

- (2) *The Epitome of the Great Symbol*, a treatise on the practical *yogic* method of realizing *Nirvāna* ;
- (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 Bḥikkhu 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.

TABLE OF CONTENTS

PREFACE TO THE FIRST EDITION	vii
DESCRIPTION OF ILLUSTRATIONS.	xviii
FOREWORD: From the Celtic Faith in Fairies to the Tibetan Science of <i>Yoga</i> , by Dr. R. R. Marett	xxii
PREFACE TO THE SECOND EDITION	xxv
YOGIC COMMENTARY, by Translator-Professor Chen-Chi Chang	xxvii
GENERAL INTRODUCTION	I
I. The Importance and Original Sources of this Volume	I
II. The Commentary	3
III. Some Misconceptions Concerning Buddhism	3
IV. The Incompleteness of the Occident's Knowledge of Buddhism	9
V. The Joyous Optimism of Buddhism	10
VI. The Wisdom of the Mahāyāna	14
VII. The <i>Yoga</i> Philosophy	21
VIII. <i>Yoga</i> and Religion	35
IX. Buddhistic <i>Yoga</i>	38
X. The Psychology of the <i>Yogic</i> Visualizations	44
XI. <i>Karma</i> and Rebirth	46
XII. The Exoteric Versus the Esoteric Teachings	49
XIII. The Translating and Editing of the Texts	51
XIV. The Unity and Practical Value of the Texts	53
XV. The New Renaissance and the Masters of Wisdom.	54

BOOK I

THE SUPREME PATH OF DISCIPLESHIP: THE PRECEPTS OF THE *GURUS*

THE INTRODUCTION	57
I. The Book's Compiler and his Fellow Disciple	57
II. The Transmission of the Teachings	58
III. The Texts of <i>The Precious Rosary</i>	59
IV. The Precepts Compared with 'Elegant Sayings'	60
THE OBEISANCE AND FOREWORD.	67
THE TWENTY-EIGHT CATEGORIES OF <i>YOGIC</i> PRE- CEPTS	67
I. The Ten Causes of Regret	67
II. The Ten Requirements	68
III. The Ten Things to be Done	69
IV. The Ten Things to be Avoided	70

V. The Ten Things Not to be Avoided	70
VI. The Ten Things one Must Know	71
VII. The Ten Things to be Practised	71
VIII. The Ten Things to be Persevered in	73
IX. The Ten Incentives	73
X. The Ten Errors	74
XI. The Ten Resemblances Wherein One May Err	75
XII. The Ten Things Wherein One Erreth Not	76
XIII. The Thirteen Grievous Failures	76
XIV. The Fifteen Weaknesses	78
XV. The Twelve Indispensable Things	79
XVI. The Ten Signs of a Superior Man	80
XVII. The Ten Useless Things	81
XVIII. The Ten Self-Imposed Troubles	82
XIX. The Ten Things Wherein One Doeth Good to Oneself	84
XX. The Ten Best Things	85
XXI. The Ten Grievous Mistakes	86
XXII. The Ten Necessary Things	87
XXIII. The Ten Unnecessary Things	88
XXIV. The Ten More Precious Things	90
XXV. The Ten Equal Things	91
XXVI. The Ten Virtues of the Holy <i>Dharma</i>	92
XXVII. The Ten Figurative Expressions	96
XXVIII. The Ten Great Joyful Realizations	98
THE CONCLUSION	99
THE COLOPHON	100

BOOK II

THE *NIRVĀNIC* PATH: THE *YOGA* OF
THE GREAT SYMBOL

THE INTRODUCTION	101
I. The History of the Great Symbol Teachings	101
II. The Text and the Translation	103
III. The Character of the Great Symbol Teachings	108
IV. The Line of the <i>Gurus</i>	110
THE OBEISANCE AND FOREWORD	115
PART I: THE PRELIMINARY INSTRUCTIONS: THE TEMPORAL AND SPIRITUAL TEACHINGS	115
PART II: THE ESSENTIAL SUBJECT MATTER	121
The Ordinary Practices	121
1. The <i>Yoga</i> of One-Pointedness	122
2. The <i>Yoga</i> of the Uncreated	135

The Extra-Ordinary Practices	145
1. The <i>Yoga</i> of Transmuting Phenomena and Mind into At-One-Ment	145
2. The <i>Yoga</i> of Non-Meditation	148
PART III: THE CONCLUSION	150
Recognizing the Great Symbol; and the Four <i>Yogic</i> Attain- ments	150
Analysing the Impediments and Errors while Treading the Path	151
Differentiating Experiences and Practical from Theoretical Knowledge	153
THE COLOPHON	153

BOOK III

THE PATH OF KNOWLEDGE: THE *YOGA* OF
THE SIX DOCTRINES

THE INTRODUCTION	155
I. The Four Classes of <i>Tantras</i>	155
II. The Doctrine of the Psychic-Heat	156
III. The Doctrine of the Illusory Body	161
IV. The Doctrine of the Dream-State	164
V. The Doctrine of the Clear Light	166
VI. The Doctrine of the After-Death State	167
VII. The Doctrine of the Consciousness-Transference	169
THE OBEISANCE AND FOREWORD	171
CHAPTER I: THE DOCTRINE OF THE PSYCHIC-HEAT	172
Part I: The Five Preliminary Exercises	173
1. Visualizing the Physical Body as being Vacuous	173
2. Visualizing the Psychic Nerve-System as being Vacuous	176
3. Visualizing the Protective Circle	177
4. Training the Psychic Nerve-Paths	180
5. Conferring the 'Gift-Waves' upon the Psychic Nerve- Centres	181
Part II: The Three Fundamental Practices	184
1. Producing Psychic-Heat	184
2. Psychic-Heat Experiences	195
3. Transcendental Psychic-Heat	200
Part III: The Practical Application	202
1. Obtaining the Benefit of the Warmth	202
2. Obtaining the Benefit of the Bliss	204

CHAPTER II: THE DOCTRINE OF THE ILLUSORY BODY	209
Part I: Realizing the Impure Illusory Body to be <i>Māyā</i>	209
Part II: Realizing the Pure Illusory Body to be <i>Māyā</i>	210
1. The <i>Māyā</i> of the Visualizing State	210
2. The <i>Māyā</i> of the Perfected State	212
Part III: Realizing All Things to be <i>Māyā</i>	214
CHAPTER III: THE DOCTRINE OF THE DREAM-STATE	215
Part I: Comprehending the Nature of the Dream-State	215
1. Comprehending It by the Power of Resolution	216
2. Comprehending It by the Power of Breath	216
3. Comprehending It by the Power of Visualization	217
Part II: Transmuting the Dream-Content	220
Part III: Realizing the Dream-State to be <i>Māyā</i>	221
Part IV: Meditating upon the Thatness of the Dream-State	222
CHAPTER IV: THE DOCTRINE OF THE CLEAR LIGHT	223
Part I: The Fundamental Clear Light	223
Part II: The Clear Light on the Path	224
1. Blending the Nature of the Clear Light with the Path During the Day-Time	224
2. Blending the Nature of the Clear Light with the Path During the Night-Time	226
3. Blending the Nature of the Clear Light with the Path During the After-Death State	229
Part III: The Resultant Clear Light	230
CHAPTER V: THE DOCTRINE OF THE AFTER-DEATH STATE	232
Part I: Realizing the State of the Clear Light of the <i>Dharma-Kāya</i> while in the <i>Bardo</i>	233
1. The <i>Bardo</i> of the Moments of Death	235
2. The <i>Yogic</i> Art of Dying	237
Part II: Realizing the State of the <i>Sambhoga-Kāya</i> while in the <i>Bardo</i>	238
1. <i>Karmic</i> Results of Inability to Recognize the Clear Light	239
2. Description of the After-Death Existence	240
3. The After-Death Attaining of Enlightenment	241
Part III: Realizing the State of the <i>Nirmāṇa-Kāya</i> while in the <i>Bardo</i>	242
1. The <i>Bardo</i> of Seeking Rebirth	242
2. The <i>Yogic</i> Art of Choosing a Womb	245

CHAPTER VI: THE DOCTRINE OF CONSCIOUSNESS-TRANSFERENCE	246
Part I: The Three Transferences	246
Part II: The Transference of the Consciousness by Meditating upon the <i>Guru</i>	247
1. The Practising	248
2. The Practical Application	250
THE COLOPHON	250

BOOK IV

THE PATH OF TRANSFERENCE: THE *YOGA* OF CONSCIOUSNESS-TRANSFERENCE

THE INTRODUCTION	253
I. <i>Pho-wa</i> and its Mastery	253
II. The Related Doctrine of <i>Trongjug</i>	254
III. The <i>Yogic</i> Tale Told by the <i>Gurus</i>	255
IV. The <i>Yogic</i> Tale Concerning Typhoon	256
V. The Secret Lore and its Survival	256

PART I: THE PROFOUND PATH OF CONSCIOUSNESS-TRANSFERENCE

The Refuge	261
The Visualizing of Vajra-Yoginī and the <i>Gurus</i>	261
The Prayer to the <i>Gurus</i>	262
The Prayer to the Root- <i>Guru</i>	264
The Meditation upon the <i>Guru</i>	264
The Visualizing of Vajra- <i>Dākinī</i> and the <i>Gurus</i>	265
The Colophon	268

PART II: THE TRANSFERENCE OF THE CONSCIOUSNESS OF ONE DECEASED

The Visualization for Devotees of Lower Degree	269
The Application of the Transference by Devotees of Higher Degree	272
The State of the Highest Devotees	273
The Colophon	274

PART III: THE DESCRIPTION OF THE LINE OF THE *GURUS*

.	274
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BOOK V

THE PATH OF THE MYSTIC SACRIFICE: THE *YOGA* OF SUBDUING THE LOWER SELF

THE INTRODUCTION	277
I. The History of the Doctrine of Non-Ego	277

II. The Tibetan Versification	278
III. The Practitioners of the <i>Chöd</i> Rite	280
IV. The Essential Teachings	281
V. The <i>Chöd</i> Rite as a Mystic Drama	282
VI. The Comparison with the Tibetan Mystery-Play	284
VII. The Origin of Disease According to the <i>Lāmas</i>	285
VIII. The Comparison with the <i>Bali</i> Ceremony of Ceylon	287
IX. The Art of Exorcism	287
X. The Performance of the Mystery-Play	289
XI. The Kinchenjunga War-Dance	294
XII. The Anthropological Interpretation	295
XIII. The <i>Bodhisattva's</i> Mystic Sacrifice	297
THE <i>YOGIC</i> DANCE WHICH DESTROYETH ERRO- NEOUS BELIEFS	301
THE <i>YOGIC</i> DANCE OF THE FIVE DIRECTIONS	303
THE TRANSFIXING OF THE ELEMENTALS OF SELF	306
THE VISUALIZING OF THE <i>GURUS</i> AND DEITIES	307
THE <i>YOGIN'S</i> PRAYER, AND RESOLUTION	308-9
THE DEDICATION OF THE ILLUSORY BODY IN SACRIFICE	309
THE PRAYER TO THE <i>GURU</i>	310
THE VISUALIZING OF THE CORPSE AND WRATH- FUL GODDESS	311
THE SUMMONS TO THE SACRIFICIAL FEAST	312
THE OFFERING OF THE SACRIFICIAL FEAST IN WORSHIP	314
THE OFFERING OF THE SACRIFICIAL FEAST TO SPIRITUAL BEINGS	315
THE DEDICATING OF THE ACT OF SACRIFICE	315
THE DEDICATING OF THE MERIT OF THE ACT OF SACRIFICE	316
THE COLOPHON	318
THE ADDENDUM	319
I. The Objects Needed for Practising the Rite	319
II. The Place and the Mental Imagery Prescribed	321
III. Directions to the <i>Yogin</i>	323
IV. The Visualizing of the <i>Maṇḍala</i>	324
V. The Mixed, the Red, and the Black Feast	325
VI. The Meditation to Accompany the Sacrificial Offering	327
VII. The Time for Performing the Various Feasts	328
VIII. The Visualizing of the Human Skeleton and Wrathful <i>Dāhini</i>	329

IX. The State of Mind Necessary	331
X. The Final Meditation	332
XI. The Good-Wishes and Benediction	333
XII. The Conclusion	333

BOOK VI

THE PATH OF THE FIVE WISDOMS: THE
YOGA OF THE LONG *HŪM*

THE INTRODUCTION: THE <i>YOGA</i> OF THE FIVE WISDOMS	335
THE SYMBOLIC SIGNIFICANCE OF THE LONG <i>HŪM</i>	339
THE OBEISANCE AND MEDITATION	340
THE CONCLUDING <i>MANTRA</i>	341

BOOK VII

THE PATH OF THE TRANSCENDENTAL
WISDOM: THE *YOGA* OF THE VOIDNESS

THE INTRODUCTION	343
I. The <i>Prajñā-Pāramitā</i> : its History and Esotericism	343
II. Translations from an Apocryphal Text	346
III. The Canonical Texts and Commentaries	347
IV. The Doctrine of the Voidness Viewed Historically	349
V. The Absolute as Inherent in Phenomena	351
VI. The Practising of the <i>Prajñā-Pāramitā</i>	352
THE OBEISANCE	355
THE SANSKRIT AND TIBETAN TITLE	355
THE QUESTION OF SHĀRI-PUTRA	355
THE REPLY BY AVALOKITESHVARA	356
THE <i>MANTRA</i> OF THE <i>PRAJÑĀ-PĀRAMITĀ</i>	358
THE BUDDHA'S APPROVAL	358
THE ADDENDUM	359
I. The Superiority of the <i>Prajñā-Pāramitā</i>	359
II. The Three Kinds of <i>Prajñā</i>	361
III. The Personal Ego	362
IV. The Existence or Non-Existence of Atoms	363
INDEX	365

DESCRIPTION OF ILLUSTRATIONS

I. MODERN GURUS *Frontispiece*

(1) The late Lāma Kazi Dawa-Samdup, 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-danda* (Staff of Brahmā), represented by the spinal column in man, and, also, indicative of his membership in the *Danda* 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 Juktaswar Giri, Head of the

Kedar *Ashrama*, 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. 186⁴). 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 *DĀKINI*, 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-Pempa-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 acuminate 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

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 Mkhan-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*.

