



THE DORJE

THE LĀMAIC SCEPTRE

Described on page xxxiii

O nobly-born, the Great Glorious Buddha-Heruka,¹ dark-brown of colour; with three heads, six hands, and four feet firmly postured; the right [face] being white, the left, red, the central, dark-brown; the body emitting flames of radiance; the nine eyes widely opened, in terrifying gaze; the eyebrows quivering like lightning; the protruding teeth glistening and set over one another; giving vent to sonorous utterances of 'a-la-la' and 'ha-ha', and piercing whistling sounds; the hair of a reddish-yellow colour, standing on end, and emitting radiance; the heads adorned with dried [human] skulls, and the [symbols of the] sun and moon; black serpents and raw [human] heads forming a garland for the body; the first of the right hands holding a wheel, the middle one, a sword, the last one, a battle-axe; the first of the left hands, a bell, the middle one, a skull-bowl, the last one, a plough-share; his body embraced by the Mother, Buddha-Kroti-shaurima,² her right hand clinging to his neck and her left putting to his mouth a red shell [filled with blood], [making] a palatal sound like a crackling [and] a clashing sound, and a rumbling sound as loud as thunder; [emanating from the two deities] radiant flames of wisdom, blazing from every hair-pore [of the body] and each containing a flaming *dorje*; [the two deities together thus], standing with [one] leg bent and [the other] straight and tense, on a dais supported by horned eagles,³ will come forth from within thine own brain and shine vividly upon thee. Fear that not. Be not awed. Know it to be the embodiment of thine own intellect. As it is thine own tutelary deity, be not terrified. Be not afraid, for in reality it is the Bhagavān Vairochana, the Father-Mother. Simultaneously with the recognition, liberation will be obtained: if they be recognized, merging [thyself], in at-one-

¹ Text: *Dpal-chen-po Bud-dha Heruka* (pron. *Pal-chen-po Bud-dha Heruka*): 'Great Glorious Buddha-Heruka.'

² Text: *Bud-dha Kro-ti-shva-ri-ma* (pron. *Buddha Kroti-shau-ri-ma*), i. e. the [female] Buddha, the Mighty Wrathful Mother.

³ These are the *Garudas* of Indian and Tibetan mythology. They are depicted with eagle head, and human-bird body, having two human-like arms, two eagle wings, and two eagle feet. Symbolically, they personify energy and aspiration. (Cf. p. 116².)

ment, into the tutelary deity, Buddhahood in the *Sambhoga-Kāya* will be won.

[THE NINTH DAY]

But if one flee from them, through awe and terror being begotten, then, on the Ninth Day, the blood-drinking [deities] of the Vajra Order will come to receive one. Thereupon, the setting-face-to-face is, calling the deceased by name, thus:

O nobly-born, listen undistractedly. [He] of the blood-drinking Vajra Order named the Bhagavān Vajra-Heruka, dark-blue in colour; with three faces, six hands, and four feet firmly postured; in the first right hand [holding] a *dorje*, in the middle [one], a skull-bowl, in the last [one], a battle-axe; in the first of the left, a bell, in the middle [one], a skull-bowl, in the last [one], a ploughshare: his body embraced by the Mother Vajra-Krotishaurima, her right [hand] clinging to his neck, her left offering to his mouth a red shell [filled with blood], will issue from the eastern quarter of thy brain and come to shine upon thee. Fear it not. Be not terrified. Be not awed. Know it to be the embodiment of thine own intellect. As it is thine own tutelary deity, be not terrified. In reality [they are] the Bhagavān Vajra-Sattva, the Father and Mother. Believe in them. Recognizing them, liberation will be obtained at once. By so proclaiming [them], knowing them to be tutelary deities, merging [in them] in at-one-ment, Buddhahood will be obtained.

[THE TENTH DAY]

Yet, if one do not recognize them, the obscurations of evil deeds being too great, and flee from them through terror and awe, then, on the Tenth Day, the blood-drinking [deities] of the [Precious]-Gem Order will come to receive one. Thereupon the setting-face-to-face is, calling the deceased by name, thus:

O nobly-born, listen. On the Tenth Day, the blood-drinking [deity] of the [Precious]-Gem Order named Ratna-Heruka, yellow of colour; [having] three faces, six hands, four feet firmly postured; the right [face] white, the left, red, the central, darkish yellow; enhaloed in flames; in the first of

the six hands holding a gem, in the middle [one], a trident-staff, in the last [one], a baton; in the first of the left [hands], a bell, in the middle [one], a skull-bowl, in the last [one], a trident-staff; his body embraced by the Mother Ratna-Krotishaurima, her right [hand] clinging to his neck, her left offering to his mouth a red shell [filled with blood], will issue from the southern quarter of thy brain and come to shine upon thee. Fear not. Be not terrified. Be not awed. Know them to be the embodiment of thine own intellect. [They] being thine own tutelary deity, be not terrified. In reality [they are] the Father-Mother Bhagavān Ratna-Sambhava. Believe in them. Recognition [of them] and the obtaining of liberation will be simultaneous.

By so proclaiming [them], knowing them to be tutelary deities, merging in them in at-one-ment, Buddhahood will be obtained.

[THE ELEVENTH DAY]

Yet, though set face-to-face thus, if, through power of evil propensities, terror and awe being produced, not recognizing them to be tutelary deities, one flee from them, then, on the Eleventh Day, the blood-drinking Lotus Order will come to receive one. Thereupon the setting-face-to-face is, calling the deceased by name, thus:

O nobly-born, on the Eleventh Day, the blood-drinking [deity] of the Lotus Order, called the Bhagavān Padma-Heruka, of reddish-black colour; [having] three faces, six hands, and four feet firmly postured; the right [face] white, the left, blue, the central, darkish red; in the first of the right of the six hands holding a lotus, in the middle [one], a trident-staff, in the last, a club; in the first of the left [hands], a bell, in the middle [one], a skull-bowl filled with blood¹, in the last, a small drum; his body embraced by the Mother Padma-Krotishaurima, her right hand clinging to his neck, her left offering to his mouth a red shell [full of blood]; the Father

¹ Lit., 'filled with red substance'; and likewise for parallel passages following. In *lāmaic* rituals a fluid red pigment is commonly used to represent blood (symbolical of renunciation of life, or of *sangsāric* existence), as red wine is by Christians in the Eucharist.

and Mother in union; will issue from the western quarter of thy brain and come to shine upon thee. Fear that not. Be not terrified. Be not awed. Rejoice. Recognize [them] to be the product of thine own intellect; as [they are] thine own tutelary deity, be not afraid. In reality they are the Father-Mother Bhagavān Amitābha. Believe in them. Concomitantly with recognition, liberation will come. Through such acknowledging, recognizing them to be tutelary deities, in at-onement thou wilt merge [into them], and obtain Buddhahood.

[THE TWELFTH DAY]

Despite such setting-face-to-face, being still led backwards by evil propensities, terror and awe arising, it may be that one recognize not and flee. Thereupon, on the Twelfth Day, the blood-drinking deities of the Karmic Order, accompanied by the Kerima, Htamenma, and Wang-chugma,¹ will come to receive one. Not recognizing, terror may be produced. Whereupon, the setting-face-to-face is, calling the deceased by name, thus:

O nobly-born, on the Twelfth Day, the blood-drinking deity of the Karmic Order, named Karma-Heruka, dark green of colour; [having] three faces, six hands, [and] four feet firmly postured; the right [face] white, the left, red, the middle, dark green; majestic [of appearance]; in the first of the right of the six hands, holding a sword, in the middle [one], a trident-staff, in the last, a club; in the first of the left [hands], a bell, in the middle [one], a skull-bowl, in the last, a plough-share; his body embraced by the Mother Karma-Kroti-

¹ These three orders of deities are goddesses, Indian and Tibetan in origin, the *Kerima* having human shape, the *Htamenma* and the *Wang-chugma*, like Egyptian deities (more or less totemistic), having human-like bodies and animal heads; and each deity symbolizes some particular *karmic* impulse or propensity appearing as a hallucination in the *Bardo* consciousness of the deceased. *Kerima* seems to be a hybrid Sanskrit-Tibetan word (from Skt. *Keyūrti*), which, having become current in Tibet—like so many similar words—was incorporated into our text unchanged. *Htamenma* (as pronounced from Tib. *Phra-men-ma*) is probably the name of an order of pre-Buddhistic deities belonging to the ancient Bön religion of Tibet. *Wang-chugma* (as pronounced from Tib. *Duang-phyug-ma*) is the Tibetan rendering of the Sanskrit *Īshvart*, meaning 'Mighty Goddesses'.

shaurima, her right [hand] clinging to his neck, the left offering to his mouth a red shell; the Father and Mother in union, issuing from the northern quarter of thy brain, will come to shine upon thee. Fear that not. Be not terrified. Be not awed. Recognize them to be the embodiment of thine own intellect. [They] being thine own tutelary deity, be not afraid. In reality they are the Father-Mother Bhagavān Amogha-Siddhi. Believe; and be humble; and be fond [of them]. Concomitantly with recognition, liberation will come. Through such acknowledging, recognizing them to be tutelary deities, in at-onement thou wilt merge [into them], and obtain Buddhahood. Through the *guru's* select teaching, one cometh to recognize them to be the thought-forms issuing from one's own intellectual faculties. For instance, a person, upon recognizing a lion-skin [to be a lion-skin], is freed [from fear]; for though it be only a stuffed lion-skin, if one do not know it to be so actually, fear ariseth, but, upon being told by some person that it is a lion-skin only, one is freed from fear. Similarly here, too, when the bands of blood-drinking deities, huge of proportions, with very thick-set limbs, dawn as big as the skies, awe and terror are naturally produced in one. [But] as soon as the setting-face-to-face is heard [one] recognizeth them to be one's own tutelary deities and one's own thought-forms. Then, when upon the Mother Clear-Light—which one had been accustomed to formerly—a secondary Clear-Light, the Offspring Clear-Light, is produced, and the Mother and Offspring Clear-Light, coming together like two intimate acquaintances, blend inseparably, and [therefrom] a self-emanating radiance dawneth upon one, through self-enlightenment and self-knowledge one is liberated.

[THE THIRTEENTH DAY]

If this setting-face-to-face be not obtained, good persons on the Path,¹ too, fall back from here and wander into the *Sang-sāra*. Then the Eight Wrathful Ones, the Kerimas, and the Htamenmas, having various [animal] heads, issue from within

¹ Or 'undergoing psychological development'.

one's own brain and come to shine upon one's self. There-upon the setting-face-to-face is, calling the deceased by name, thus:

O nobly-born, listen undistractedly. On the Thirteenth Day, from the eastern quarter of thy brain, the Eight Kerimas will emanate and come to shine upon thee. Fear that not.

From the east of thy brain, the White Kerima,¹ holding a human corpse, as a club, in the right [hand]; in the left, holding a skull-bowl filled with blood, will come to shine upon thee. Fear not.

From the south, the Yellow Tseurima,² holding a bow and arrow, ready to shoot; from the west, the Red Pramoha,³ holding a *makara*⁴-banner; from the north, the Black Petali,⁵ holding a *dorje* and a blood-filled skull-bowl; from the south-east, the Red Pukkase,⁶ holding intestines in the right [hand] and [with] the left putting them to her mouth; from the south-west, the Dark-Green Ghasmari,⁷ the left [hand] holding a blood-filled skull-bowl, [with] the right stirring it with a *dorje*, and [she then] drinking it with majestic relish; from the north-west, the Yellowish-White Tsandhali,⁸ tearing asunder a head from a corpse, the right [hand] holding a heart, the left putting the corpse to the mouth and [she then] eating [thereof]; from the north-east, the Dark-Blue Smasha,⁹ tearing asunder a head from a corpse and eating [thereof]: these,

¹ Text: *Kerima*, corrupted from Skt. *Keyūri*, name of an Indian cemetery goddess.

² The corrupted Skt. form in text, name of another Indian cemetery goddess.

³ Tib.-Skt. of text.

⁴ Text: *chu-srin* (pron. *chu-sin*): 'water-lion', or 'leviathan' (Skt. *Makara*), a mythological monster.

^{5, 6, 7} Tib.-Skt. of text.

⁸ Textual form, from Skt. *Chanḍālī*, referring, apparently, to the spirit of a female of low caste (i.e. *Chanḍālī*), who, like each of the goddesses of our text herein, haunts cemeteries or cremation grounds. All such goddesses, here appearing, seem intended as symbols—each in its own way—to impress upon the deceased, as in an initiatory drama, the nature of *sangsāric* existence—its impermanence, its unsatisfactoriness—and the need to rise above it, conquering it through world-renunciation: all the goddesses emanating, as the text repeatedly teaches, from the mental content which the percipient's *sangsāric* existence has bequeathed to him.

⁹ In place of this Tib.-Skt. form of our text, the Block-Print gives *Smashali*, which is a more correct form.

the Eight Kerimas of the Abodes [or Eight Directions], also come to shine upon thee, surrounding the Five Blood-drinking Fathers. Yet be not afraid.

O nobly-born, from the Circle outside of them, the Eight Htamenmas of the [eight] regions [of the brain] will come to shine upon thee: from the east, the Dark-Brown Lion-Headed One, the hands crossed on the breast, and in the mouth holding a corpse, and shaking the mane; from the south, the Red Tiger-Headed One, the hands crossed downwards, grinning and showing the fangs and looking on with protruding eyes; from the west, the Black Fox-Headed One, the right [hand] holding a shaving-knife, the left holding an intestine, and [she] eating and licking the blood [therefrom]; from the north, the Dark-Blue Wolf-Headed One, the two hands tearing open a corpse and looking on with protruding eyes; from the south-east, the Yellowish-White Vulture-Headed One, bearing a gigantic [human-shaped] corpse on the shoulder and holding a skeleton in the hand; from the south-west, the Dark-Red Cemetery-Bird-Headed One, carrying a gigantic corpse on the shoulder; from the north-west, the Black Crow-Headed One, the left [hand] holding a skull-bowl, the right holding a sword, and [she] eating heart and lungs; from the north-east, the Dark-Blue Owl-Headed One, holding a *dorje* in the right [hand], and holding a skull-bowl in the left, and eating.

These Eight Htamenmas of the [eight] regions, likewise surrounding the Blood-Drinking Fathers, and issuing from within thy brain, come to shine upon thee. Fear that not. Know them to be the thought-forms of thine own intellectual faculties.

[THE FOURTEENTH DAY]

O nobly-born on the Fourteenth Day, the Four Female Door-Keeper, also issuing from within thine own brain, will come to shine upon thee. Again recognize. From the east [quarter] of thy brain will come to shine the White Tiger-Headed Goad-Holding Goddess, bearing a blood-filled skull-bowl in her left [hand]; from the south, the Yellow Sow-Headed Noose-Holding Goddess; from the west, the Red

Lion-Headed Iron-Chain-Holding Goddess; and from the north, the Green Serpent-Headed Bell-Holding Goddess. Thus issue the Four Female Door-Keepers also from within thine own brain and come to shine upon thee; as tutelary deities, recognize them.

O nobly-born, on the outer Circle of these thirty wrathful deities, Herukas, the twenty-eight various-headed mighty goddesses, bearing various weapons, issuing from within thine own brain, will come to shine upon thee. Fear that not. Recognize whatever shineth to be the thought-forms of thine own intellectual faculties. At this vitally important time, recollect the select teachings of the *guru*.

O nobly-born, [there will dawn] from the east the Dark-Brown Yak-Headed Rākṣasa-Goddess, holding a *dorje* and a skull; and the Reddish-Yellow Serpent-Headed Brāhma-Goddess, holding a lotus in her hand; and the Greenish-Black Leopard-Headed Great-Goddess, holding a trident in her hand; and the Blue Monkey-Headed Goddess of Inquisitiveness, holding a wheel; and the Red Snow-Bear-Headed Virgin-Goddess, bearing a short spear in the hand; and the White Bear-Headed Indra-Goddess, holding an intestine-noose in the hand: [these], the Six Yoginīs of the East, issuing from within the [eastern quarter of thine own]¹ brain, will come to shine upon thee; | ² fear that not.

O nobly-born, from the south [will dawn] the Yellow Bat-Headed Delight-Goddess, holding a shaving-knife in the hand; and the Red Makara-Headed Peaceful-[Goddess], holding an urn in the hand; and the Red Scorpion-Headed Amṛitā-Goddess, holding a lotus in the hand; and the White Kite-Headed Moon-Goddess, | holding a *dorje* in the hand; and the Dark-Green Fox-Headed Baton-Goddess, flourishing a club in the hand; and the Yellowish-Black Tiger-Headed Rākṣasī, holding a blood-filled skull-bowl in the hand: [these] the Six

¹ This bracketed phrase here (and in the three corresponding passages following in this section) is incorporated from the text of the Block-Print, our MS. text omitting it.

² Between this bar and the bar after 'Moon-goddess' in the sentence following is contained the translation of the Tibetan text of the lower folio (67^a) of our Frontispiece.

Yoginīs of the South, issuing from within the [southern quarter of thine own] brain, will come to shine upon thee; fear that not.

O nobly-born, from the west [will dawn] the Greenish-Black Vulture-Headed Eater-Goddess, holding a baton in the hand; and the Red Horse-Headed Delight-Goddess, holding a huge trunk of a corpse; and the White Eagle-Headed Mighty-Goddess, holding a club in the hand; and the Yellow Dog-Headed Rākṣasī, holding a *dorje* in the hand and a shaving-knife and cutting [with this]; and the Red Hoopoe-Headed Desire-Goddess, holding a bow and arrow in the hand aimed; and the Green Stag-Headed Wealth-Guardian Goddess, holding an urn in the hand: [these], the Six Yoginīs of the West, issuing from within the [western quarter of thine own] brain, will come to shine upon thee; fear that not.

O nobly-born, from the north [will dawn] the Blue Wolf-Headed Wind-Goddess, waving a pennant in the hand; and the Red Ibex-Headed Woman-Goddess, holding a pointed stake in the hand; and the Black Sow-Headed Sow-Goddess, holding a noose of fangs in the hand; and the Red Crow-Headed Thunderbolt-Goddess, holding an infant corpse in the hand; and the Greenish-Black Elephant-Headed Big-Nosed Goddess,¹ holding in the hand a big corpse and drinking blood from a skull; and the Blue Serpent-Headed Water-Goddess, holding in the hand a serpent noose: [these], the Six Yoginīs of the North, issuing from within [the northern quarter of] thine own brain, will come to shine upon thee; fear that not.

O nobly-born, the Four Yoginīs of the Door, issuing from within the brain, will come to shine upon thee: from the east, the Black Cuckoo-Headed Mystic Goddess,² holding an iron hook in the hand; from the south, the Yellow Goat-Headed Mystic Goddess, holding a noose in the hand; from the west, the Red Lion-Headed Mystic Goddess, holding an iron chain

¹ Here the Block-Print gives only 'the Big Elephant-Headed Goddess'.

² Text: *Rdor-je-ma* (pron. *Dor-je-ma*): 'She [called] the Dorje', or 'She [called] the Mystic One'; hence 'Mystic Goddess'. The Block-Print gives 'White Cuckoo-Headed Mystic Goddess'.

in the hand; and from the north, the Greenish-Black Serpent-Headed Mystic Goddess: [these], the Four Door-Keeping Yoginīs, issuing from within the brain, will come to shine upon thee.

Since these Twenty-eight Mighty Goddesses emanate from the bodily powers of Ratna-Sambhava, [He] of the Six Heruka Deities, recognize them.¹

O nobly-born, the Peaceful Deities emanate from the Voidness of the *Dharma-Kāya*; ² recognize them. From the Radiance of the *Dharma-Kāya* ³ emanate the Wrathful Deities; recognize them.

At this time when the Fifty-eight Blood-Drinking Deities ⁴ emanating from thine own brain come to shine upon thee, if thou knowest them to be the radiances of thine own intellect, thou wilt merge, in the state of at-one-ment, into the body of the Blood-Drinking Ones there and then, and obtain Buddhahood.

O nobly-born, by not recognizing now, and by fleeing from the deities out of fear, again sufferings will come to overpower thee. If this be not known, fear being begotten of the Blood-Drinking Deities, [one is] awed and terrified and fainteth away: one's own thought-forms turn into illusory appearances, and one wandereth into the *Sangsāra*; if one be not awed and terrified, one will not wander into the *Sangsāra*.

Furthermore, the bodies of the largest of the Peaceful and Wrathful Deities are equal [in vastness] to the limits of the heavens; the intermediate, as big as Mt. Meru; ⁵ the smallest,

¹ In place of this, the Block-Print gives the following synonymous sentence: 'Since these Twenty-eight Mighty Goddesses also are emanations from the power of the self-produced Wrathful Deities, recognize them.'

² They are the emanations from the void, or primordial, tranquil, unshaped aspect of the *Dharma-Kāya* state, viewing man as the microcosm of the macrocosm.

³ They are the emanations from the active radiant aspect of the *Dharma-Kāya* state,—the Clear Light shining in the primordial Voidness,—man, as the microcosm of the macrocosm, being inseparable therefrom.

⁴ The symbolism of the blood-drinking should here be kept in mind. (See p. 132³.)

⁵ Mt. Meru (Tib. *Ri-rab*) is the central mystical mountain of Buddhist cosmography. (See pp. 62 ff.) The spinal column, the central support of the human bodily structure, is, analogously, symbolized in the *Tantras* and in works on *Yoga* as the Mt. Meru of man the microcosm.

equal to eighteen bodies such as thine own body, set one upon another. Be not terrified at that; be not awed. If all existing phenomena shining forth as divine shapes and radiances be recognized to be the emanations of one's own intellect, Buddhahood will be obtained at that very instant of recognition. The saying, 'Buddhahood will be obtained in a moment [of time]' is that which applyeth now. Bearing this in mind, one will obtain Buddhahood by merging, in at-one-ment, into the Radiances and the *Kāyas*.

O nobly-born, whatever fearful and terrifying visions thou mayst see, recognize them to be thine own thought-forms.

O nobly-born, if thou recognize not, and be frightened, then all the Peaceful Deities will shine forth in the shape of Mahā-Kāla; ¹ and all the Wrathful Deities will shine [forth] in the form of Dharma-Rāja, the Lord of Death; ² and thine own thought-forms becoming Illusions [or *Māras*], thou wilt wander into the *Sangsāra*.

O nobly-born, if one recognize not one's own thought-forms, however learned one may be in the Scriptures—both *Sūtras* and *Tantras*—although practising religion for a *kalpa*, one obtaineth not Buddhahood. If one recognize one's own thought-forms, by one important art and by one word, Buddhahood is obtained.

If one's thought-forms be not recognized as soon as one dieth, the shapes of Dharma-Rāja, the Lord of Death, will shine forth on the *Chönyid Bardo*. The largest of the bodies of Dharma-Rāja, the Lord of Death, equalling the heavens [in vastness]; the intermediate, Mt. Meru; the smallest, eighteen times one's own body, will come filling the world-systems. They will come having their upper teeth biting the nether lip; their eyes glassy; their hairs tied up on the top of the head; big-bellied, narrow-waisted; holding a [*karmic*] record-

¹ Text: *Mgon-po-Nag-po* (pron. *Gon-po-Nag-po*): Skt. *Kāla-Nāth*, commonly known in India as Mahā-Kāla. At this stage, all the illusory forms of the Peaceful Deities blend and appear as this one deity.

² Text: *Gshin-rje-hi-chös-kyi-rgyal-po* (pron. *Shin-jei-chö-kyi-gyal-po*): Skt. *Dharma-Rāja + Yama-Rāja*. As described here and in the Second Book of the *Bardo Thödol* (see p. 167¹) this illusory deity commonly assumes many and varied forms capable of merging into a single form.

board¹ in the hand; giving utterance from their mouth to sounds of 'Strike! Slay!', licking [human] brain, drinking blood, tearing heads from corpses, tearing out [the] hearts: thus will [they] come, filling the worlds.

O nobly-born, when such thought-forms emanate, be thou not afraid, nor terrified; the body which now thou possesseth being a mental-body of [*karmic*] propensities, though slain and chopped [to bits], cannot die. Because thy body is, in reality, one of voidness, thou needest not fear. The [bodies of the] Lord of Death, too, are emanations from the radiances of thine own intellect; they are not constituted of matter; voidness cannot injure voidness. Beyond the emanations of thine own intellectual faculties, externally, the Peaceful and the Wrathful Ones, the Blood-Drinking Ones, the Various-Headed Ones, the rainbow lights, the terrifying forms of the Lord of Death, exist not in reality: of this, there is no doubt. Thus, knowing this, all the fear and terror is self-dissipated; and, merging in the state of at-one-ment, Buddhahood is obtained.

If thou recognizest in that manner, exerting thy faith and affection towards the tutelary deities and believing that they have come to receive thee amidst the ambuscades of the *Bardo*, think, '[I] take refuge [in them]'; and remember the Precious Trinity, exerting towards them [the Trinity] fondness and faith. Whosoever thine own tutelary deity may be, recollect now; [and] calling him by name, pray thus:

¹ Text: *khram-shing* (pron. *htam-shing*), referring to a board—either a flogging-board such as that on which culprits are stretched and flogged in Tibet, or else, as here, a board written over with *karmic* records of the deceased's life. *Khram* is the name given to a scroll of records or an inventory like a rent-roll; *shing* alone means 'wood'. Hence we may render the two words as 'wood-register' or 'record-board'. In the great Tibetan Arthurian-like saga called in Tibetan *Ge-sar-bgrungs* (pron. *Ke-sar-doong*), or Kesar Saga (of unknown author, but probably dating from the eighth or ninth century A. D.), which is so much the popular saga of Tibet that many Tibetans know it by heart, a boy, thirteen years of age, who, when wishing to join in a battle, is held back by fond relatives, brushes them aside, saying, 'The place of illness, the place of death, and the place of cremation are in accordance with the [*karmic*] register of the Lords of Death'; and here the Tibetan word for register is *khram*.

The verification of our rendering of this passage is important because, like other passages in the *Bardo Thödol*, particularly the closely-related passage describing the Judgement, coming in the Second Book (pp. 165-9), it has striking correspondence with parts of the Egyptian *Book of the Dead*.

'[Alas!], wandering am I in the *Bardo*; run to my rescue;
Uphold me by thy grace, O Precious Tutelary!'

Calling upon the name of thine own *guru*, pray thus:

'[Alas!] wandering am I in the *Bardo*; rescue me!
[O] let not thy grace forsake me!'

Have faith in the Blood-Drinking Deities, too, and offer up this prayer:

'Alas! when [I am] wandering in the *Sangsāra*, through
force of overpowering illusions,
On the light-path of the abandonment of fright, fear, and awe,
May the bands of the Bhagavāns, the Peaceful and Wrathful
Ones, lead [me];
May the bands of the Wrathful Goddesses Rich in Space
be [my] rear-guard,
And save me from the fearful ambuscades of the *Bardo*,
And place me in the state of the Perfectly-Enlightened
Buddhas.

When wandering alone, separated from dear friends,
When the void forms of one's own thoughts are shining here,
May the Buddhas, exerting the force of their grace,
Cause not to come the fear, awe, and terror in the *Bardo*.
When the five bright Wisdom-Lights are shining here,
May recognition come without dread and without awe;
When the divine bodies of the Peaceful and the Wrathful
are shining here,
May the assurance of fearlessness be obtained and the
Bardo be recognized.

When, by the power of evil *karma*, misery is being tasted,
May the tutelary deities dissipate the misery;
When the natural sound of Reality is reverberating [like]
a thousand thunders,
May they be transmuted into the sounds of the Six
Syllables.¹

¹ These are of the essence *mantra* of Chenraze (Avalokiteshvara), being *Om-Ma-ñi-Pad-me-Hūm* (pron. *Om-Mā-ñi-Pāy-mi-Hūng*). (See p. 134¹.) Chenraze being the patron-god, or national tutelary deity, of Tibet, and this being his *mantra*, its repetition, both in the human world and on the *Bardo* plane, is credited with bringing to an end the cycle of rebirth and thereby giving entrance

When unprotected, *karma* having to be followed here,
I beseech the Gracious Compassionate [One]¹ to protect me ;
When suffering miseries of *karmic* propensities here,
May the blissfulness of the Clear Light dawn ;
May the Five Elements² not rise up as enemies ;
But may I behold the realms of the Five Orders of the
Enlightened Ones.'

Thus, in earnest faith and humility, offer up the prayer ;
whereby all fears will vanish and Buddhahood in the *Sambhoga-*
Kāya will undoubtedly be won : important is this. Being un-
distracted, repeat it in that manner, three or [even] seven times.

into *Nirvāṇa* ; hence its importance in the *Bardo* prayer. In the Tibetan work called *Mani-bkah-hbum* (pron. *Ma-ni-kah-boom*), i. e. 'History of the *Māṇi* or *Mantra* of Chenrazee' this *mantra* is said to be 'the essence of all happiness, prosperity, and knowledge, and the great means of liberation' ; also it is said that the *ōm* closes the door of rebirth among the gods, *mā*, among the *asuras* (or titans), *ṇi*, among mankind, *pāy*, among sub-human creatures, *mē*, among *pretas* (or unhappy ghosts), and *hūng*, among the inhabitants of Hell. Accordingly, each of the six syllables is given the colour of the light-path corresponding to the six states of existence, thus : *ōm*, the white light-path of the *deva-loka* (or world of the gods) ; *mā*, the green light-path of the *asura-loka* (or world of the titans) ; *ṇi*, the yellow light-path of the *manaka-loka* (or human world) ; *pāy*, the blue light-path of the *tryaka-loka* (or brute world) ; *mē*, the red light-path of the *preta-loka* (or ghost world) ; and *hūng*, the smoke-coloured or black light-path of the *naraka-loka* (or Hell world).

There is an old Tibetan folk-tale concerning a religious devotee who tried to incline his irreligious mother to devotional observances and merely succeeded in habituating her to the recitation of this *mantra*. Her bad *karma* predominating over her good *karma*, at death she passed into the Hell-world, whereupon her son, being proficient in *yoga*, went to her rescue ; and she, upon seeing him, was able, in virtue of having recited the *mantra* on earth, to recite it in Hell, and instantaneously she and all who heard it were liberated from Hell : for, as the tale at its end teaches, 'Such is the power of the *mantra*'.

The origin of this *mantra* is traceable through *tertön* works concerning the introduction (during the eighth century) of Tantric Buddhism into Tibet. Dr. Waddell is inclined to doubt that these *tertön* works were hidden away then (i. e. in the time of Padma Sambhava) and in later centuries recovered, as the *tertöns* (i. e. 'takers-out' of such lost books) claim, and suggests that their compilation dates from the fourteenth to the sixteenth century—a tentative and possibly unsound theory (cf. L. A. Waddell, *Lamaism in Sikkim*, in the *Gazetteer of Sikkim*, ed. by H. H. Risley, Calcutta, 1894, p. 289 ; also our Introduction, pp. 73-7). In any case, the *mantra*, at least by tradition (which ordinarily is as reliable as recorded history), seems to have come into, or been originated in, Tibet contemporaneously with the introduction of Buddhism into Tibet.

¹ That is, Chenrazee.

² These are : Earth, Air, Water, Fire, and Ether.

However heavy the evil *karma* may be and however weak the remaining *karma* may be, it is not possible that liberation will not be obtained [if one but recognize]. If, nevertheless, despite everything done in these [stages of the *Bardo*], recognition is still not brought about, then—there being danger of one's wandering further, into the third *Bardo*, called the *Sidpa Bardo*—the setting-face-to-face for that will be shown in detail hereinafter.

[THE CONCLUSION, SHOWING THE FUNDAMENTAL IMPORTANCE OF THE *BARDO* TEACHINGS]

Whatever the religious practices of any one may have been,—whether extensive or limited,—during the moments of death various misleading illusions occur ; and hence this *Thödol* is indispensable. To those who have meditated much, the real Truth dawneth as soon as the body and consciousness-principle part. The acquiring of experience while living is important : they who have [then] recognized [the true nature of] their own being,¹ and thus have had some experience, obtain great power during the *Bardo* of the Moments of Death, when the Clear Light dawneth.

Again, the meditation on the deities of the Mystic Path of the *Mantra*, [both in the] visualizing and the perfecting stages, while living, will be of great influence when the peaceful and wrathful visions dawn on the *Chönyid Bardo*. Thus the training in this *Bardo* being of particular importance even while living,² hold to it, read it, commit it to memory, bear it in mind properly, read it regularly thrice ; let the words and the meanings be very clear ; it should be so that the words and the meanings will not be forgotten even though a hundred executioners were pursuing [thee].

¹ Lit., 'intellect' or 'consciousness-principle'.

² Cf. the following passage from *The Book of the Craft of Dying*, chap. V, Comper's ed. (p. 37) : 'That what man that lusteth, and will gladly die well and surely and meritorily, without peril, he must take heed visibly, and study and learn diligently this craft of dying, and the dispositions thereof abovesaid, while he is in heal [i. e. health] ; and not abide till the death entereth in him.'

It is called the Great Liberation by Hearing, because even those who have committed the five boundless sins¹ are sure to be liberated if they hear it by the path of the ear. Therefore read it in the midst of vast congregations. Disseminate it. Through having heard it once, even though one do not comprehend it, it will be remembered in the Intermediate State without a word being omitted, for the intellect becometh ninefold more lucid [there]. Hence it should be proclaimed in the ears of all living persons; it should be read over the pillows of all persons who are ill; it should be read at the side of all corpses: it should be spread broadcast.

Those who meet with this [doctrine] are indeed fortunate. Save for them who have accumulated much merit and absolved many obscurations, difficult is it to meet with it. Even when met with, difficult is it to comprehend it. Liberation will be won through simply not disbelieving it upon hearing it. Therefore treat this [doctrine] very dearly: it is the essence of all doctrines.²

The Setting-Face-to-Face while experiencing Reality in the Intermediate State, called 'The Teaching Which Liberateth By Merely Being Heard And That Which Liberateth By Merely Being Attached',³ is finished.⁴

¹ These are: patricide, matricide, setting two religious bodies at war, killing a saint, and causing blood to flow from the body of a Tathāgata (i. e. a Buddha).

² Here the Block-Print has: 'This is the *Tantra* of all doctrines.'

³ This refers to the *Thadol*. (See p. 192⁴.)

⁴ The Block-Print text, corresponding in all essentials, and in almost every important detail, word for word with the text of our Manuscript, contains (on folio 48b), as the parallel concluding sentence of the *Chönyid Bardo*, the following, which differs from our own: 'The Teaching for the Intermediate State, the Setting-Face-to-Face while experiencing Reality, from *The Great Liberation by Hearing While in the Intermediate State, Liberating by Merely Being Heard, And Liberating By Merely Being Seen*, is finished.'