

[THE OFFERING OF THE SACRIFICIAL FEAST  
IN WORSHIP]*Phaṭ!*

(25) To the Wise *Gurus* of the Three Orders,<sup>1</sup>  
From the Primordial Lord<sup>2</sup> downwards,  
And from my True *Guru* upwards;  
And to the Tutelary and Faith-Guarding Deities  
and *Dākinīs*,  
I offer, in worship, the Elixir of this Great Corpse.

May all beings, inclusive of myself, and more especially  
the genii and evil spirits,  
Acquire [as the result of this sacrificial rite] the Two-  
fold Merit to cleanse them of the Twofold  
obscuration.<sup>3</sup>

Having successfully carried out the purpose of this  
ascetic practice [or penance],  
And, in realizing phenomena [to be] illusion, may I  
comprehend the Clear Light,  
And attain Liberation in the *Dharma-Kāya*, freed  
from all fear and awe;  
And vouchsafe [O ye *Gurus* and Deities] your blessing,  
to the end that I, too, may become a *Heruka*.

*Phaṭ!*

<sup>1</sup> These are the *Gurus* who convey their teachings in the three ways—namely, by telepathy, by symbols, and by ear-whispered, or secret, vocal instruction.

<sup>2</sup> The Primordial Lord is the Ādi-Buddha Samanta-Bhadra (Tib. *Kün-tu-sang-po*), Who is without Beginning or End, the Source of all Truth, and the Head of all the Divine Hierarchies, according to the 'Great Perfection', otherwise known as the *Ādi-Yoga*, School, of Padma Sambhava. (See p. vi.)

<sup>3</sup> The Twofold Merit are temporal and spiritual merits; the former consisting of such worldly advantages as health, beauty, wealth, and position; and the latter, of endowments conferring ability to comprehend the highest religious truth, such as exalted intelligence, keen powers of discrimination, indomitable faith, selfless humility, and all-embracing altruism, leading to Liberation. The Twofold Obscuration are evil passions and habitual propensities born of evil passions. (Cf. p. 97<sup>2-3</sup>.)

[THE OFFERING OF THE SACRIFICIAL FEAST  
TO SPIRITUAL BEINGS]*Phaṭ!*

(26) Be ye *sangsāric* or *non-sangsāric*, ye Eight Orders of  
Spirits, ye elementals and non-human beings,  
And ye mischievous and malignant hosts of flesh-  
eating sprites who would mislead [the devotee],<sup>1</sup>  
On the outspread human-hide, covering all the World  
Systems,<sup>2</sup>  
Heaped up flesh, blood, and bones have been laid out,  
as a [sacrificial] offering.  
If I consider these to be 'mine' or as being 'I', I will  
thereby manifest weakness.  
Ungrateful would ye all be should ye not enjoy the  
offering most heartily.  
If ye be in haste, bolt it down uncooked;  
If ye have leisure, cook and eat it, piece by piece;  
And leave not a bit the size of an atom behind.

## [THE DEDICATING OF THE ACT OF SACRIFICE]

*Phaṭ!*

(27) From countless ages in past *sangsāric* existences,  
doubtless there are unsettled [*karmic*] accounts  
due to flesh-eating.<sup>3</sup>

<sup>1</sup> Certain classes of malignant elementals are believed to take delight in distracting and impeding the devotee treading the Path to Liberation. (See p. 219<sup>4</sup>). The *yogin*, in offering to them in the mystic sacrifice his own body, hopes not merely to appease them, but to encourage and aid them to overcome their evil nature and to seek the Holy *Dharma*. As has been set forth in other words in our General Introduction, on pp. 10 to 14, the Buddhas of Compassion proclaimed the Truth for the deliverance of all sentient beings—for those most deeply immersed in the Morass of Ignorance as for those who have caught a glimpse of the Light, for all species of spirits and elementals, for beings embodied on Earth, or in sensuous paradises, or in the lowest hells.

<sup>2</sup> Text: *stong-gsum* (pron. *tong-sum*), referring to the Universe as composed of world-systems, said to be one billion in number or, in other words, innumerable.

<sup>3</sup> Although the question of a Buddhist's ethical right to eat flesh is nowadays

And to those of my guests for whom compassion is begotten by [this] chance [of my seeing them],  
Who being weak and powerless [fail to get a share of the feast],<sup>1</sup> overlooking none—

To each and every one, satisfying all their desires—  
I dedicate this [*mandala*] as being an inexhaustible store of sustenance.

And may every being with whom I have [hereby and ever] been brought into contact attain to Buddhahood;

And may all [*karmic*] debts be paid and cleared.

*Phat!*

#### [THE DEDICATING OF THE MERIT OF THE ACT OF SACRIFICE]

*Phat!*

(28) Ah! when one hath uncoiled, and become emancipated from, the concepts of 'pious' and 'impious',<sup>2</sup>

more or less controversial among Buddhists, both of the Southern School, especially in Ceylon, and of the Northern School, in Tibet, there can be no doubt that in the time of the Great Buddhist Emperor Ashoka, during the third century B.C., as his surviving edicts on stone prove, the slaying of animals either in sacrifice or for food was prohibited, in keeping with the Buddha's teaching against the taking of life. Apparently in agreement with primitive Buddhism in this matter, our text assumes that evil *karma* accrues from flesh-eating; and that this is carried down from the most prehistoric and pre-Buddhist ages as *karmic* predisposition for the consuming of animal corpses. In the strange ritual under examination, the *yogin's* body, as offered in sacrifice, is actually fleshly, and yet by a subtle mental effort it has been visualized by him as having been transmuted into elixir. It would seem, however, that the body appears to the elementals and other classes of unenlightened non-human beings in its natural or untransmuted condition, as so much flesh, blood, and bones, described in the text above, of which they partake because of their *karmically* acquired liking for animal or fleshly sacrifice. In this respect, they resemble the orders of genii and demons of ancient India, Greece, and Rome, to whom animals were offered up.

<sup>1</sup> This refers to the weakness of *pretas*, or unhappy ghosts, whose hunger and thirst are never satisfied.

<sup>2</sup> By one of fully enlightened mind, such dualism as the *sangsāvic* concepts of 'pious' and 'impious' suggest, has been transcended. Dualistic concepts, being innate in the spiritually undeveloped mind, uncoil, or unfold, of themselves, and should then be neutralized by Right Knowledge.

There should not remain the least trace of hopes and fears;<sup>1</sup>

Yet, in accordance with the unerring working of the interdependent chain [of causes and effects],<sup>2</sup>

May the stream of the accumulation of merits be dedicated to the Realm of Truth and be inexhaustible.<sup>3</sup>

*Phat!*

(29) In virtue of the merits arising from this crude, illusory gift of mine own body,

May all accumulated *karmic* obligations and unpaid balances of the aeons be paid and cleared.

When the Real Truth of the *Dharma* illuminateth my nature,

May all of you [i.e. the unenlightened deities and elementals at the feast] be born [as humans] and become my first disciples.

Thereupon, may the Uncreated Essence of the Pure, Unborn Mind

Arise in the nature of the three,—deities, men, and elementals;

And, avoiding the path of the misleading belief in the reality of the 'I' [or Egoism],

May their principle of consciousness be thoroughly saturated with the moisture of Love and Compassion.

As for myself, may I complete my ascetic practices successfully,

<sup>1</sup> The *yogin* should be selfless, without thought of hopes and fears concerning his own deliverance or the merits arising from the sacrifice of the self of egoism.

<sup>2</sup> Seeing that effect follows cause unerringly, the stream of merit (as set forth in the Twelve *Nidānas*, or Interdependent Causes of Rebirth), which has arisen as a result of the sacrifice, should be dedicated to the good of all beings; for without such altruistic dedication the merits would normally accrue to the *yogin* alone. The Twelve *Nidānas* are given, in explanatory detail, in *Tibet's Great Yogi Milarepa*, p. 138<sup>2</sup>. (See, too, herein, pp. 347, 357<sup>2</sup>.)

<sup>3</sup> The Realm of Truth, the *Dharma-Dhātu*, is here thought of as being like an inexhaustible Ocean of Good, which is ever being fed by streams of merit flowing into it in virtue of such selflessness as the *yogin* herein exhibits.

And [be enabled to] regard pleasure and pain with equanimity,

And to realize the *Sangsāra* and *Nirvāna* as being indistinguishable.<sup>1</sup>

Triumphing over all Directions,<sup>2</sup> may I be enabled to serve every being with whom I have come into contact.

Thus may my divine mission be crowned with success, And may I attain to the Body of Glory.<sup>3</sup>

*Phat!*

[Here endeth the Rite for Eradicating the *Sangsāric* Self.]

### [THE COLOPHON]

[On the last page of the manuscript there is added the following exhortation to make the best use of the great opportunity afforded by having attained human birth.]

<sup>1</sup> This is in accordance with the Mahāyānic teachings already referred to in various annotations above, and in the General Introduction.

<sup>2</sup> This refers to what may be called Psychic or Philosophical Directions, which the Lāmas symbolically describe by making use of the geometrical figure of a square, representing the 'Extremes of Belief'. The top of the square represents the region or direction, of the assertion 'Is'; the bottom, the opposing region of the assertion 'Is not'; the left-hand side, the region of the assertion 'Exists'; and the right-hand side, the opposing region of the assertion 'Exists not'. (Cf. p. 143<sup>1</sup>.) By triumphing over all such mentally limiting concepts and dualism, the *yogin* reaches to the Realm of Truth, wherein there is but Divine At-one-ment. And ever thereafter, so long as he remains in the human state as a worker for social betterment, he exhibits that divine indifference (which Krishna proclaims in the *Bhagavad-Gītā*) to all the dualistic causes of disagreement among the unenlightened multitude, such as arise from creeds, castes, social distinctions, racial discriminations, and all worldly strivings and ambitions. He looks on at the drama of life with sadness and compassion, as his eyes behold mankind, like babes in knowledge, struggling for the baubles and playthings of this world; and he prays that their minds, too, may be illuminated with the Light of *Bodhic* Wisdom, and their playthings be speedily outgrown.

<sup>3</sup> The 'Body of Glory', synonymous with the 'Rainbow Body' (referred to on pp. 80<sup>1</sup>, 183<sup>2</sup>, 346, is said to be the highest body attainable by a *yogin* who is still within the *Sangsāra*. It is comparable to the glorified body of the *Christos*, as seen by the disciples on the Mount of Transfiguration. In the Body of Glory the master of *yoga* is said to be able to exist for aeons, possessed with the *siddhi* of appearing and disappearing at will in any of the many mansions of existence throughout the Universe.

This is the opportunity [which cometh] of our having attained the blessed human state;

But no certainty is there that death and change may not overwhelm us at any moment.

In whatever state we may be, we ever meet with sorrow, And good and evil *karma* inevitably result [and keep us bound to the Wheel of Life].

Vouchsafe thy grace, O *Guru*, that I [and all beings] may attain Liberation.

May it [i.e. this Book and its teachings] be auspicious.

### THE ADDENDUM

Herein there are placed on record, in their original textual order, certain important explanatory directions which the above version of the *Chöd* Rite lacks. They are contained, in the original Tibetan, in a parallel, but more detailed manuscript version of the *Chöd* entitled *Klong Schen Snyingī Thiglē* (pron. *Long Chen Nyīngī Tiglē*), meaning 'Fundamental Essence of the Subtle Truth', or more literally, 'Heart-Drops from the Great Space'. As stated in the Introduction, this, is also the general title of a series of similar treatises appertaining to the esoteric lore of the Unreformed, or Primitive, School of Tibetan Buddhism. The matter which follows thus serves to amplify and elucidate the smaller, but complete, version of the *Chöd* Rite already set forth. In addition, it is of much value anthropologically in helping to illustrate how the Lāmas have reshaped and given Buddhistic interpretation to the primitive animism underlying the pre-Buddhistic religion of Tibet called Bön. The manuscript itself consists of seven folios, each measuring fifteen inches in length and three and one-half inches in width. Being itself the copy of an older manuscript, its age is not very great—probably about fifty years.

#### I. THE OBJECTS NEEDED FOR PRACTISING THE RITE

Immediately after the 'Obeisance to the One Deeply Versed in the Knowledge of the Space of Truth, the Great

Bliss-Conferring Lady, the Conqueress of the Lake',<sup>1</sup> and an Introduction, composed of six verses, referring to the 'Doctrine of the Great Perfection', of *Guru Padma Sambhava*, the things necessary for the *yogin* who would practise the *Chöd* Rite are described as follows:

- 'For overpowering the proud [elementals] by one's being of majestic appearance,
- A hide, with the claws intact, of a beast of prey;
- A miniature tent, to symbolize one's upward-tending aspirations;<sup>2</sup>
- A trident-staff, to symbolize one's upward-climbing aims;
- A human thigh-bone trumpet, for controlling genii and daemons;
- A *damaru*,<sup>3</sup> for overpowering apparitional beings;
- A bell, with miniature bells attached to it, for dominating the *Mātrikās*;<sup>4</sup>
- A bannerette, made of narrow strips of tiger and leopard skin and human-hair braid'.<sup>5</sup>

<sup>1</sup> Text: *Mtsho-rgyal-ma* (pron. *Tsho-gyal-ma*): 'Conqueress of the Lake', a name, probably initiatory, of *Guru Padma Sambhava's* chief female disciple in Tibet. Her disciples called her 'the Great Bliss-Conferring Lady', in recognition of her *yogic* power to confer the Blissfulness of Enlightenment; and the Great *Guru* called her 'the One Deeply versed in the Knowledge of the Space of Truth'. Another famous disciple of the *Guru* was a princess of the Punjab. Thus, in Tibetan, as in Indian, Buddhism, there was no discrimination on account of sex; and woman shared with man the glory of the Faith and the high privilege, if spiritually qualified, of aiding in its propagation.

<sup>2</sup> The tent is usually of cotton cloth, often ornamented with the *mantric* syllables *AUM*, *ĀH*, *HŪM*, marked upon it in ink or paint, or, according to Madame David-Neel, 'cut out in blue and red material and sewn on the three closed sides'. (Cf. A. David-Neel, *With Mystics and Magicians in Tibet*, London, 1931, p. 159.)

<sup>3</sup> The Tibetan *damaru* is made of the upper portions of two human skulls fastened together at their apex so as to form an hour-glass-shaped double-drum, of which the sounding surfaces are human hide. The *damaru* is used, somewhat like a timbrel, by Lāmas and *yogins* in religious rites, especially in those of esoteric and mystic significance; for its parts are symbolical of the transitoriness of human existence. Knotted cords, which hang loosely from it, strike against the sounding surfaces as it is twirled, and cause them to sound. Another kind of *damaru*, made of non-human materials, is used by Hindus in rites connected with the worship of Shiva.

<sup>4</sup> The *Mātrikās*, or Mother-Goddesses, here comprise numerous orders of *Dākṛins* and female deities.

<sup>5</sup> This bannerette symbolizes the conquering of pride.

## II. THE PLACE AND THE MENTAL IMAGERY PRESCRIBED

'Then, in a [solitary], awe-inspiring place,  
And free from fear of being overawed by the genii and daemons,  
Or by any of the influences [or motives] of the Eight Worldly Ambitions,<sup>1</sup>  
One should be imbued with the virtue of the Four Boundless Wishes;<sup>2</sup>  
[And thus] dominate every apparitional appearance [arising out of the mind].

'If at this stage one should fail to safeguard oneself by means of mental imagery [or visualization],  
It would be like giving to the enemy the secret of one's strength.

Therefore energetically maintain clarity of intellect,  
And uttering *Phat!* think that from within thy heart  
A nine-pointed *dorje*; made of thunderbolt iron,  
Unbreakable and equipoised, heavy and strong,  
Emitting flame-like radiances,  
Falleth with the might of a thunderbolt wheresoever one mentally projecteth it  
Against the local genii and antagonistic spirits with their followers,  
Rendering them powerless to flee or to be carried away.

<sup>1</sup> The Eight Worldly Ambitions are: Profit, and Avoidance of Loss; Fame, and Avoidance of Defamation; Praise, and Avoidance of Disparagement; Pleasure, and Avoidance of Pain. This and the verse following represent purely Buddhist additions to an originally pre-Buddhist cult.

<sup>2</sup> The Four Boundless Wishes, otherwise known as the Formula of Good-Wishes, the virtue of which must so fill the nature of the *yogin* as to radiate from him, as divine compassion, towards all the unenlightened genii, daemons, and elementals, are as follows:

'May all sentient beings be endowed with happiness and the causes of happiness;  
May each of them be separated from pain and the causes of pain;  
May they ever enjoy supreme bliss unalloyed with sorrow;  
May they be freed from attachment and hatred;  
So that their Eight Worldly Ambitions shall be cut down and levelled [or overcome].'

Think that thus they are held and cowed down, their heroic and dignified nature dominated.<sup>1</sup>

'Then, putting aside all conventional feelings of shame or common hypocritical thoughts,  
But holding to devotional confidence with zeal and energy,  
Walk with the four exalted steps,  
Walk with the vigorous gait [born] of unshakable faith in the [Perfection] Doctrine.

'Then, summoning the genii and daemons of the invisible realms,  
And the malignant wandering spirits of the locality,  
Drive them all before thee like a herd of sheep and goats,  
Compelling them powerlessly to go to the awe-inspiring place.  
And, as soon as they have arrived there,  
With the gait of superabundant energy and force,  
Catch hold of the legs of all of them,  
And whirl them round thy head thrice,  
And think that thou dashest them to the ground.  
Whilst holding to this visualization,  
Throw the hide and the miniature tent to the ground forcibly.<sup>2</sup>

'[Thereby], howsoever great and influential the genii and other spiritual beings may be,

<sup>1</sup> The primitive animism is herein made particularly prominent by the reference to the world-wide use of iron as an animistic taboo. As among the modern Celtic peasantry and other peasantries of Europe who resort to bits of iron, which may be placed in a babe's cradle, or tied to a cow, to ward off inimical spiritual influences of 'good people' or 'pixies' or similar fairy beings, so in Tibet, as throughout Asia, Polynesia, Africa, and both Americas, this strange method of safeguarding against evilly disposed beings of the invisible realms is common. Being a survival from the prehistoric ages of man's long history, it suggests, too, that the one mind of man in its workings transcends the superficial barriers of clime, and race, and creed.

<sup>2</sup> To give greater vividness to the visualization, the hide and tent, which, apparently, symbolize the herded spiritual creatures, and which all the while the *yogin* has been holding in his hands, are whirled round his head thrice and then thrown down, with great force, to the earth. (Cf. p. 330.)

They will most certainly be controlled and be made to remain passive.<sup>1</sup>

If, however, the devotional firmness of the *yogin* be weak,  
He should practise this mental imagery by gradual steps,  
in accordance with his courage.<sup>2</sup>

### III. DIRECTIONS TO THE YOGIN

After this point, the matter of the two manuscripts is essentially the same. Apart from a few orthographical variations, there appear no important differences between the two texts save that in the larger manuscript the directions to the *yogin* are more detailed and the Goddess of the All-Fulfilling Wisdom is displaced by the Goddess of the Mysteries (Tib.: *Sangwa-Yeshē-Khahdoma*). Thus, in the manuscript now being considered, just after the stanza describing the dance on the head of the Vampire of Stupidity, there come the following directions:

'This having been done, then that called the beat of the dance is danced without any particular aim.<sup>3</sup>  
Then cometh the pitching of the tent.<sup>4</sup>

<sup>1</sup> After the various orders of spiritual beings have been controlled and made passive, or subject to discipline, they are then to be impelled to obey the commands of the magician-*yogin*, and so assist him.

<sup>2</sup> Quite apart from the psychic phenomena said to result from these *yogic* practices, the weirdness of the place in which the 'cutting-off' is to be celebrated, and the character of the visualizations, are of themselves quite sufficient to test the courage of the most fearless of *yogins*. Accordingly, the *yogin* should gradually familiarize himself, both mentally and physically, with the environment and the symbolical imagery before proceeding to the practical application of the *Yoga* of Non-Ego itself.

<sup>3</sup> Ordinarily, a dance is danced for pleasure or to exhibit agility, but in this religious dance worldliness has no place, and so the dance is said to be danced without any particular, or worldly, aim. And in the rest of the ritual, after the rhythmic dance measure of the five stanzas of the Five Directions, the mode appears to change or to be less regular and more aimless. Buddhism itself prohibits dancing, music, and all performances which are worldly.

<sup>4</sup> Whilst the tent is being pitched, the *yogin* must visualize it as though it were a prostrate spirit (symbolizing his own physical body, the representative of Egoism), and imagine that each peg, as he drives it into the ground, is a thunderbolt (or mystic spear) of iron, driven through one of the legs or arms or the head of the prostrate spirit and transfixing it immovably. In the smaller manuscript, it is the visualized *Dākinīs* who come with spears and transfix the four limbs of the Elementals of Egoism.

And having flung prostrate on its back any of the malignant genii or spirits of the locality, Think that through the five limbs [i.e. the two legs and arms and head] of its body Thunderbolt spears are being driven and are transfixing the being.'

Then, after the transfixing, described in a succeeding stanza of the manuscript, these directions are given :

'Having done so, of these three: human beings (including thyself), beneficent spirits, and malignant spirits, Think not at all, but keep thy mind in a state of quiescence ; Then, upon having recognized [or understood the nature of] the genii and other spiritual beings, The [rite of] offering up thy body is to be performed.'

<sup>1</sup>

#### IV. THE VISUALIZING OF THE MAṆḌALA

Prior to the offering of the sacrifice there comes this interesting visualization, which is lacking in the smaller manuscript :

'Then, in offering up the circle of offerings, Imagine the central part [or spinal-column] of thy body to be Mt. Meru, The four chief limbs to be the Four Continents,<sup>2</sup> The minor limbs to be the Sub-Continents,<sup>3</sup> The head to be the Worlds of the *Devas*,

<sup>1</sup> The rite is to be performed on behalf of the three classes of beings referred to: (a) human beings, including the *yogin*; (b) beneficent spiritual beings, or gods, who should be thus worshipped with praise and offerings; and (c) malignant spirits or elementals, who should be led out of their evil ways by the love manifested in the ritual and turned from their enmity to friendship by the gift of the fleshly body.

<sup>2</sup> These are named above, in the first four of the stanzas of the Dance of the Five Directions, in the text of the smaller manuscript. The fifth of the Directions, or the Centre, refers to the central point of the Cosmos, the centre of gravitation, symbolized as Mt. Meru; and here, in keeping with *Kuṇḍalini Yoga*, microcosmically represented by the spinal-column.

<sup>3</sup> To each of the Four 'Continents' are assigned two satellites, or Sub-'Continents', making in all twelve, the number twelve being in this connexion symbolical, probably like the cabalistic number twelve, which has reference to the twelve signs of the Zodiac. See *The Tibetan Book of the Dead*, pp. 61-6.

The two eyes to be the Sun and Moon, And that the five internal organs<sup>1</sup> constitute all objects of wealth and enjoyment amongst gods and men.'

After the *maṇḍala* has been offered up in worship, the *yogin* is directed as follows :

'Having done so, mentally absorb the [visualized] objects of worship into thyself, And keep thy mind in the equilibrium [or quiescence] of the non-two state.'<sup>2</sup>

#### V. THE MIXED, THE RED, AND THE BLACK FEAST

If incorporated in the smaller manuscript, which lacks them, the following instructions, as to the various ways in which the ritual can be applied, would come after the stanza therein containing the three-syllable *mantras*. The smaller manuscript, however, having been written to expound only the White-Feast Rite, has been, in essentials, shaped by the high altruistic ideals of Mahāyānic Buddhism, whereas in the larger manuscript the primitive animism appears to have been much less modified.

'If [thou desire] to make a Mixed Feast of the ritual, mentally produce, from the corpse,<sup>3</sup> Parks and gardens, food and raiment, and medicaments, In accordance with thy desires, and multiply them and transmute them.'<sup>4</sup>

<sup>1</sup> These are the heart, lungs, liver, kidneys, and spleen.

<sup>2</sup> After having mentally absorbed the circle of offerings, or the *maṇḍala*, visualized as above directed, the *yogin* must remain in the non-two state, that is, the state of *samādhi*, in which all dualism is realized as being in at-onement. In other words, he must realize the All in One, and the One in All.

<sup>3</sup> It is over the body, visualized as a corpse, that the *mantras* are recited and that thence this subsidiary visualization is produced. Sometimes, however, an actual corpse is used as the basis for the visualization.

<sup>4</sup> The transmutation is to be either into *amrita* or celestial objects of enjoyment, which are then offered to the genii and daemons in order to propitiate them and thereby gain their assistance in increasing merit. This rite is often performed by worldly-minded Lāmas, either for their own benefit or for that of laymen, to increase worldly prosperity. The popular belief concerning it is that by thus dedicating the visualized 'parks and gardens, food and raiment, and medicaments' to the gods, the one for whom the rite is performed will eventually attain them in reality here on Earth.

'To employ the ritual as the Red Feast, imagine thyself as being the Wrathful Black One,<sup>1</sup>

And that thou strippest the hide from off thy body, which is the dregs of egoism,

And spreadest it out so that it covereth the Third-Void Universe,<sup>2</sup>

Heaping up upon it the flesh and blood and bones of thy body aggregate,

And that the hide then resembleth a butcher's shambles.<sup>3</sup>

'The ritual when employed as the Black Feast consisteth [of heaping up the evil *karma*] of all sentient beings, including thyself,

Of gathering together all the diseases and malignity caused by evil spirits since beginningless time—

The sins and obscurations [of all sentient beings] being [visualized] in the form of black clouds—

And of then absorbing the whole into thine own body ;

And then of thinking that thy body, upon being devoured by the genii and evil spirits,

Changeth their bodies in colour to the blackness of charcoal.<sup>4</sup>

<sup>1</sup> Text: *Htö-nag-ma* (pron. *Tö-nag-ma*): 'Wrathful Black-One (or Goddess)'. This Goddess, of the class of Wrathful Ones (Tib. *T'o-wo*), is qualified as 'black' because of her wrathful appearance. She is really red of colour, in correspondence with *Vajra-Dākinī*, of whom she is the wrathful aspect; all deities of her Tantric Order having the two aspects, namely, the peaceful aspect and the wrathful.

<sup>2</sup> The Universe as composed of 'The Three Regions'.

<sup>3</sup> This part of the visualization is for the purpose of making the mental imagery as vivid and realistic as possible and, therefore, more effective; for the Red Feast is commonly employed to exorcise persons and places of evil spirits.

<sup>4</sup> This remarkable rite of visualization, called the Black-Feast Rite, is employed for the absolving of evil *karma*, and also as an exorcism for the curing of human maladies. In direct contrast with it, the White-Feast Rite, as contained in the smaller manuscript and given in full in the translation above, is purely devotional, and practised, with no selfish or worldly end in view, for the sole purpose of helping the *yogin* to realize the non-reality of the personal self, or ego. At this point in the larger manuscript the pre-Buddhistic animism, more or less of Bön shaping, is again very prominent. Upon the genii and evil spirits, as upon a scapegoat, are imposed the sins and diseases of all sentient beings accumulated throughout the aeons. (Cf. the rite of the

#### VI. THE MEDITATION TO ACCOMPANY THE SACRIFICIAL OFFERING

Then, after this description of the Mixed, the Red, and the Black Feast, which is more or less parenthetical, there comes, about a folio further on, the Meditation to be employed when making the sacrificial offering. This, in relation to the White Feast, should follow the stanza on page 316 above, ending, 'And may all [*karmic*] debts be paid and cleared. *Phat!*'

'Having done so, then offer up the body without consideration of anything whatsoever,

Keeping thy mind quiescent and in the True State [or State of the Void].

If, at that time, thought of setting value upon thy [sacrificial] act,<sup>1</sup>

Or lack of sincerity or feeling of fear should arise,

[Meditate thus:] "The body hath been given to both the good and evil spirits and nothing of it is left.

The Mind hath no foundation and is separated from any root ;

And, being so, not even the Buddhas have seen it."<sup>2</sup>

By meditating in this manner, inspire thyself [with fearlessness].

abandoning of the three-headed effigy, described above, on p. 293). This seemingly unjustifiable treatment of the genii and evil spirits was explained by a Lāma as being no more than their *karmic* deserts. 'And to them in their own turn', as he added, 'will come the opportunity of transferring all such sins and diseases, along with their own evil *karma*, to *Yama*, the Lord of the Lower World, who consumes and thus destroys the Ignorance and Darkness of the *Saṅgsāra*.' This appears to be a symbolic way of explaining that all living things must eventually attain to Deliverance, and Evil be swallowed up in Good—a doctrine thus apparently common both to the old Bön Faith and to Buddhism. This is made clearer by the further reference to the Black-Feast Rite on pp. 328 following.

<sup>1</sup> Any thought of selfishness destroys the virtue of the act.

<sup>2</sup> In other words, the Mind is the Uncreated, Unshaped, Unborn, to which no concepts of the finite mind are applicable. As such, it is without foundation or support and without root or origin; and not even the Enlightened Ones have ever been able to conceive it in terms of *saṅgsāric* experience. Here, in this context, the manuscript transcends its original animistic background and unmistakably shows Mahāyānic reshaping.

'Whatever [ideas or apparitions] appear to thee at this stage, analyse thoroughly :

A visible *māra*,<sup>1</sup> as an external cause of attraction or repulsion, like wild beasts, robbers or savages ;

An invisible *māra*, as an internal enemy, like joy, sorrow, or anger ;

The merriment-causing *māra*, like ambition, and love of pleasure, pomp, and ostentation ;

The fear-causing *māra*, like doubt and hypocrisy.

And eradicate each of them by uttering *Phaṭ!*'

#### VII. THE TIME FOR PERFORMING THE VARIOUS FEASTS

'As to the time, it is at dawn, for the sake of perfecting the the Twofold Merit,

That the White-Feast Rite of producing *amrita* should be performed.

'At noon, for the sake of repaying *karmic* debts or obligations of the past,

The Mixed-Feast Rite, in accordance with the occasion, should be performed.

'At night, for the sake of utilizing one's ascetical practices on the Path,

The Red-Feast Rite, in order to eradicate one's egoism, should be performed.

'In the evening twilight, for the sake of absolving one's evil *karma*,

The Black-Feast Rite, whereby all beings become capable of Emancipation, should be performed.'

<sup>1</sup> Text : *bdūd* (pron. *dūt*) : Skt. *māra* ; with reference, as the text explains, to anything capable of disturbing the mental quiescence of the *yogin* and arousing in him dualistic feelings of attraction or repulsion. It may be an external physical object or phenomenon, or a thought, or a phenomenon internally, or mentally, perceived. Temptations such as prevent the *yogin* from attaining Enlightenment and keep him dominated by Ignorance have been collectively personified by the Hindus as the Great God *Māra*. And it was *Māra* who, after having exhausted all his arts of temptation, failed to overcome Gautama at the supreme moment when Gautama was sitting in meditation under the Bo-tree at Budh-Gayā about to attain Buddhahood. As the Devil, *Māra* also tempted Jesus the *Christos*, and failed likewise.

#### VIII. THE VISUALIZING OF THE HUMAN SKELETON AND WRATHFUL *DAKINI*

'The most essential thing [in these rites] is the practice of the mental imagery.

'If any supernormal phenomenon [or apparition] occur while thus practising,

Overcome it by entering the fourth stage of *dhyāna*

And realizing thereby the true nature of phenomena.<sup>1</sup>

If, however, the devotee be one that hath practised meditation but little,

And thus cannot either incite the local genii and daemons to produce phenomena

Or control phenomena if produced by them,

Or if the local genii and daemons, being too haughty, refuse to be incited,

Then let him create the mental imagery of the human skeleton.<sup>2</sup>

<sup>1</sup> The apparitional forms of spiritual or non-human beings are to the *yogin* of enlightened mind no more real than any other forms perceivable in Nature, all forms being equally illusory, or *māyā*, as explained in previous texts. It is because of Ignorance that one attributes either good or evil to other beings. In the fourth stage of *dhyāna* all such Ignorance is dissipated by Wisdom, and no longer is there possible the erroneous belief that any thing or phenomenon is separable from other things or phenomena—all dualities, including good and evil, being realized to be parts of an Inseparable Whole.

The *yogic* character of the four stages of *dhyāna*, or meditative abstraction from the world, as recognized by Buddhism, may be described as follows : The first stage consists of *Vitarka*, analysis of one's thoughts ; *Vicāra*, reflection upon the deductions derived from the analysis ; *Prīti*, fondness for this process of analysis and reflection and for what may follow ; *Sukha*, transcendental blissfulness derived from the state of abstraction ; and *Ekāgratā*, the one-pointedness of mind attained. In the second stage the *yogin* is free from *Vitarka* and *Vicāra*. In the third stage he is free also from excess of *Prīti* ; and, in addition to *Sukha* and *Ekāgratā*, enjoys *Smṛiti* (Mindfulness) and *Upekshā* (Equanimity). In the fourth stage he enjoys perfected *Smṛiti*, *Upekshā*, and *Ekāgratā*, or true *Samādhi*, and attains a condition of unmodified consciousness, free from all attachment to the world and to the three lower stages of *dhyāna*. These four *dhyānas* represent four progressive degrees of *yogic* development, related to which are the Four Brahmā Worlds wherein the successful *yogin* progressively takes birth. (Cf. p. 92<sup>7</sup>.)

<sup>2</sup> Two processes are fundamental in the practice of any of these rites : (a) visualization, whereby the imaginative faculty is employed to produce certain mental pictures or concepts, which have the effect of arousing definite psychic powers in the *yogin* ; (b) mental quiescence, whereby all such visualizing is

' Uttering *Phat!* visualize thyself as having become, instantaneously,  
 A radiant white skeleton of enormous size, whence issueth flames,  
 So great that they fill the voidness of the Universe,  
 And consume, in particular, the habitations of the genii and daemons ;  
 And that, finally, both skeleton and flames vanish as doth a flash of light.  
 [All the while] keep thy mind quiescent.  
 This practice affordeth supreme protection against infectious diseases.<sup>1</sup>

' If instantaneously-occurring phenomena come not at the right moment,  
 Or if malignant spirits need to be brought to bay,  
 Thereupon visualize thyself as having been transformed [instantaneously] into the Wrathful *Dākinī* ;<sup>2</sup>  
 And, [as before], that thou strippest the hide from thy body (which is the dregs of thy egoism),  
 And spreadest it out so that it covereth the Third-Void Universe,  
 And upon it heapest up all thy bones and flesh.  
 Then, when the malignant spirits are in the midst of enjoying the feast,  
 Imagine that the Wrathful *Dākinī* taketh the hide and rolleth it up,  
 And, tying it together with serpents and intestines as ropes,  
 Twirleth it around her head and dasheth it down forcibly,  
 Reducing it and all its contents to a mass of bony and fleshy pulp,

brought to an end, the aim of it having been realized. The first process is a process of mental projection, the second of mental absorption, comparable to the similar processes expounded in *The Six Doctrines* and therein linked with the breathing-process.

<sup>1</sup> Here, again, is discernible in this visualization, which is employed as an exorcism, the primitive animism underlying these rituals.

<sup>2</sup> This is another aspect of the Black Wrathful One mentioned above.

Upon which many mentally-produced wild beasts feed ;  
 And think that these leave not the smallest bit of it undevoured.'

## IX. THE STATE OF MIND NECESSARY

' Put thy mind in the quiescent state by blending thine intellect with the Voidness [of Intellect].  
 Thereby the instantaneously-occurring phenomena are certain to come,  
 And vindictive and malicious spirits are certain to be conquered.  
 ' In all this, renounce every feeling of fondness for [or every attachment to] life ;  
 It is of utmost importance for one to be inspired by the assurance [born] of the highest realization of Truth.  
 ' At this time, slowly-produced phenomena resembling those produced instantaneously,  
 And instantaneously-produced phenomena resembling those produced slowly,  
 And phenomena of a mixed sort resembling both the other sorts,  
 And hallucinations, due to habit-shaped memories, resembling the mixed phenomena [may occur].<sup>1</sup>  
 ' Then having withstood successfully both classes of phenomena to the end,<sup>2</sup>  
 Thou shouldst analyse the experiences and signs and continue practising.<sup>3</sup>

<sup>1</sup> The Lāmas explain this somewhat as follows. A person having dread of serpents may dwell in a locality where he sees serpents quite frequently, so that each time he sees a serpent his fear of serpents augments until it becomes habitual. Vernacularly speaking, the fear of serpents 'gets on his nerves'. As a direct result, he may come to imagine that almost every stick or obstruction in his path is a serpent ; and from this mental condition arise hallucinations of serpents.

<sup>2</sup> The two classes of phenomena are those instantaneously and those slowly produced. Those called 'mixed' partake of both these two classes, and so they are not classified apart from them.

<sup>3</sup> The experiences include all phenomenal appearances ; and the signs refer to the indications concerning the *yogin's* psychic development and progress.

'In short, the Doctrine of Eradicating [Egoism] hath been utilized on the Path

When thou hast comprehended the [Divine] Mind,  
Which is that of the Great Mother, the Transcendental  
Wisdom,<sup>1</sup>

The Good Goddess, the [Personification of] Non-Ego.

'Upon this [ritual] hath been placed the triple seal of secrecy.'<sup>2</sup>

#### X. THE FINAL MEDITATION

There now follows the Dedication of the Merit, born of the art of sacrifice, to all sentient beings. This is in essence the same as in the smaller manuscript, starting therein with the stanza, numbered 28, beginning, 'Ah! when one hath uncoiled, and become emancipated from, the concepts of "pious" and "impious".' Then comes the Final Meditation followed by the Good-Wishes and Benediction. These are lacking in the text of the smaller manuscript, and if added to it would come at the end, immediately preceding the Colophon.

The Final Meditation is as follows:—

'Having done this, then continue in the state of *dhyāna*, as long as possible;  
And, filled with the divine feeling of Great Compassion,  
Meditate upon the exchanging of joy for sorrow;  
Thine own joy to be given to the spiritual beings and their sorrow assumed by thee.'

<sup>1</sup> Or the *Prajñā-Pāramitā*. As more fully explained in Book VII, following, the *Prajñā-Pāramitā*, which is the transcendental, or metaphysical, part of the Northern Buddhist Scriptures, corresponding to the *Abhidhamma Pitaka* of Southern Buddhism, is personified as the Great Mother.

<sup>2</sup> In the original text there is the single word *Samaya*, a Tibetan transliteration from the Sanskrit. Literally, *samaya* means 'proper time', or 'proper season', with respect to the giving of these teachings to the neophyte. The translator, considering it to be one of the many secret code-words in use among Tibetan *gurus* and initiators of this *yoga*, gives us the implied fuller meaning which they would read into it. It might also be translated as 'No revealing without proper authority'. It is with the direct sanction of the editor's *guru*, in keeping with this injunction, that this heretofore esoteric ritual has been translated into English.

#### XI. THE GOOD WISHES AND BENEDICTION

'Then offer [to them] the gift of the immaculate *Dharma* [or Doctrine] in purity of heart, [saying]:

"All Truth cometh from the Cause and that Cause hath been revealed by the Tathāgata;<sup>1</sup>

And that which obstructeth the Cause hath also been expounded by the Great Shramana.<sup>2</sup>

Abstain from doing evil; ceaselessly do good; keep pure of heart; this is the Doctrine of the Buddha.<sup>3</sup>

"In virtue of these Good-Wishes may all those elemental beings who have not as yet attained Liberation Be permeated with the Essence of Compassion and Mutual Love and speedily attain *Nirvāṇa*."

'The recital of these [five] concluding verses [above] constituteth the pronouncing of the Benediction.'

#### XII. THE CONCLUSION

'Mayest thou place every being with whom thou hast established relationship, be it good or evil, Upon the Path leading to Final Emancipation.'

<sup>1</sup> As here applied to the Buddha Gautama, the title Tathāgata, common to both Northern and Southern Buddhism, being equally applicable to any of a series of Buddhas preceding Gautama and to which He belongs, refers to One Who has 'similarly gone' before, and also to the need for another 'succeeding (or coming) Buddha'. The coming Buddha, Who will come as Gautama's successor, is Maitreya, 'The Loving One', now in the Tushita Heaven awaiting the hour for His incarnation among men, whom He will lead to Liberation through the divine power of His All-Embracing Love and Compassion.

<sup>2</sup> The Great Shramana (or 'Conqueror of Passions') is another title applied to the Buddha. Herein, at the end of the larger manuscript, is discernible something of the method used by Northern Buddhism in adopting to its own purposes preceding cults and beliefs, much after the manner employed by other religions.

<sup>3</sup> This stanza of three verses, composed of precepts familiar to all Buddhists, is not given in full in the text, but as follows: 'All Truth cometh from the Cause, &c. Abstain from doing evil, &c.' The next two verses are similarly abbreviated, the scribe having assumed that all readers would fill out the abbreviated forms, as has been done in translating them.

The larger manuscript ends with repeated reference to the esoteric character of these teachings followed by a *mantra* :

‘ Upon this hath been placed the triple seal of secrecy.’

‘ *MAMA KO-LING SAMANTA* ’

[Here endeth Book V.]

#### PRECEPTS FOR THE WISE

‘ Restless and Wavering is the mind  
Hard both to guard and to restrain.  
The man sagacious makes it straight.  
As fletcher makes the arrow-shaft.

\* \* \*

‘ Just as a bee, not harming flower  
In hue or fragrance, flies away,  
The nectar taking, even so  
The Sage should through the village go.

\* \* \*

‘ Like to a rock that’s of one mass,  
And by the wind unshook,  
E’en so, by praise or blame,  
Unmovèd are the wise.

\* \* \*

‘ Just like a lake deep, clear, serene,  
Whenas they things in *Dharma* hear,  
Wise men become serene, composed.’

From the *Dhammapada* of the Pāli  
Canon (Mrs. Rhys Davids’s Translation).