



## BOOK IV

# THE PATH OF TRANSFERENCE: THE YOGA OF CONSCIOUSNESS-TRANS- FERENCE<sup>1</sup>

### THE INTRODUCTION

#### I. *PHO-WA* AND ITS MASTERY

THE version of the *Pho-wa* herein presented forms an integral part of the *Bardo Thödol* cycle of doctrines, as reference to *The Tibetan Book of the Dead* will show. The first part, intended for the personal use of the devotee, is, as the text itself makes clear, like all secret doctrines which have been committed to writing, suggestive rather than detailed and complete. This is equally true of the complementary version comprising the last of the Six Doctrines. The second part, chiefly intended for the use of Lāmas who perform the death-bed or funeral rites, is, however, sufficiently complete to be comprehended and applied, on behalf of a dying person, when no Lāma is available, by any *yogin* or layman who has had sound instruction from a *guru* in the manner of its practical application.

Mastery of the Art of *Pho-wa* primarily confers the *yogic* power to bring about in oneself, at will, essentially the same process as that which under normal conditions is called

<sup>1</sup> The twofold Tibetan manuscript upon which our translation is based, bears the following titles: (1) *SNYAN RGYÜD GSANG-VAHI MTHAR-THUG LAS ZAB LAM HPHO-VAHI GDAMPA SNYINGI THIGLĒ BZHÜGS-SO* (pron. *NYAN GYÜD SANG-WAI THAR-THUG LAY ZAB LAM PHO-WAI DAMPA NYINGI TIGLĒ ZHÜ-SO*), meaning, 'Herein lieth the Profound Path of the Doctrine of [Consciousness-]Transference, "The Seed of the Heart", from the Final Secrets of the Ear-[whispered] *Tantras*'. (2) *GSANG-LAM HPHO-VAHI GDAMS-PA LAS TSHE HDAS RNAM-SHES SPAR-VAHI DMİGS-PA BZHÜGS-SO* (pron. *SANG-LAM PHO-WAI DAM-PA LAY TSHE DAY NAM-SHĒ PAR-WAI MĪ-PA ZHÜ-SO*), meaning 'Herein lieth the Visualization for the Transference of the Consciousness of One Deceased, from the Teachings concerning the Secret Path of Transference'.

death, there being the difference that in natural death the principle of consciousness departs from the human form permanently, whereas in *yogically*-induced death the departure may be but temporary. Secondly, it confers the *yogic* power to direct the departure of the principle of consciousness of another person, or to influence the principle of consciousness of a person not long deceased, in such manner as to afford it spiritual guidance in the after-death state and in the choosing of the womb at the time of its rebirth.

All Tibetan *gurus* who are familiar with *Pho-wa*, either theoretically or practically, are agreed that, because in practice it may readily be abused by unprincipled and faithless disciples, its applied technique ought never to be taught to any save those who have been long on probation and been found worthy. Accordingly, it is assumed that all recorded teachings concerning *Pho-wa*, such as these contained in our own texts, will be studied and put to the test of practice only under the personal guidance of a living *guru* who has already mastered them and is qualified, in virtue of having received the appropriate initiations, to supply their necessary amplifications and detailed explication.

## II. THE RELATED DOCTRINE OF *TRONGJUG*<sup>1</sup>

According to tradition, about nine hundred years ago, from super-human sources, there was revealed, to a select few of the most saintly Tibetan and Indian *gurus*, a divine secret science called by the Tibetans *Trongjug*, meaning 'Transference and Inspiration'. By means of this *yogic* art, it is believed that the principles of consciousness of two human beings can be mutually exchanged, or, in other words, that the consciousness which animates, or inspires, one human body can be transferred to and made to animate another human body; and, also, that the animal vitality and instinctive intelligence can be dissociated from the human elements of consciousness and temporarily infused into sub-human forms and directed by the overshadowing *manas* of

<sup>1</sup> Tib. *Grong-hjug* (pron. *Trong-jug*, or, as in *Tibet's Great Yogi Milarepa*, pp. 145-7, *Drong-jug*).

the discarnate personality. An adept of *Trongjug* is thus said to be able to discard his own body and assume the body of another human being, either by consent or by forcible dispossession of the latter; and to enter into and resuscitate, and, thereafter, possess the body of a person who has just died. To forcibly dispossess one of one's own body is, of course, an act of black magic, only done by a *yogin* following the path of darkness.

## III. THE *YOGIC* TALE TOLD BY THE *GURUS*

The following story, current in varying versions among the *gurus*, helps to illustrate how *Trongjug* is capable of being abused. The *gurus* frequently narrate it to help explain their stern refusal to divulge occult teachings indiscriminately.

The story concerns a prince and the son of a prime minister who were most intimate friends, and adept in *Trongjug*. One day, while walking out together, they came across a bird's nest containing a number of fledglings newly hatched, and saw, as they were looking at them, the mother-bird killed by a hawk. Out of compassion, the prince resolved to practise the secret art, and so he said to his companion, 'Please guard my body while I resuscitate the mother-bird's body and cause it to fly to the little birds and feed them'. While guarding the apparently lifeless form of the prince, the prime minister's son was overcome with temptation, and, quitting his own body, entered the body of the prince, for it was afterwards proved that he had long been secretly in love with the prince's wife. The prince had no choice but to occupy the discarded body of his false friend; and it is said that several years elapsed before the prime minister's son could be persuaded to surrender the prince's body and re-enter his own.

Owing to such abuse as this, *Trongjug* came to be kept so secret that the rule was instituted to impart it only to the one very carefully tested disciple who is chosen to become a *guru* in an apostolic succession of *gurus*, and then only just before the death of the chief *guru* by whom it is to be imparted.

IV. THE *YOGIC* TALE CONCERNING TIPHOO

Marpa, having been favoured with this unique initiation into *Trongjug*, was advised by his own initiator and *guru*, Naropa, to transmit the teaching to Milarepa, Marpa's greatest disciple. Instead of following this wise advice, Marpa transmitted it to his own son, Doday-Bum, a *yogin* of exceptional ability. But, as Naropa had foreseen, Marpa's plan for the succession miscarried. Doday-Bum met with such sudden and unexpected death that there was no human body immediately available into which to transfer his consciousness; and he was compelled to make transitional use of the body of a pigeon which had just died. Thereupon, as soon as the *Trongjug* had been applied, Marpa *yogically* directed the pigeon, so that it flew direct to a place of cremation in India, where, upon a funeral-pyre, lay the dead body of a Brāhmin boy. Before the fire could be set to the pyre, the pigeon had settled upon the corpse, and, after cooing thrice, dropped dead. At the same moment the boy revived and was carried home amid loud rejoicings, and his parents renamed him Tiphoo, which means 'Pigeon'. The lad grew up strong and healthy and became a very famous Indian philosopher and *yogin*. History now knows him as the great Buddhist Tantric Saint Tiphoo.

## V. THE SECRET LORE AND ITS SURVIVAL

The *Trongjug* appears to be the most transcendental aspect of the secret lore concerning consciousness-transference, of which our two texts, entitled *Pho-wa*, are faithfully representative. As explained in our annotations to the text of *Tibet's Great Yogī Milarepa*, on p. 146, *Pho-wa* treats of the *yogic* transference of the mundane (or *sangsāric*) consciousness within the *Sangsāra*, whereas the *Trongjug*, in its most recondite character, seems to treat of the *yogic* transmutation of the mundane consciousness into the supra-mundane consciousness, wherein all component things are realized to be *māyā*, or illusion. Accordingly, *Trongjug*, in its most transcendental scope, probably implies translation of the transmuted conscious-

ness, freed of Ignorance, to *Nirvāna*—the Unbecome, Unformed, Unmade, beyond the *Sangsāra*.

To this day, as our texts seem to suggest, the secret art of transferring the human consciousness, either while in life or at the moment of death, still survives, both in Hindustan and in Tibet; and its adepts still hold fast to the strict rule governing its transmission. Among Hindus, as among Mahāyāna Buddhists, there is much occult lore and strange tales concerning its practical application. Thus, as another example of such tales, there is the rather well-known account of how Shankarāchārya, the famed expounder of the Vedāntic Philosophy, in order to avoid using his own *yogically* purified and highly disciplined body for the purpose of making experimental study of the science of sensual love, animated the body of an Indian king named Amaruka who had just died, and how, after the necessary knowledge had been acquired, returned to his own body, which all the while had been lying in the trance state of suspended animation guarded by his disciples.

Supplemented by the necessary personal guidance of one who has attained proficiency in *Pho-wa* or *Trongjug*, if perchance the disciple proves himself a worthy vessel for the secret science and is endowed with the good *karma* to find the right *guru*, our texts should prove to be faithful to the ancient tradition, although lacking in details, as they purposely are. But without such guidance, or without the thorough *yogic* preparation implied by the texts, the *yogin* should under no circumstances attempt to experiment in any way with these practices of consciousness-transference. If the question be asked, Why not? the answer is as follows.

As stated above, this *yoga* is no less than the art of producing at will, on the part of an adept in it, the same effect as comes naturally in the process called death. To project the consciousness-principle in the subtle (or 'astral') body is of all *yogic* practices the most dangerous. The text itself suggests that the very practising of this art tends to weaken the fleshly body's power of resistance to dissolution, so that compensatory *yogic* practices are necessary.

Should misfortune befall the *yogin* while practising *Pho-wa*, he may find himself unable to repossess his vacated Earth-plane body, either because of some unexpected break in the magnetic connexion between the two bodies, in which event death ensues; or because of some other entity, human or non-human, having taken possession of it. The first of the *yogic* tales narrated above helps to illustrate this latter danger.

On the other hand, when the *yogin* is performing the rite of *Pho-wa* on behalf of one who is dead, he may, in extraordinary circumstances of need, project his own consciousness-principle, embodied in the 'astral' form, in order to influence the 'astrally' embodied consciousness-principle of the deceased. This results in awakening the deceased if he be—as he is most likely to be—in the somnolent condition which immediately follows the death-process in the case of all persons save those who are masters of *yoga*. Upon thus being awakened on the *Bardo* (or 'astral') plane the deceased is made to comprehend the need of exercising his own *yogic* powers if, luckily, he has developed any prior to his decease.

More ordinarily, however, the *yogin* who performs the death-bed or funeral rites, in accordance with the *Bardo Thödol*, does not so project his consciousness. He aims to act from the human plane directly upon the consciousness-principle of the person dying or just deceased. If the person be dying, the *yogin* employs a sort of *yogic* suggestion, intended to guide the dying person through the death-process and thence onwards through the state intervening between death and rebirth. When death has already occurred, the *yogin* directs the progress of the consciousness-principle in the *Bardo* world by means of telepathy.

From the standpoint of psychical research, *Pho-wa* seems to have direct bearing upon what are known as phantasms. For the master of *Pho-wa* would doubtless tell us that all phantasms are explicable under two categories: (1) as visualizations unconsciously projected by the percipient as hallucinations, in response to stimuli produced telepathically by

an external agency, human or non-human, incarnate or discarnate; or (2) as actual 'astral' projections of the so-called dead or living.<sup>1</sup>

Such then, are, in outline, the traditional teachings and lore, the practices, and the *guru's* interpretation of and warning concerning this *yoga*.

<sup>1</sup> Much, if not all, of the evidence concerning phantasms which has been recorded in the Occident is capable of explanation in accordance with this Oriental view. See S. J. Muldoon and H. Carrington, *The Projection of the Astral Body* (London, 1929); E. Gurney, F. W. H. Myers, and F. Podmore, *Phantasms of the Living* (London, 1886); F. Guyot, *Yoga for the West* (London, n.d.), pp. 157-74.

## PRECEPTS FROM THE TIBETAN CANON

'Again and again seeking existence, they again and again enter the womb ; beings come and go ; to one state of existence succeedeth another.

\* \* \*

'The wise man through earnestness, virtue, and purity, maketh himself an island which no flood can submerge.

\* \* \*

'Arise, commence a new life, turn towards the Doctrine of the Buddha ; trample down the hosts of the Lord of Death as an elephant doth a house of mud.

\* \* \*

'The best knowledge is that which enableeth one to put an end to birth and death and to attain freedom from the world.

\* \* \*

'Even as the water of the Ganges floweth swiftly on and emptieth into the sea, so shall he who walketh in the even way of perfect understanding arrive at the cessation of death.

\* \* \*

'He who possesseth not steadfastness of mind cannot comprehend the Holy Law ; he who is fickle of faith cannot attain the Perfect Wisdom.

\* \* \*

'The wise, who possess perfected memory, diligence, discrimination, and understanding, by means of their wisdom free their mind of all error.'

From the *Udānavarga*

(based upon W. W. Rockhill's translation.)

## [THE PATH OF TRANSFERENCE: THE YOGA OF CONSCIOUSNESS-TRANS- FERENCE]

### [PART I: THE MOST PROFOUND PATH OF CON- SCIOUSNESS-TRANSFERENCE: 'THE SEED OF THE HEART']

#### [THE REFUGE]

(1) First cometh the Refuge :

'In the Divine *Guru*, the embodiment of all Protection,  
From now till the Essence of Perfection be attained do I  
take refuge.

O ye *sangsāric* beings, innumerable in number,<sup>1</sup>

Dedicate your mind to the Divine Path of Good-Wishes for  
entering into Perfection.'

[The Visualizing of Vajra-Yoginī and the *Gurus*]

(2) The mental imagery for one's use is as followeth :

Let the idea commonly held concerning the body<sup>2</sup> fade  
away into the voidness of space ; and let the unobstructed  
radiance of thy consciousness shine forth as Vajra-Yoginī, her  
body red, with one face and two hands, the right hand held  
aloft overhead flourishing a curved knife, the left holding a  
blood-filled skull against her heart ; leaning against a white  
staff held in the bend of her left arm ; adorned with the five  
symbolic emblems and various ornaments ; standing on a  
lotus-throne surmounted by the solar disk, upon which lieth a  
human corpse ; gracefully postured, the body vacuous, though  
apparent, enhaloed with Flames of Wisdom.<sup>3</sup>

<sup>1</sup> Literally, 'having no centre or circumference'.

<sup>2</sup> This refers to the idea that the body is a solid substantial thing. By visualizing the body as being vacuous, in accordance with the directions contained in *The Six Doctrines*, the consciousness shines forth embodied in the divine illusory body, the *Nirmāṇa-Kāya*. (Cf. p 175, § 14.)

<sup>3</sup> For detailed explanation of this visualization see pp. 173-5. The lotus-throne, which is here described, symbolizes unsullied purity, with reference to pure, or divine, incarnation. The solar disk symbolizes development of the Radiance (or Flames) of Wisdom ; and the corpse, the destruction of egoism.

(3) Then visualize, high above thee in the sky, seated on a lotus-throne surmounted by a lunar disk, the Root-*Guru*, the Supreme Protector, the body blue of colour, having one face and two hands, fully robed in the glorious robes of the Perfectly Endowed Ones, holding a *dorje* and a bell in His hands crossed over His heart.<sup>1</sup>

(4) Directly over thy head, in the space of the arched glory of a five-hued rainbow, visualize thy Lords, the *Gurus* of the Line of the Profound Path of Consciousness-Transference, sitting [in the Buddha-Posture], one above the head of another [in a perpendicular line].<sup>2</sup>

[THE PRAYER TO THE *GURUS*]

(5) The Prayer [which cometh next] is:

‘Unto Thee, of the pure and holy Realm of Truth,<sup>3</sup> whence there is no more fall into generation,  
O Lord, Thou Wielder of the Divine Sceptre,<sup>4</sup> the very self of the Sixth Dhyāni Buddha,  
I, thy son, pray in earnest faith and humility.  
Vouchsafe me perfected practice on the Path of Consciousness-Transference ;  
And, in the glorious and heavenly Divine Realm,  
May I attain the Immutable State of the primordial *Dharma-Kāya*.

‘Unto you of the Holy Paradise Realm,  
O Lords Tilopa, Naropa, and Marpa, Father and Sons,<sup>5</sup>

<sup>1</sup> The coloured frontispiece of *Tibet's Great Yogi Milarepa* depicts the Root-*Guru*, the Celestial Buddha Dorje-Chang. His posture, robes, and the mystic significance of the *dorje* and bell are described in the same book, on pp. xv-xvi. The lotus-throne surmounted by the lunar disk (symbolical of the dispelling of the gloom of Ignorance) is commonly depicted, as in that frontispiece, resting upon a lion-throne, which symbolizes spiritual fearlessness.

<sup>2</sup> See pp. 274-6, following.

<sup>3</sup> Or the *Dharma-Dhātu*, here equivalent to 'Og-min. (See pp. 250<sup>2</sup>, 335.)

<sup>4</sup> Or *Dorje-Chang* (Skt. *Vajra-Dhāra*), 'Wielder of the *Dorje* (the Divine, or Mystic, Sceptre)'. Being the first of the Celestial Buddhas and, therefore, the Over-Lord of the Five Dhyāni Buddhas, Dorje-Chang is also called the Sixth of the Five Dhyāni Buddhas.

<sup>5</sup> Tilopa, as the human founder of the Kargyūtpa Succession of *Gurus*, is called the Spiritual Father ; and Naropa and Marpa, and their successors, are known as the Spiritual Sons.

I, your son, pray in earnest faith and humility.  
Vouchsafe me perfected practice on the Path of Consciousness-Transference ;  
And, in the glorious and heavenly Divine Realm,  
May I attain the Immutable State of the primordial *Dharma-Kāya*.

‘Unto thee, of the Self-Emanated Rays of the Realization of the Non-reality of Phenomenal Appearances,  
O thou, the Venerable, Agèd Milarepa, whose graciousness can never be repaid,

I, thy son, pray in earnest faith and humility.  
Vouchsafe me perfected practice on the Path of Consciousness-Transference ;  
And, in the glorious and heavenly Divine Realm,  
May I attain the Immutable State of the primordial *Dharma-Kāya*.

‘Unto thee, of the Self-Emanated Rays of the Primal Truth, the Foundation of all Foundations,—Mind,  
O thou, Shākya-Shrī, the untrammelled manifestation of the power of mind,<sup>1</sup>

I, thy son, pray in earnest faith and humility.  
Vouchsafe me perfected practice on the Path of Consciousness-Transference ;  
And, in the glorious and heavenly Divine Realm,  
May I attain the Immutable State of the primordial *Dharma-Kāya*.

‘Unto Thee, seated on a lotus-throne surmounted by the lunar disk, above the crown of my head,  
O Thou Root-*Guru*, whose graciousness can never be repaid,  
I, thy son, pray in earnest faith and humility.

<sup>1</sup> Shākya-Shrī, one of the Kargyūtpa Line of *Gurus*, was renowned for his saintliness and mastery of *yoga*. Through him was made manifest on Earth the power of mind over matter. He is said to have been born in Kashmir. In or about A.D. 1202 he went to Tibet, and appears to have passed the rest of his life there, practising *yoga* and helping the Lāmas to translate Indian religious treatises into Tibetan.

Vouchsafe me perfected practice on the Path of Consciousness-Transference;

And, in the glorious and heavenly Divine Realm,  
May I attain the Immutable State of the primordial *Dharma-Kāya*.

‘Being moved by my sincere faith and humility,  
May the Line of *Gurus*, above my head, finally be dissolved  
into light,  
And become the Lord Himself, Dorje-Chang, the Root-*Guru*.’

[THE PRAYER TO THE ROOT-GURU]

(6) Then, with great earnestness, pray unto the Root-*Guru* as followeth:

‘Obeisance to all the Conquerors in the One Body of At-one-ment!  
O Thou, the True Embodiment of all Protectors,  
The Lord of the Great Mystic Faith in its entirety,  
The Holy Lord of all that constituteth my Refuge, now  
and hereafter,  
O Thou, whose graciousness can never be repaid,  
Thou knowest, O Thou Root-*Guru* of surpassing kindness,  
Thou knowest, that I pray unto Thee from the very depths  
of my heart  
That I may speedily attain to Perfection on the Profound  
Path of Consciousness-Transference.  
O Thou, in the Akanishṭha Heaven, the emanation of the  
Pure Realm of the *Dharma-Kāya*,  
Vouchsafe me Thy “gift-waves”<sup>1</sup> that Self-Knowledge, the  
Immutable State of the *Dharma-Kāya*, may be attained.’

[THE MEDITATION UPON THE GURU]

(7) Having thus prayed most earnestly, again and again,  
create this mental imagery:

<sup>1</sup> ‘Gift-waves’ here, too, refer to helpful influences of a psychic nature telepathically transmitted from the Root-*Guru*, in the Akanishṭha Heaven, to the worthy disciple on Earth. In a somewhat similar frame of mind the Christian *yogin* prays for the divine grace of the Father in Heaven.

Firstly, think, ‘I shall lead all sentient beings, as innumerable as is space boundless, to the State of the Highest Perfection; and to that end I shall meditate upon the Profound Path of Consciousness-Transference.’

(8) The meditation to accompany this thought is as followeth:

‘My *Guru*, the True Embodiment of the Threefold Refuge,<sup>1</sup> is present before me in the firmament. All sentient beings, as innumerable as is space boundless, and myself, are taking refuge in Him, until each of us shall have realized the Essence of Perfection. We shall so act as to lead every living creature of the four kinds of birth<sup>2</sup> to the attainment of the Highest Path.’

(9) After having thus meditated, conclude by absorbing the visualized form of the *Guru* into thyself.

[THE VISUALIZING OF VAJRA-ḌĀKINĪ AND THE GURUS]

(10) Then think that thine own body is transmuted into vacuousness, in the state of non-thought; and that from the unobstructed, self-emitted radiance of the radiant, yet vacuous [intellect] there ariseth, suddenly, Vajra-Ḍākinī,<sup>3</sup> red of colour, with ornaments and attire clearly defined.

(11) Visualize, as extending through the centre of her body, the median-nerve, the size of an ordinary arrow-reed, white without and red within, endowed with the four characteristics [i.e. redness, brightness, straightness, and hollowness], the lower end closed and terminating four fingers [or, about three to four inches] below the navel [i.e. in the perineum, at the base of the generative organ], and the upper end opening out-

<sup>1</sup> Namely, the Buddha, the *Dharma* (or Scriptures), and the *Sangha* (or Priesthood).

<sup>2</sup> As taught in *The Tibetan Book of the Dead*, or *Bardo-Thödol*, p. 178, ‘There are four kinds of birth: birth by egg, birth by womb, supernormal birth, and birth by heat and moisture. Among these four, birth by egg and birth by womb agree in character.’ Supernormal birth takes place by transferring the consciousness from one state of existence to another. Birth by heat and moisture refers to the germination of seeds and spores, or the process of birth in the vegetable kingdom.

<sup>3</sup> Vajra-Ḍākinī is, as a visualization, herein equivalent to the Vajra-Yoginī visualization of *The Six Doctrines*, above.

wardly from the crown of the head [at the Aperture of Brahmā].

(12) [Visualize the median-nerve] as extending through the heart; and, on the pericarp of a four-petaled lotus, within the heart, visualize a dot, which is, in reality, the symbolical embodiment of the breath and mind inseparably united, white in colour, with a reddish tint, and buoyant [or with a tendency to rise up].

(13) Let these visualizations be very vivid.

(14) Then, as overshadowing the crown of the head [of thy body visualized as Vajra-Ḍākinī], vividly visualize thine own root-guru as being the Form of Vajra-Dhāra; and above that Form, seated, one above the head of another, the *Gurus* of the Consciousness-Transference Doctrine [from thine own human *guru*] up to Vajra-Dhāra Himself.<sup>1</sup>

(15) Manifest thy humble fervent faith till the very hairs of thy body stand on end and tears course down thy cheeks; and, in that mood, recite the Prayer to the Line of *Gurus* [beginning as above], 'Unto Thee, of the pure and holy Realm of Truth'.

(16) Then, when the Prayer hath been said, imagine that all the Lāmas of the Succession of *Gurus* [i.e. those of the Line who were or are Superior Ones on Earth] gradually dissolve into radiance, which finally mergeth into the Root-*Guru*.

(17) Towards the Root-*Guru*, embodying the true protection, exert the most fervent and humble faith, in the 'Thou knowest' mood, and pray earnestly [to Him] as many times as thou canst.

<sup>1</sup> The Line of *Gurus*, of the Kargyūtpa Apostolic Succession, is said both to begin and end in Vajra-Dhāra (Dorje-Chang). Accordingly, He is to be visualized as being seated, in the Buddha-Posture, on a lion-throne, and as hovering over the disciple's head directly above the Aperture of Brahmā, through which the median-nerve has its exit. Above Vajra-Dhāra's head, in the same posture and corresponding position, the human *guru* is to be visualized. Above the human *guru*'s head, in the same posture and corresponding position, the *Guru* of the Line who is still on Earth is to be visualized, and, correspondingly one above another in a perpendicular line and each in due order of precedence, the discarnate *Gurus* of the Line are to be visualized, Tilopa being topmost. And above Tilopa is to be visualized the Root-*Guru*, Vajra-Dhāra, mystically overshadowing the whole perpendicular Line of visualized *Gurus* as, at the bottom of the visualization, He overshadows, in reflex form, the human disciple (himself visualized as being Vajra-Ḍākinī).

(18) Then, when the praying hath been accomplished, visualize in the heart of the *Guru* a syllable *HŪM*, embodying the real essence of the Mind of all the Conquerors [or Buddhas], blue in colour,<sup>1</sup> emitting the radiance of the Five Wisdoms.<sup>2</sup>

(19) Having visualized this vividly, then, while retaining the visualization, utter the sound *HEEG* loudly, imagining, at the same moment, the dot in the heart [of Vajra-Ḍākinī] to be rising up into the *Guru*'s heart.

(20) Then, allowing the dot to blend with the *HŪM* in the *Guru*'s heart, in the state of at-one-ment, abide in that state for awhile.

(21) Then utter *KĀ*, and let the dot fall back into its own place, [i.e. in the heart of Vajra-Ḍākinī].

(22) By repeatedly practising this exercise, the most advanced *yogin* ought most certainly to be able to produce signs of proficiency after twenty-one *HEEGS*; a *yogin* of middling ability, within one period of prayer [i.e. within one and one-half hours]; and even a *yogin* of the least ability, within a day's practice.

(23) These signs are as followeth: a swelling-up of the flesh on the crown of the head [around the Aperture of Brahmā] and the issuing from there of blood and yellowish watery secretions; and the ability to pierce the swelling with a stalk of grass [i.e. to enter a thin stalk of grass into the Aperture of Brahmā, whence the consciousness is to be projected].

(24) Having obtained these signs, there is no need to continue the practice.

(25) Then, upon successful completion of the period of exercise, visualize Vajra-Dhāra, the Root-*Guru*, as having

<sup>1</sup> Here the *HŪM* is blue, in correspondence with the blue body of the Root-*Guru*, the blue symbolizing, like the blue of the sky, immutability and eternity. When the visualization is of the *yogin*'s own body as Vajra-Ḍākinī (or Vajra Yoginī), or of the body of a person deceased, as in the second part of our present manuscript, the *HŪM* is red, in correspondence with the body of the Goddess.

<sup>2</sup> See Book VI, following, which expounds the Five Wisdoms in their correlation with the Five Dhyānī Buddhas. Here in this context, and on page 271, paragraph 7, the Five Wisdoms are correlated with all Buddhas.

