup was an occultist and even, in a

certain way, a mystic. He sought for secret intercourse with the Dâkinîs and the dreadful gods hoping to gain supernormal powers. Everything that concerned the mysterious world of beings generally invisible strongly attracted him, but the necessity of earning his living made it impossible for him to devote much time to his favourite study.... Drink, a failing frequent among his countrymen, had been the curse of his life.... But, peace to his memory. I do not wish to belittle him. Having acquired real erudition by persevering efforts, he was sympathetic and interesting."¹

Kazi Dawa Samdup agreed to provide a translation, and over the course of the next two months he met with Evans-Wentz each morning before his school day began. The translations that Kazi Dawa Samdup made for Evans-Wentz would eventually appear in three books: *The Tibetan Book of the Dead* (1927), *Tibetan Yoga and Secret Doctrines* (1935), and *The Tibetan Book of the Great Liberation* (1954). Their time together was brief, however, with Evans-Wentz soon moving back to the ashram of Swami Satyananda to practice yoga. He returned to Gangtok to visit Kazi Dawa Samdup in 1920, shortly before the latter's appointment to the post of Lecturer in Tibetan at the University of Calcutta. This was to be their last meeting; Kazi Dawa Samdup died in 1922. In 1924, Evans-Wentz visited Kazi Dawa Samdup's family in Kalimpong, from whom he received a manuscript translation of the *Rje btsun bka' 'bum* (*The Hundred Thousand Words of the Master*), which Evans-Wentz subsequently edited and published as *Tibet's Great Yogî Milarepa* (1928). Of his relationship with Kazi Dawa Samdup, Evans-Wentz's biographer writes: "The few letters that have survived that they exchanged show a surprisingly distant and formal tone. Even in Dawa Samdup's diaries there is no word to suggest otherwise. There is nothing at all foreshadowing the later declarations that the Lama was the guru of Walter Evans-Wentz, nothing about the 'teachings' the American was supposed to have received."²

There is little testimony as to precisely how their collaboration

¹ Alexandra David-Neel, *Magic and Mystery in Tibet* (New York: Dover Publications, 1971), pp. 15, 17, 19.

² Ken Winkler, *Pilgrim of the Clear Light* (Berkeley, Calif.: Dawnfire Books, 1982), p. 44. The other biographical information on Evans-Wentz here is drawn from Winkler's book. A useful summary is provided by John Myrdhin Reynolds in *Self-Liberation Through Seeing with Naked Awareness* (Barrytown, N.Y.: Station Hill Press, 1989), pp. 71-78.

took place. Kazi Dawa Samdup's English was presumably adequate to the task of producing rough translations. Evans-Wentz describes himself as having served as the lama's "living English dictionary." One can thus assume that much of the terminology derived from Evans-Wentz. And Evans-Wentz provided the lengthy introductions and copious annotations, which together provide the four books with his unmistakable stamp. He did not claim that they were scholarly works; he noted presciently that a critical study of the texts from the perspectives of philology, history, and philosophy was a task for scholars of the future. Instead, he described his works as "anthropological," taking anthropology to mean, "the Knowing, or Knowledge, of Man."

Evans-Wentz made several trips to India in the 1920s and 30s, studying yoga with several prominent neo-Vedantin teachers of the day, including Sri Yukteswar and Ramana Maharshi. He returned to Darjeeling in 1935 and employed two Sikkimese monks to translate another work from the same cycle of texts as the *Bar do thos grol*, entitled *Self-Liberation through Naked Vision Recognizing Awareness* (*Rig pa ngo sprod gcer mtshong rang grol*). During the same visit, he received a summary of a famous biography of Padmasambhava, prepared by Sardar Bahadur Laden La, who had introduced him to Kazi Dawa Samdup some sixteen years before. These works would form the last work in the series, *The Tibetan Book of the Great Liberation*, eventually published in 1954.

Evans-Wentz returned to the United States in 1941, and spent the final twenty-three years of his life at the Keystone Hotel in San Diego. He spent his final months at the Self-Realization Fellowship of Swami Yogananda (a disciple of Sri Yukteswar and author of the popular *Autobiography of a Yogi*) in Encinitas, California. Walter Evans-Wentz died in 1965.

Evans-Wentz was apparently never a devotee of Tibetan Buddhism, considering himself instead a practitioner of Hindu yoga. His last contact with a Tibetan teacher seems to have been his collaboration with the two monks at the monastery of Ghoom, near Darjeeling, in 1935. Because his collaboration with Kazi Dawa Samdup was so brief, it is difficult to accept his claim that he was "the recognized disciple" of a Tibetan lama. Indeed, Kazi Dawa Samdup seems only to have been regarded as a "lama" by Evans-Wentz himself. Evans-Wentz remained a Theosophist and wrote for various Theosophical publications throughout the rest

of his life. He never learned to read Tibetan; perhaps he did not feel it necessary, almost as if he already knew what the texts must say. And if they did not seem to say that, there was always recourse to their esoteric meaning, something he discusses at length in his introduction to *The Tibetan Book of the Dead*. Still, each of his four books holds an important place in the history of Tibetan Buddhism in the West and they must be regarded as pioneering works, not only in the texts chosen but in the mode of their creation; after the Tibetan diaspora that began in 1959, it became common for Western scholars to consult with Tibetan scholars in their translations of Buddhist texts, just as Evans-Wentz had done decades before.

From the perspective of the modern scholar of Tibetan Buddhism, the four books are fraught with problems: errors in translation, inaccurate dates, misattributions of authorship, misstatements of fact, unjustified flights of interpretation. (Referring to himself in the introduction, Evans-Wentz writes on page 79 of *The Tibetan Book of the Dead*, "The editor himself cannot expect, in a book of this nature, that his own interpretations of controversial problems will meet with universal acceptance; nor can he hope to have escaped all error.") With many decades of hindsight, each of the books seems somehow premature, translations attempted at a time when the requisite scholarly resources were not yet available. Still, Evans-Wentz makes little attempt to place them in their Tibetan literary and religious context. Indeed, there is very little that is "Tibetan" about the books, despite their titles. One wonders whether the adjective carried above all a Theosophical meaning for Evans-Wentz.

There is a certain audacity about the books; Evans-Wentz thought that he understood what he read, reading, as he did, through his bifocals of Theosophy and Hindu Yoga. But if Evans-Wentz had not been so audacious, we would not have had the books and their wide influence; even today, few scholars would feel competent to take on the task of translating and annotating all of the works found in *Tibetan Yoga and Secret Doctrines*, for example, and even if such a book were to be produced, the scholarly apparatus itself would render it esoteric to all but the initiates of Tibetology.

Evans-Wentz had a different, and much larger, audience of initiates in mind for his esoteric wisdom. The four books of Walter

Evans-Wentz are, then, the products of another age, an age when there was little talk of cultural relativism, of radical incommensurability, of historicism, of identity politics, of orientalism, of colonialism, of local histories, or of the late formation of the “world religions.” Instead, in these texts, Evans-Wentz finds endless evidence of an ancient and universal wisdom, whose truth is not mediated by language or history or culture, but which is self-evident to all peoples of all races who will seek it. This may strike some as a rather quaint notion in 2000. Yet the books are about to enter their second century in print.

Tibetan Yoga and Secret Doctrines, first published in 1935, was intended as the third and final volume of a trilogy. Unlike *The Tibetan Book of the Dead* (1927) and *Tibet's Great Yogī Milarepa* (1928), it is not devoted to the translation and exposition of a single text. Instead, it includes translations of seven texts, produced from the collaboration of Evans-Wentz and Kazi Dawa Samdup in 1919 and 1920. Each of these seven works is worthy of a detailed study; only the most cursory discussion can be provided here.

The first four texts derive from the Kagyu (Bka' brgyud) sect of Tibetan Buddhism, the sect of Marpa and Milarepa. The first of these is a collection of aphorisms by Milarepa's most famous disciple, Sgam po pa (1079–1153), entitled *A Garland of Jewels [off the Supreme Path]* (*Lam mchog rin po che'i 'phreng ba*). It has twenty-eight chapters, each containing (with three exceptions) ten admonitions concerning the practice of the Buddhist path: “the ten things to be avoided,” “the ten things one must know,” etc. (Finding that an aphorism was missing from one of the lists, Evans-Wentz added one of his own to complete it.) Prior to becoming Milarepa's disciple, Sgam po pa had been a monk in the Bka' gdams tradition of Atiśa, and both teachers are praised in the colophon. The text itself does not bear the particular characteristics of any single sect of Tibetan Buddhism, but instead is intended as useful, and easily memorized, advice for anyone undertaking the practice of the Buddhist path. It follows in a long tradition of Indian gnomic verse, which continued in Tibetan among all sects.

This rather prosaic work unexpectedly gives way to a series of esoteric texts, texts that contain advanced tantric instructions that would not normally be imparted without initiation and often

extensive preliminary practice. The first of these (Book II, as Evans-Wentz calls it) is entitled *Notes on Mahāmudrā (Phyag chen gyi zin bris)* by the great Kagyu scholar Padma dkar po (1527–1592). “Mahāmudrā,” rendered by Evans-Wentz as “The Great Symbol,” might more accurately be translated as “the Great Seal.” The Great Seal is a state of enlightened awareness in which phenomenal appearance and noumenal emptiness are unified. Like the Great Perfection of the Nyingma, it is considered to be primordially present. It is not something that is newly created; rather, every moment of consciousness bears its seal. Instead of emphasizing the attainment of an extraordinary level of consciousness, the Great Seal literature exalts the ordinary state of mind as both the natural and ultimate state, characterized by lucidity and simplicity. This ordinary mind is contrasted with the worldly mind. The former, compared to a mirror, reflects reality exactly as it is, simply and purely, whereas the worldly mind is distorted by its mistaken perception of subject and object as real. Rather than seeking to destroy this worldly mind as other systems do, however, in the Great Seal the worldly mind is valued for its ultimate identity with the ordinary mind; every deluded thought contains within it the lucidity and simplicity of the ordinary mind. This identity merely needs to be recognized to bring about the dawning of wisdom, the realization that a natural purity pervades all existence, including the deluded mind.

Padma dkar po’s text provides succinct instructions in the meditative techniques that lead to the realization of the Great Seal. The main part of the text sets forth the common (in the sense that they are shared by other systems) and the uncommon (in the sense that they are unique to *mahāmudrā*) practices. The former include the standard practices of developing a deep state of concentration, called quiescence (*zhi gnas*), which is then used to develop a realization of emptiness, called insight (*lhag mthong*). The uncommon practices are also two: the yoga of one taste, which experiences all phenomena—appearances and the mind—as inseparable, and the uncultivated yoga that identifies the natural spontaneity of all phenomena as the truth body (*dharmakāya*) of a buddha.

The third text in *Tibetan Yoga and Secret Doctrines* is also by Padma dkar po and is entitled *Notes Summarizing the Six Teachings (Chos drug bsdu pa’i zin bris)*. It treats the famous “Six Teachings

of Nāropa" (*Nā ro chos drug*), also known in the West as the "Six Yogas of Nāropa." Nāropa is said to have received instruction in the six teachings from the yogin Tilopa. Nāropa conveyed them to Marpa, who transmitted them to Tibet. There are a number of configurations of the six yogas, in most cases involving some combination of inner heat (*gtum mo*), a sexual consort (*karmamudrā*), illusory body (*sgyu lus*), clear light (*'od gsal*), dream (*mi lam*), bardo, consciousness transference (*'pho ba*), and forceful entry (*grong 'jug*).³ These various practices seem not to have originated with Nāropa or Tilopa, but rather represent a collection of various tantric teachings that were current in Bengal in the eleventh century. They are all considered highly advanced teachings intended to result in the attainment of buddhahood. Within the fourfold tantric division, they are teachings of the completion stage (*rdzogs rim*) of Highest Yoga Tantra (*anuttarayogatantra*).

In Padma dkar po's text translated here, the six teachings are inner heat, illusory body, clear light, dream, bardo, and consciousness transference. The foundational practice for the six teachings is the first, the yoga of inner heat, and thus almost half of Padma dkar po's text is devoted to its exposition. Inner heat yoga, at which Milarepa was so adept, is based, as are the other yogas, on a physiology in which winds or subtle energies, serving as the vehicles for consciousness, course through the body via a network of channels. Among these, the most important is the central channel that runs from the genitals upward to the crown of the head. Parallel to the central channel are the right and left channels, which wrap around it at several points, creating constrictions that prevent wind from moving through the central channel. At these points of constriction, there are also networks of smaller channels which radiate throughout the body. These points are called wheels or chakras. Those located at the crown of the head, throat, heart, and slightly below the navel are emphasized in inner heat yoga. The practice is a combination of visualizations and breath exercises that cause the winds to enter into the central channel. Through the generation of heat at the navel chakra, essences called drops at the head, throat, and heart chakras are caused to melt, generating bliss.

³ For an exposition of the six yogas from the perspective of the Geluk sect, see Tsongkhapa Lobzang Drakpa, *Tsongkhapa's Six Yogas of Naropa*, trans., ed., and intro. by Glenn H. Mullin (Ithaca, N.Y.: Snow Lion Publications, 1996).

The ability to cause the winds to enter the central channel provides the meditator with access to various profound states of consciousness essential to the attainment of buddhahood, most importantly the mind of clear light, the subject of the fourth of the six teachings in Padma dkar po's presentation. It is this most profound state of consciousness that, upon the realization of emptiness, is transformed into the omniscience of a buddha. When the mind of clear light can be identified during the waking state, it is possible to then also gain access to the clear light of sleep, and Padma dkar po offers instructions for both day and night. The third of the six teachings, dream yoga, is dedicated specifically to finding and utilizing the mind of clear light during sleep. In order to reach that point, Padma dkar po provides a series of instructions designed to provide control over dreams. At the conclusion of the practices, the yogin creates an illusory body (the second teaching here), an immortal body made of the most subtle wind and mind that, upon enlightenment, becomes the form body (*rūpakāya*) of a buddha. Prior to that point, there are a series of practices involving the contemplation of both one's own form and then the form of a buddha in a mirror, designed to induce insight into the illusory nature of the body.

The first four of the six teachings are intended to bestow buddhahood in this lifetime. If this is not possible, the last two provide means for doing so after death. The practice of consciousness transference is a technique for forcibly causing one's consciousness to travel up through the central channel, exit from an aperture in the crown of the head, and travel to a pure land, an ideal realm for the achievement of enlightenment. If this is not possible, there is the practice of the bardo, similar to that described in *The Tibetan Book of the Dead*, in which the mind of clear light is identified and buddhahood attained in the intermediate state between death and rebirth. If this is not possible, Padma dkar po provides instructions on how to find an auspicious rebirth.

Book IV includes two more recent texts by Rtogs ldan Śākya śrī (1853–1919) of the Kagyu sect. They are devoted specifically to the practice of consciousness transference, offering more detailed instructions than those found in Padma dkar po's summary version of the six teachings of Nāropa. The first text sets forth the technique for causing the mind to enter the central channel and

for causing the aperture at the crown of the head to open, in preparation for sending the consciousness to a pure land at the moment of death. The second text offers instructions to one already skilled in consciousness transference so that he or she will be able to direct the consciousness of one recently deceased into an auspicious realm, ranging for a pure land to an advanced stage on the bodhisattva path.

Book V of *Tibetan Yoga and Secret Doctrine* is devoted to the chöd (*gcod*) ritual, reported by various travelers to Tibet, most notably, Alexandra David-Neel. The text translated here is attributed to 'Jigs med gling pa (1730–1798), a famous discoverer of treasure texts of the Nyingma sect. There is an extensive tradition of *gcod* literature and practice in Tibet, encompassing all sects, including Bon. Regardless of the sect, the practice of *gcod* is most commonly associated with the great Tibetan female yogin, Ma gcig lab sgron (1055–1152?).⁴ The *gcod* practitioner is expected to frequent cemeteries and other sites fraught with danger, where he or she will pitch a tent, perform a dance, beat a drum, and blow on a trumpet made from a human thigh bone. This unconventional behavior has led some to speculate that *gcod* is a shamanistic exorcism rite derived from Tibet's pre-Buddhist past. The task of identifying what is and is not authentically "Buddhist" has remained a vexing task for scholars. However, it is quite clear that, according to its traditional history, *gcod* was transmitted from India to Tibet. Regardless of its origins, the ideology of *gcod* is decidedly Buddhist.

The full name of the practice is *bdud kyi gcod yul*, or "the demon to be severed." There is a long tradition in Buddhism of regarding demons as the projections of the desire, hatred, and ignorance that are the root cause of suffering and that must be eliminated on the path to buddhahood. Indeed, according to an Indian enumeration, one's own mind and body are regarded as "the demon of the aggregates" and one of the demons to be eliminated in *gcod* practice is attachment to one's own body. In the *gcod* literature four demons are enumerated: tangible demons, the harmful forces that exist in the external world; intangible demons, the negative mental states resulting from desire, hatred, and ignorance; the demon of delight that takes false

⁴ See Jérôme Edou, *Machig Labdrön and the Foundations of Chöd* (Ithaca: Snow Lion Publications, 1996).

pride in the superiority of one's teacher or premature pleasure in the results of one's meditation practice; and the demon of conceit, the belief in self. In keeping with classical Buddhist doctrine, if this last demon can be destroyed through the understanding that there is no self, that the person, and indeed, all phenomena are devoid of any intrinsic nature, then the other three types of demons will also be eliminated. Indeed, the perfection of wisdom literature with its exposition of the doctrine of emptiness is highly revered in the *gcod* tradition as the ultimate means of cutting through the webs of ignorance.

In the *gcod* practice, the meditator imagines his or her consciousness in the form of the goddess Vajrayoginī, abiding in the central channel. She exits from the aperture at the crown of the head, at which point the meditator's body is imagined to collapse. Vajrayoginī cuts off the crown of the skull of the prostrate body, which is immediately transformed into a huge cauldron, into which the body is thrown. The boiling of the body produces an elixir that is offered to all the buddhas, bodhisattvas, and to all sentient beings and spirits, both benevolent and malevolent. These offerings are referred to as the four feasts: the white, variegated, red, and black. The Mahāyāna dyad of wisdom and compassion are represented here. By severing the skull from the body, one cuts attachment to the body, resulting in wisdom. Among the deeds of the bodhisattva is the perfection of giving. Because the body is the object of such great attachment, the gift of the body is often praised as the highest form of the perfection of giving. This compassionate deed produces a great store of merit for the meditator. Indeed, because the practitioner of *gcod* is often a wandering mendicant who has nothing other than his or her own body to offer in order to accumulate the necessary store of merit to progress on the path, *gcod* is sometimes called, "a beggar's collection of merit."

The sixth text in *Tibetan Yoga and Secret Doctrines* is a brief work (reproduced in full facing page 335) entitled *Mode of Being of the Long Hūṃ Endowed with the Five Wisdoms* (*Hūṃ ring po ye she lnga ldan gyi yin lugs*). The mantra *hūṃ* is one of the most prevalent and potent in tantric Buddhism. In the mantra *om āḥ hūṃ*, a white *om* is visualized in the head chakra, a red *āḥ* is visualized at the throat chakra, and a blue *hūṃ* is visualized at the heart chakra. In many tantric meditations, infinite *hūṃs* are emanated from the

heart to fill the universe and are then gathered back into a single *būm* in the meditator's heart. The entire universe then melts into emptiness, beginning at the edges and moving inward, until the body of the meditator, visualized as a buddha, also dissolves, leaving only the letter *būm*. The *būm* then begins to dissolve from the bottom, until it too disappears into emptiness. In its orthographic representation, the mantra has five parts, and in the text translated here, each of those parts is made to correspond to one of the buddha lineages (of Akṣobhaya, Vairocana, Ratnasambhava, Amitābha, and Amogāsiddhi) and to the five wisdoms of a buddha (the wisdom of the sphere of reality, the mirror-like wisdom, the wisdom of equality, the wisdom of specific understanding, and the wisdom of accomplishment).

The seventh and final text is perhaps the most famous of Buddhist sūtras, the *Heart Sūtra*, renowned for its terse exposition of the doctrine of emptiness. The perfection of wisdom sūtras include texts of varying length, including the *Perfection of Wisdom in One Hundred Thousand Stanzas* and the *Perfection of Wisdom in Eight Thousand Stanzas*. The *Heart Sūtra* is considered the quintessence of these longer texts. It is known by heart by Buddhists throughout Tibet, Korea, China, and Japan and is among the most commented upon of Buddhist texts.

We must also consider, as always, Evans-Wentz's copious introductions and annotations to these texts. He is typically verbose here, with many pages where the notes take up more of the page than the translation. But despite his prolixity, it is a single page of photographs that most clearly conveys his understanding of the translations. Facing the title page are six photographs, with the caption "*Modern Gurus*." Six of the seven are Hindu teachers. The smallest of the photos in the upper left corner shows Kazi Dawa Samdup. (It is a cropped version of his photo with Evans-Wentz that appears as the frontispiece to *The Tibetan Book of the Dead*.) In his description of the Hindu teachers, Evans-Wentz expresses his personal debt and appreciation to five of the six; the sixth, Sri Jukteswar (Yukteswar), was the revered guru of Swami Yogananda, whom Evans-Wentz befriended in California. The photographs are testimony to an important fact: that despite Evans-Wentz's rightful fame for bringing Tibetan Buddhism to a large audience in the West, his own interests lay elsewhere. Although he repeatedly describes, in this book and the others, Kazi

Dawa Samdup as “my guru,” he in fact spent very little time with him, and that spent in rather intensive work on the translations. The greater part of Evans-Wentz’s time during his visits to India, and the true object of his devotion, was Hindu yoga as it was taught to Western enthusiasts in the early decades of the twentieth century. It is this system that Evans-Wentz seeks to identify with the disparate Tibetan texts translated in the volume. Again, he places photos of yet another of his Hindu gurus, Swami Satyananda, at the beginning of the translation of Padma dkar po’s work on *mahāmudrā*. Thus, the longest section of his introduction to the volume is devoted to a discussion of the various forms of Hindu yoga, unaware that they are largely irrelevant to the Tibetan Buddhist practices set forth in the translation. Indeed, for Evans-Wentz, the meaning of the term “yoga” seems to expand until it ultimately encompasses all forms of religious practice—in all cultures and all times—of which he approves: Pythagoreans, the cult of Isis, “the School of Omar Khayyām,” Druids, Sufis, Gnostics, Jesuits, and Parsees.

When this view of yoga is combined with his references to Theosophy (he speaks, for example, of “the early dawn of a truly New Science,” p. xxvi, and “the secret lore of the Great Sages,” p. 50), what results is a universalist view in which Tibet and Tibetan Buddhism are somehow lost, providing little more than instantiations of a larger truth, with Tibetan texts made to speak that truth through Evans-Wentz’s careful protection of them behind a wall of introductions and footnotes, providing in many instances a counter narrative of free associations and “yogic” explanations to the text. Despite the prominent role of Tibet in the title of this volume and the others, Tibet in many ways remains here what it was for Madame Blavatsky, a storehouse for occult knowledge. (Indeed, Evans-Wentz uses a passage from her *The Voice of the Silence* as an epigraph for the translation of the first Tibetan text.) With this in mind, the title *Tibetan Yoga and Secret Doctrines* takes on a rather different meaning.

Space does not permit any detailed discussion of the translations themselves. As in the other works, the translations are highly hypostatized, with rampant capitalization and misunderstanding of technical terms. The term *spros bral*, a technical term in Madhyamaka philosophy that means “free of conceptual elaboration,” becomes “the Uncreated.” Although it is impossible to

identify who played what role in the collaboration, one would assume that this style was provided by Evans-Wentz. It appears that the translations were done quickly; he mentions that he and Kazi Dawa Samdup spent one week in July 1919 on the translation of the *mahāmudrā* text in Book II. One must sympathize with Evans-Wentz, being left on his own to introduce and annotate texts that he could not understand. He did not know Tibetan and the scholarship of his day was not always useful; his notes demonstrate that he made considerable effort to consult the available secondary literature. Under such circumstances he was left to make whatever sense of them that he could, and his efforts are not always successful. For example, his long discussion of the Tibetan “mystery play” (289–294), drawn from Waddell, is quite unrelated to the *gcod* text that follows.

His dilemma was exacerbated by the fact that the texts that Kazi Dawa Samdup translated for him in this volume are for the most part of a highly advanced and technical nature. The texts translated in Books II, III, IV, and V are very much of the “don’t try this at home” variety. There is thus a certain salvation in the many errors in the translations: they prevent the reader from attempting to put them into practice. For example, in the inner heat practice, one is to visualize what is called a “short *a*.” This refers to the vertical stroke that occurs in the Tibetan letter *a*. Visualized in the navel chakra in the central channel, it is this “short *a*” that bursts into flame, producing the inner heat. Evans-Wentz does not understand this, as is evident from his footnote on page 191.

Looking back on these translations almost a century later, despite all of these difficulties, one can only marvel at the collaborators’ choice of such important works and admire their remarkable efforts at bringing them into English. The fact that the works now require retranslation is, in a sense, a testimony to their pioneering work.

PREFACE TO THE FIRST EDITION

AS in *The Tibetan Book of the Dead* and in *Tibet's Great Yogī Milarepa* so in this book, the third in a threefold series, my aim has been to place on record not only a catena of carefully made translations of texts which are as yet almost unknown in Occidental countries, but also a body of orally transmitted traditions and teachings relating to the texts, which I received from the late Lāma Kazi Dawa-Samdup, who was my Tibetan *guru*.

The present work thus contains much that is new to Western thought, and much that, apart from its value for philosophy and religion, is interesting anthropologically. It should prove to be of the same quality and public appeal as the two volumes of the series which have already been published. Perhaps it may be found to be the most valuable member of the trilogy, inasmuch as it gives the very texts of some of the principal *yogas* and meditations which many of the most illustrious Tibetan and Indian philosophers, including Tilopa, Naropa, Marpa, and Milarepa, employed in attaining Right Knowledge.

This volume is meant at once for the exact scholar and for the general reader. The former will note that the original textual sources, which are sevenfold, are authentic, and that nothing has been incorporated into the texts or presented in the introductions and annotations which has not doctrinal sanction.

The seven chief texts upon which the seven Books, or parts, comprising this volume are based contain teachings and matter dating a long way beyond the time to which the actual manuscripts and block-prints can be referred. A full discussion of this question is contained in the special introductions to the seven Books. The shortened titles of these seven texts, rendered into English, are as follows :

- (1) *Gampopa's Supreme Path, called 'The Precious Rosary'*, consisting of twenty-eight categories of *yogic* precepts for the guidance of the disciple;

- (2) *The Epitome of the Great Symbol*, a treatise on the practical *yogic* method of realizing *Nirvāṇa* ;
- (3) *The Epitome of the Six Doctrines*, which are the Psychic-Heat, the Illusory Body, the Dream-State, the Clear Light, the After-Death State, and the Transference of the Consciousness ;
- (4) *The Transference of the Consciousness*, a *yogic* treatise complementary to the last of the Six Doctrines ;
- (5) *The Method of Eradicating the Lower Self*, a treatise on the *Yoga* of Non-Ego ;
- (6) *The Five-Fold Wisdom Attribute of the Long Hūṃ*, a treatise on the *Yoga* of the Five Wisdoms ;
- (7) *The Essence of the Transcendental Wisdom*, a short *Sūtra* belonging to the *Prajñā-Pāramitā* of the Tibetan canon.

For the benefit of the general reader, I have prefixed to the treatise, in the form of a General Introduction, a brief account of Buddhism, so presented as to contrast with our European conceptions of religion and philosophy, and, to some extent, science. Similarly, in my exposition of the *Yoga* Philosophy, upon which the treatise as a whole is based, I have made use of teachings which have come to me from trustworthy teachers during the course of careful inquiry and research extending over a period of more than fifteen years, spent mostly in the Orient.

In a realm so filled with difficulties for the European mind as this book attempts to explore, it is not to be expected that I have always escaped error. In any event, I trust that readers and critics of this volume will recognize in it, despite any such shortcomings as it may perhaps exhibit, a sincere effort to help, in some small degree, to bring about amongst the peoples of the Western World a better understanding of some of the master minds of Tibet and of India.

Once more in the preface of a printed book, and probably for the last time in this incarnation, I here acknowledge my indebtedness to the late Lāma Kazi Dawa-Samdup, without whose patient toil and guidance neither this treatise nor the two treatises which have prepared the way for it would ever

have been written. I also acknowledge my indebtedness to each of my other preceptors and helpers in India and Tibet and throughout the Occident.

In this connexion I cannot omit to record the name of Dr. R. R. Marett, Reader in Social Anthropology in the University of Oxford, and Rector of Exeter College, who has never failed to offer encouragement and sound advice to me, his old pupil, during the past twenty-seven years, that is to say, ever since I came up to Oxford. And now I am further indebted to him for the Foreword to this volume.

I am also very grateful to my good friend and helper, Mr. E. T. Sturdy, translator of *The Nārada Sūtra*, for having read over, both when it was in typewritten form and when it was in proof, the matter contained within these covers, and more particularly for having given attention to the Sanskrit terms and to my exposition of Vedāntic doctrines.

With respect to certain problems relating to the original Tibetan texts, I have been fortunate in having been able to question Dr. F. W. Thomas, Boden Professor of Sanskrit in the University of Oxford.

I owe another debt of like nature to Dr. F. A. M. Spencer, lately Chaplain of Brasenose College, Oxford, and author of a number of works, including *Civilization Remade by Christ*, and *The Theory of Christ's Ethics*, who read the typewritten copy of this volume before it went to the printers, and contributed some constructive criticism concerning certain Christian problems herein touched upon.

To Sir E. Denison Ross, Director of the School of Oriental Studies, University of London, grateful acknowledgement is here made for permission to use his copy of the late Lāma Kazi Dawa-Samdup's rendering of the *Lodan-Gawai-Roltso*.

And I am also indebted to the Bhikkhu Parawehera Vajiranana, attached to the Vidyodaya College, Colombo, Ceylon, at present in England and a candidate for the Degree of Doctor of Philosophy in the University of Cambridge, for having critically examined my exposition of *yogic* practices in relation to Southern Buddhism.

Nor must I forget to thank the many friends who have

voluntarily written to me from the four quarters of the Earth to express appreciation, to offer helpful criticism with respect to my two preceding books, and to convey encouragement for the publication of the present book. Special thanks are due to Madame M. La Fuente, Secretary of *Les Amis du Bouddhisme*, of Paris, for her faithful translation of *The Tibetan Book of the Dead* into French, published as *Livre des Morts Tibétain* (Paris, 1933).

In such manner, then, has this concluding volume of the series been made worthy of presentation to all classes of readers—to those more learned and to those less learned. It is offered to the world as a direct gift from Sages who have advanced far upon the Great Path, known as the Mahāyāna. Their fervent hope, transmitted through their initiated disciple, the translator, and, in turn, through him to the editor, was that the teachings contained within this treatise might meet with sympathetic and careful consideration on the part of the more advanced thinkers of Europe and of the two Americas. They felt, too, that the time had come for a freer exchange of thought between those who devote themselves to investigating and developing the psychic powers innate in man and those who are more concerned with studying the visible phenomena of the external universe. It is only when the West understands the East and the East the West that a culture worthy of the name of civilization will be evolved. In thus coming to realize that it is in reality One Family, humanity will free itself of all such mentally obscuring concepts as are in this epoch concomitant with nationality, race, caste, or creed, and there will dawn a truly New Age.

W. Y. E.-W.

JESUS COLLEGE, OXFORD,
Midsummer Day, 1934.

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DESCRIPTION OF ILLUSTRATIONS

I. MODERN GURUS *Frontispiece*

(1) The late Lāma Kazi Dawa-Samdub, as he appeared in the year 1919, when he was the Head Master of the State School, near Gangtok, Sikkim. In the following year he was appointed Lecturer in Tibetan to the University of Calcutta. (2) The late Srimat Kuladānanda Brahmachāry, of the Jatiababaji Math, Puri. He was one of the most beloved *gurus* of the Madhwāchārya Order, and had many disciples, one of whom is kneeling at his side in reverent obeisance. He was physically remarkable for his beautiful features and luxuriant growth of hair, as the photograph suggests. To him the editor is indebted for a clearer understanding of some of the deeper problems of *yoga*. (3) The late Jagat *Guru* Shankarāchārya Madhusudan Tirtha Swāmi, Head of the Shankarāchārya Math (or Monastery), Puri, founded by the illustrious Shankarāchārya himself. He is seated on the seat of abbotship in his Math. Underneath him is the skin of a royal Bengal tiger. At his right hand stands a brass *kamandalu* (or water-pot) such as is commonly used by mendicants who have made the Great Renunciation; and, at his left, a bamboo staff, symbolical of the *Brahma-danḍa* (Staff of Brahmā), represented by the spinal column in man, and, also, indicative of his membership in the *Danḍa* Order of Brahmin ascetics. He was revered for his remarkable powers of intellect combined with spiritual insight; and to him, too, the editor gratefully acknowledges indebtedness for guidance. (4) The late Vaidyāratna Pandit Maguni Brahma Misra, Teacher of Ayurveda, Government Sanskrit College, Puri. It was on New Year's Day, 1921, that the Viceroy and Governor-General of India, then Lord Chelmsford, conferred upon him the title of Vaidyāratna ('Gem of Medical Science'), in recognition of his eminent attainments. The editor, who knew him intimately and often enjoyed his hospitality and scholarly assistance, can testify to the saintliness of his character. He was an ideal type of the *guru* who marries and lives as a householder and works in the world as a *karma yogin*. He was of ancient Brahmin lineage; and was blessed with four sons, all of whom survive him. (5) Swāmi Syamānanda Brahmachāry, of Benares, author of a treatise in English entitled *Truth Revealed*. The editor, when sojourning in the Holy City of the Hindus, in 1918, received from him much help. Swāmi Syamānanda harmoniously combines power of spirituality with power of intellect, and is representative of the *karma yogin* who, although living in the world, has not followed the path of the householder. (6) Srimat Sri Juktswar Giri, Head of the

Kedar *Āshrama*, Puri. This venerable *guru* sits yogically postured, on a low wooden seat covered with a leopard skin, outside his *Ashrama*.

II. THE RAINBOW-ENHALOED SHRINE, SYMBOLICAL OF THE CELESTIAL HIERARCHIES . facing p. 1

This Shrine stands in the centre of the library of the Pemionche Monastery, Sikkim. At the base of the rainbow, on the left, is to be seen the protruding end of a large *dorje* (or *lāmaic* sceptre). On the shelf in front of the Shrine there are seven brass bowls filled with water, which is an offering to the protecting deities; at either end there is a flower-vase, and, next to that on the left, a vessel containing water from which the water in the seven bowls is replenished. In the background, barely discernible, appear the Sacred Books, some in manuscript, some in block-print form, each carefully wrapped in a cloth and resting in separate pigeon-holes. The Monastery is built at the end of a high, isolated mountain-spur, overlooking the eternal snows of the Himālayan Ranges, in the Sacred Land of the Gods.

III. THE GLORIFIED BUDDHA AND THE *GURU* GAMPOPA facing p. 57

Photographic reproductions (about three-quarters of the original size) of two water-colours, painted by the late Lāma Kazi Dawa-Samdup.

The Enlightened One is shown sitting in the Buddha-Posture, enthroned on a lunar disk upheld by the stamens and pericarp of a lotus, enhaloed by a rainbow. His right hand is posed in the 'Earth-touching', or 'Witness-attitude' (Skt. *Bhūshparsha*), in symbol of His having called the Earth to witness His Final Triumph over Evil (personified as the Tempter Māra) when He sat under the Bo-Tree at Buddha-Gayā about to attain Enlightenment. In his left hand He holds the begging-bowl of the ascetic, symbolical of His world-renunciation.

The *Guru* Gampopa, otherwise known as Dvagpo-Lharje, Milarepa's most spiritually developed disciple, is the compiler of *The Precious Rosary*, contained in Book I. He is shown in the garb of a Lāma of the Kargyūtpa Order, seated, in the Buddha-Posture, on a richly embroidered meditation-cushion, in a preaching-booth. He holds a Sacred Book, written in Tibetan, whence he is expounding the Doctrine of the Enlightened One—the Ending of Sorrow and the Way of Final Deliverance.

IV. THE TWO CHIEF *YOGIC* POSTURES facing p. 101

The upper photograph shows Swāmi Satyānanda (see p. 108) sitting in the Buddha-Posture (Skt. *Padmāsana*), and the lower photograph

shows him sitting in the Siddha-Posture (Skt. *Siddhāsana*), at Birbhaddar, on the Ganges, near Rikhikesh. The Swāmi (clean-shaven of head and body) sits on a rug superimposed on the skin of an Indian antelope (see p. 186^a). In the distant background is to be seen the grass hut wherein the editor dwelt for a time when at Birbhaddar enjoying the Swāmi's assistance in the study of things *yogic*.

V. THE DIVINE *DĀKINĪ*, VAJRA-YOGINĪ . facing p. 155

A photographic reproduction (original size) of a painting in colours, on heavy cotton cloth, made on the instructions of the editor, in Gangtok, Sikkim, by the Tibetan artist Lharipa-Pempha-Tendup-La. The description of Vajra-Yoginī as given in our text, on pp. 173 to 175, is in general agreement with this Illustration. In the original painting, the Goddess, in keeping with her symbolic and esoteric character, is of a bright ruby-red colour.

VI. FOLIOS 1^b, 2^a, 2^b, 3^a OF THE *PHO-WA* MS. facing p. 253

A photographic reproduction (slightly less than one-half of the original size). The manuscript (written in the headed-letter script called in Tibetan *Uchen*) was acquired from the Tibetan *yogin* who supplied the editor with the two manuscripts of Book V when the editor met him in Darjeeling. (See p. 280.) It is probably not more than fifty years old, having been copied from an old manuscript belonging to the *yogin's guru*. The small squares, noticeable on three of the folios, represent bits of Tibetan paper (like that of all of our Tibetan manuscripts and block-prints) painted red, and pasted thereon, by the *yogin* when he was practising *Pho-wa*, in order to emphasize the passages so marked.

VII. FOLIOS 3^a, 3^b, 4^a, 4^b, 5^a OF THE *CHÖD* MS. facing p. 277

A photographic reproduction (about one-half of the original size). This manuscript (written in the headless-letter script called in Tibetan *Umed*), like the manuscript described above, is a modern copy of an old manuscript. A practitioner of the *Chöd* Rite favours small manuscripts of this character as being more convenient than larger manuscripts for carrying about secreted in the folds of his robe or inside his cap.

VIII. THE ONE-FOLIO MS. OF THE LONG *HŪM*

facing p. 335

A photographic reproduction (about two-thirds of the original size). At the centre is depicted the Tibetan mystic word-symbol *HŪM* in its long form. In the original, the acuminated circle tapering in flame into space is blue; the crescent is white; the horizontal line, known

as the 'top-portion', is yellow; the aspirated *Ha* portion beneath, like a figure five, is red; and the remainder of the letter, the silent *Ha* and the vowel-sign, are green. As reference to Book VI will make clear, each of these symbolic parts and colours is esoterically correlated with the symbolism of the Five Dhyānī Buddhas. This manuscript, too, is not very old, having been copied from a *guru's* manuscript. Its greatly epitomized teachings are suggestive of a Tibetan secret symbol-language, said to be still in use by initiates.

IX. THE *BODHISATTVA*, THE GREAT BEING, ĀRYA

AVALOKITESHVARA facing p. 343

A photographic reproduction (about one-half of the original size) of a painting in colours, on heavy cotton cloth, also painted for the editor by the Tibetan artist Lharipa-Pempa-Tendup-La, in Gangtok, Sikkim.

Avalokiteshvara, the Divine *Guru* of Book VII, is shown in His symbolical form with four arms and hands, seated in the Buddha-Posture, on a lotus-throne surmounted by a lunar disk, enhaloed by a rainbow. Concerning the significance of the name Avalokiteshvara, see p. 233².

FOREWORD

By R. R. MARETT, M.A., D.Sc., LL.D., F.B.A.,
*Rector of Exeter College, Oxford, and Reader in Social Anthropology in the
University of Oxford*

FROM THE CELTIC FAITH IN FAIRIES TO THE TIBETAN SCIENCE OF *YOGA*

MY friendship with the author of this work goes back a long way, namely, to the year 1907, when he first came up to Oxford as a post-graduate student from Stanford University in California. It was as a fellow-anthropologist that I came thus to know him; for his interest lay in exploring the religious experience of mankind in such various forms as may afford the most significant contrasts. His was, moreover, a thoroughly scientific attitude towards his subject, in that he was resolved to find out and set down what others thought and felt to be true without allowing his statement of the facts to be coloured by his private opinions as to what they ought to think and feel. He meant to do his best to look through the window without being baffled by his own reflection in the glass.

Now there is a certain point at which most of us, however dispassionately scientific in intention, are apt to draw a line beyond which, consciously or unconsciously, we refuse to take the other man seriously when he talks what seems to us to be nonsense. Thus, disparaging terms, such as 'primitive credulity', 'confusion of categories', 'prelogical mentality', and so on, come to invade accounts of the unsophisticated mind that to a corresponding extent are falsified; because science has no business to say 'wrong' when it merely means 'different'. Likewise, in dealing with the beliefs of our own peasantry, we may be hardly aware of the implication of relative worthlessness attaching to our use of such a word as 'survival'; though its Latin equivalent *superstitio* might warn us of the danger. Be this as it may, Mr. Evans-Wentz, as he was then—though it was not long before Rennes, the University of that great Breton scholar Anatole Le Braz, conferred on

him his first Doctorate—insisted on taking the so-called folklore of Europe not at the educated man's valuation, but, so to speak, at its own. He proposed to consider the Celtic faith in fairies, not as a relic of old-world irrationality, but as if there might be some kind of vital truth in it, at least for the Celt. It is to the credit, I think, of the Universities of Rennes and of Oxford that, in due course, they rewarded with degrees one whose judicial impartiality sent him forth to wander up and down Ireland, Scotland, the Isle of Man, Wales, Cornwall, and Brittany, in the hope of tracking down and interviewing the authentic fairy-seer. I believe that such gentry turned out to be few and far between ; nor could any of them help Mr. Evans-Wentz to see a fairy with his own eyes. But fruitful or not, the method at least was sound, and was presently to be tried out in a richer field with substantial gain to positive knowledge. In the West he could but study in the Irish or Breton rustic a bare substratum of primeval paganism, overlaid by a Christianity itself in partial subjection to secular influences ; but in the East there was to be found many an example of the devotee whose religion amounts to a complete philosophy of life, which he does not hesitate as whole-heartedly to put into practice.

From 1911, when the Oxford University Press published *The Fairy-Faith in Celtic Countries*, Dr. Evans-Wentz became a sort of scholar-gipsy, who for the next half-dozen years might be found ranging anywhere between Oxford and the Nearer East, ever bent on gathering impressions of human nature in all its varieties and vagaries. Then in 1917, from Egypt, he repaired to India, the military authorities consenting to admit him on the recommendation of Colonel Lawrence, once his fellow student at Oxford, and always, one might venture to say, a kindred spirit ; and in India, that hotbed of religions, he at length had his chance of getting into touch with all that intense mysticism which pervades every section and grade of the most diversified of the major provinces of humanity. Nor was he slow in making live contact ; for a year later he was taking part in the great Hindu pilgrimage, over the glacier-clad heights of the Himālayas of Kashmir, to

the Cave of Amar-Nath, sacred to Shiva, the Lord of the World. The high-priest of the pilgrimage furnished him with a letter of introduction to a learned Brāhmin belonging to one of the temples at Hardwar; and soon he was living as a *sādhu* in a grass hut in the jungles of the Upper Ganges. Already, then, he was being initiated into the science of *yoga*; but his discipleship was not to reap its full reward until he was permitted to enter that carefully protected dependency of the British Empire, Sikkim, whither he afterwards proceeded on an invitation of some years' standing from the ruler Sidkyong Tulku, whom he had known in Oxford, only to find that he had died after a brief reign. A close friend of the late Mahārāja, however, was there to welcome him in the person of the learned Lāma Kazi Dawa-Samdup; and behold our scholar-gipsy transformed into a second Kim, a *chela* sitting at the feet of his *guru* in order that he might partake of his wisdom. This association lasted for some three years—in fact, up to the death of the Lāma, which took place in March 1922. Its fruit is the trilogy of substantial works, based on translations from the Tibetan, and accompanied by an interpretation from within such as demands something even rarer with Western scholars than the ordinary scholarly equipment, namely, a sympathetic insight transcending the prejudices which render the average man antipathetic to any type of unfamiliar experience.

It is not for me, however, here to venture on a valuation of this present book by Dr. Evans-Wentz, whether regarded as a contribution to the history of religion or as an exposition of doctrine. My present concern is simply to testify to the diligence, the ardour, and the veritable abandon, of the search for truth to which my old pupil has given so many of his best years. In fact, I am acquainted with no one who has lived up more sincerely to the principle that to know and so to love Everyman one must seek him Everywhere.

R. R. MARETT.

EXETER COLLEGE, OXFORD,
June 7, 1934

PREFACE TO THE SECOND EDITION

UNDER the best of auspices, this, the second edition of *Tibetan Yoga and Secret Doctrines*, is sent forth to the peoples of the nations. Students of *yoga* and of oriental sciences will discover much of added value in its Yogic Commentary, for which the editor is grateful to Translator-Professor Chen-Chi Chang. Western scientists, especially psychologists and physiologists, will profit greatly, as he suggests, by putting to the test of practical application in their laboratories the various *yogas* which this volume expounds.

Were the Heat *Yoga* to be taught universally in all schools and so become a world-wide practice, there would be no need for central-heating in the dwellings of men, not even in Alaska and Siberia, or throughout arctic and antarctic regions. And, by virtue of a complementary *yoga*, there would be no need for costly expenditures on air-conditioning anywhere in the tropics or during the hot season of the temperate zones. By applying the *Yoga* of the Dream-State and of the *Bardo* and of Transference, mankind would become masters of all states of consciousness, and be able to pass at will from the waking-state to the dream-state, and from the state called life to the state called death, and vice versa, and from one embodiment to another in this world and in other worlds or conditions of existence without any break in continuity of consciousness. Mastery of the *Yoga* of the Clear Light would confer transcendent All-Wisdom, and with it intuitional all-knowledge and all-understanding. By adeptship in the *Yoga* of the Illusory Body, scientists in Europe and the Americas would attain 'right-knowing' of the electronic constitution of the atom, and surpass Einstein in solving the problems relating to gravitation and relativity. By efficiency in such *yoga* as Milarepa, Tibet's master *yogin*, is represented in his Biography as having successfully practised, thus attaining the *yogic* ability to travel through the air in his physical body, transcendent over gravitation, there would be no need of motor

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vehicles and airplanes, nor of bridges and boats. The Christian *New Testament* itself represents Jesus, the Christos, as having walked on water, like adepts in *yoga* of our own time.

As *The Tibetan Book of the Great Liberation* teaches, the Supreme Magician in *yoga* is Mind. By Mind the Cosmos was shaped. By Mind the Cosmos is sustained in space. By indomitable control of his mind, a supreme master of *yoga* can control all mundane conditionality; he can make, or bring into visible manifestation from the unmanifested, all things that man can make, without wearisome tools and clamorous and noisome factories.

The Occident is, indeed, at the early dawn of an age of a truly New Science. The old science of today, based upon a study of phenomena rather than of noumena, will, like the now obsolete materialism of nineteenth-century physicists, give place to a science, or way of knowing, now called occult not because it is really hidden or inaccessible but because it is transcendent. And it may well be, as Translator-Professor Chen-Chi Chang holds, that this volume will come to be regarded as one of the forerunning treatises of that coming Great Age of a New Science, when, at last, the war-drums shall be stilled and the battle-flags be furled in the Parliament of Man and the Federation of the World.

Then only shall there be throughout all the continents one nation indivisible, one constitution and one law, one flag, one sovereignty, one family of humanity in at-one-ment. Then only shall there be Right Civilization, Right Government, Right Science.

W. Y. E-W.

San Diego, California

Wesak, 1957

YOGIC COMMENTARY

By TRANSLATOR-PROFESSOR CHEN-CHI CHANG¹

IN commenting on this remarkable 'Book of Seven Books of Wisdom of the *Yoga Path Direct*', I shall seek to guide the student to right understanding of the chief *yogas*, which are here set forth for the first time in English translation. Such guidance cannot be anything but suggestive, for the student must himself undertake the Quest and attain the Goal, as the Buddha did, without dependence upon any god or *guru*. My observations will be confined mostly to three of the book's outstanding characteristics, namely its Tantricism, its peculiar *yogas*, and the relationship of its *Mahāmudrā* system to Zen. In conclusion, I shall refer to the scientific significance of the *yogic* practices for psychic researchers and physiologists.

I. *The Tantricism*

In order to understand Tibetan Tantricism, to which much of the matter of this book relates, it is necessary to realize that the quintessence of Tibetan Tantricism is discernible in the Highest Division of the Esoteric Teaching known as the *Annutara Tantra*. In theory and in practice this paramount doctrine consists of two parts: (1) the Path without Form, or the Path of Liberation, known in Tibetan as the *Tar Lam*; and (2) the Path with Form, or the Tangible Path, known as the *Hdsin Lam*. The Path without Form is the one here represented, in Book II, by the *Nirvāṇic* Path of the Great

¹ The Degree (Tib. *Sgra Bsgyur Mkhān-po*: pron. *Cha Gyur Khan-po*), translatable as 'Translator-Professor', was conferred upon Professor Chen-Chi Chang, who was born in China, by his *Guru*, the Living Buddha Kong Ka Lāma, in the Kong Ka Monastery, at Meia Nya, Tibet. It is a special degree or title given to Professor Chen-Chi Chang because of his proficiency in translating into Chinese the Tibetan Buddhist *Sūtras*. The Kong Ka Monastery is of the Kargyūtpa School of Milarepa, and, very fittingly, the Professor-Translator is at present rendering Milarepa's collected songs, known as the *Gur-Bum*, or 'One Hundred Thousand Songs', into English, under the sponsorship of the Bollingen Foundation.—W. Y. E-W.

Symbol *Yoga*, the *Mahāmudrā*. The Path with Form is set forth by the more ordinary *yogas*, and is here represented by the Six *Yogas*.

There can be no comprehension of the fundamental teaching, philosophy, and practice of the Tangible Path apart from comprehension of the theory of the Identity of Energy and Consciousness. This theory is dependent upon the most important philosophical interpretation of the basic principles of Tibetan Tantricism, and may be very briefly set forth as follows.

Tantricism views the world as consisting of contrasting antithetical relationships: *Nirvāṇa* and *Saṅgsāra*, noumenon and phenomenon, potentiality and manifestation, illumination and non-discriminating perception, emptiness and vitality, consciousness and *prāṇa*.¹ Moreover, Tantricism, from the standpoint of ultimate reality, declares that each of these dualities, although apparently antithetical, is inseparably a unity. Accordingly, the disciple, by completely understanding and mastering one member of the duality, automatically understands and masters the other member. Therefore, by realizing that the true nature of Consciousness is Transcendental Wisdom (Skt. *Prajñā*) itself, the *yogin* simultaneously realizes that the essentiality of *prāṇa* is represented by the supramundane vitality, or life essence, of a Buddha.

Basing itself upon this principle, Tibetan Tantricism offers two paths, or types, of *yoga* practice. If the *yogin* practises 'Mind *Yoga*', he automatically practises 'Energy *Yoga*' as well. If the mind be disciplined, transformed, extended, sharpened, illuminated, so also is one's vital energy.

The goal of Buddhism is perfection and enlightenment—to become a Fully Awakened and Fully Energized One, a Buddha, and thus to realize the Threefold Body, the *Tri-*

¹ *Prāṇa*, a Sanskrit term, equivalent to the Tibetan term *Rluṅ* and to the Chinese term *Chi*, conveys various meanings: air, breath, energy, wind, vitality, propensity. In an occult sense, as in *yoga*, *prāṇa* refers to a vital essence in the atmospheric air which when absorbed by *yogic* breathing practices, as in *Prāṇayāma Yoga*, recharges the human body with energy, and thereby confers rejuvenation and longevity.

Kāya,¹ in completeness. To this mighty end, the aim of the practice is to transmute the normal human consciousness and energy into the Transcendental Wisdom and the Great Vitality. Two methods of transmuting the human nature into the transcendental nature are offered by Tibetan Buddhism. One method lays stress upon 'Practice of Mind' (the Path without Form, or the *Mahāmudrā*). The other method lays stress upon 'Practice of Energy' (the Path with Form, as represented by the Six *Yogas*). By means of different techniques, or approaches in the practice, both methods or paths lead to the same supramundane goal.

The student should not view this Tantric doctrine of the 'Identity of Mind and *Prāṇa*' merely as theory or philosophy, for it possesses much value in *yogic* practices as well as in spiritual development. Although it is not necessary to expound here all the many aspects of the doctrine, one of the more important of them should receive some attention, namely, 'the reciprocal character of mind and *prāṇa*', which means that a certain type of mind or mental activity is invariably accompanied by a *prāṇa* of corresponding character, whether transcendental or mundane. For instance, a particular mood, feeling, or thought is always accompanied, manifested, or reflected by a *prāṇa* or breathing of corresponding character and rhythm. Thus anger produces not merely an inflamed thought-feeling, but also a harsh and accentuated 'roughness' of breathing. On the other hand, when there is calm concentration on an intellectual problem, the thought and the breathing exhibit a like calmness. When the concentration is in a state of profound thinking, as during an effort to solve a subtle problem, unconsciously the breath is held. When one is in a mood of anger, pride, envy, shame, arrogance, love, lust, and so on, simultaneously there arises the 'air', or *prāṇa*, of anger, pride, envy, shame, arrogance, love, lust, and so on ;

¹ The *Tri-Kāya*, the three divine or transcendent bodies—the *Dharma-Kāya*, the *Sambhoga-Kāya*, and the *Nirmāṇa-Kāya*—assumed by Buddhas and highly advanced *Bodhisattvas* or Divine Incarnations, are more fully explained on pages 10 to 15 of *The Tibetan Book of the Dead*.