

inseparable from that of *yoga*. When the early Christians, both Gnostic and non-Gnostic, dwelt in the desert and mountain solitudes of Egypt and the Near East as solitary hermits or in communities vowed to the three vows, of poverty, chastity, and obedience, they grafted into the tree of the Christian Faith a form of *yoga* which appears to have had sources both in the monasticism of the ancient Egyptian priests and in that of the early Zoroastrians and Hindus. To-day, more so in the Latin, Greek, Coptic, Armenian, and Abyssinian than in the Anglican or Protestant Churches, *yogic* practices which have had, in at least some degree, this pre-Christian origin are of prime importance. In all monastic orders of Christendom, but more especially in the Jesuit Order, the rules which govern the spiritual training of the monks are based on *yoga*. We find, too, in the fraternities of the Sufis and Dervishes of the Moslem world the same insistence upon *yogic* disciplining of body, mind, and spirit.

It is particularly interesting in this connexion to observe that Sufism, although Islamic in its religious environment, recognizes four stages in the psychic development of the disciple quite like those recognized by the more ancient Hindu and Buddhist systems. These four stages on the Path of Sufism are: (1) *Hast* (Humanity), in which 'the tenets of Islam and its laws must be faithfully observed' by the neophyte; (2) *Taregut* (Obtaining of Potentiality), in which 'the disciple may lay aside all [exoteric] religious observances and think only on the delights of contemplation'; (3) *Araff*, 'a condition of knowledge akin to inspiration', or *yogic* insight, in which occult powers are developed; and (4) *Hagegut* (Truth), wherein sainthood like that of the *Arhant* is attained. 'All desires, ambitions, and earthly ideas must be cast off, for now the man has become a saint. All four veils are removed and he is free to commune direct with God, the Divine Sun, of whom he is but a spark. The final stage is generally completed in solitude far from the dwellings of man. In the desert or jungle or away in the heights of great mountains the devotee finds peace to contemplate without any outside interruptions.'¹

¹ Cf. Sirdar Ikbāl Ali Shah, *Islamic Sufism* (London, 1933), pp. 31-2.

In all *yogas*, as in those set forth herein in Books II and III, there are corresponding steps on the Path. The first step consists of intellectual comprehension of the teachings as contained in exoteric scriptures. The second step is dependent upon gaining spiritual comprehension of the teachings; or, in other words, upon attaining *yogic* insight into their esoteric significance. The third step consists of glimpses of reality; and the fourth, of full realization. Otherwise stated, there are the sowing of the seed, its germination, the growth, and the fruition. There are also the foundation, the path (or method), and the fruit; or the light, the ignition, and the attainment; as expounded in Book III, Chapter IV, §§ 2, 8.

In the occult symbolism of the Persian poets of the School of Omar Khayyām, as in the mystical eroticism taught in Christian convents, *yoga* appears in its more specialized aspect as *Bhakti Yoga*. So it does, in another form, in the esotericism of the cult of Isis and the child Horus, now metamorphosed into the cult of the Virgin and the child Jesus. One might go on to examine the origin and growth of various other *yogas* in our Western World.

Turning to the past, we find that even among the Druids of Ireland and Britain, monasticism, with its accompanying *yogic* practices, appears to have been established long prior to the time of St. Patrick and St. Columba. Whether it was of indigenous origin, or if by some such agency as the early Phoenicians the Far East through the Near East influenced even these isles beyond the Pillars of Hercules, or there were Atlantean influences such as the ancient Gaelic myths concerning the Western Other World appear to suggest, we shall now probably never be able to decide with historical certainty.

Whatever may have been the origin of Druidism, we are, however, the direct heirs of its more or less *yogic* culture, transmitted to us through our own prehistoric Celtic ancestors. In like manner, we are also indebted to the priests of Odin and Mithras; and, more remotely, to the unknown culture heroes of Aurignacian and Magdalenian man who have left records suggestive of their magical religion painted in the

caves of Spain and Southern France.¹ More perceptibly are we the inheritors of the *yogic* legacy of the Egyptians, Greeks, and Romans, handed on through such fraternal orders as the Stoics, the Pythagoreans, and the Neo-Platonists. Much that is best in our art, literature, philosophy, religion, and even science bears witness to this.

In this brief historical review, the aim has been to suggest that *yoga*, when rightly understood, is not, as many in the West assume, something exotic, nor is it necessarily or always magic. In its less developed, or decadent, forms, *yoga* may be regarded as a magical religion; in its more highly developed forms it appears to have evolved to a religious science, in much the same way as, in the eyes of Western scientists, chemistry has evolved from alchemy.

IX. BUDDHISTIC *YOGA*

Although, as we have said, Buddhism is fundamentally *yogic*, there is need to distinguish Buddhistic from Hindu and other systems of *yoga*. To the occultist, however, the differences are largely a matter of terms and technique and not of essentials.

Thus, to the Hindu, *yoga* implies, as has been set forth philologically above, a joining of the part to the whole, the microcosmic with the macrocosmic, the individualized aspect of consciousness (or mind) with the cosmic or universal aspect, commonly personified as the Supreme Spirit, or Ishvara. Similarly, in Christian and Moslem *yogic* practices, *yoga* implies union with God. Correspondingly, in Buddhistic *yogic* practices the aim is, in the poetical language of *The Light of Asia*, to merge the dew-drop of the individualized aspect of mind with the Shining Sea of the One Mind. Or, otherwise stated, the aim is to transcend all things of the *Sangsāra* (or universe of phenomenal existences) and attain to supra-mundane consciousness, concomitant with the realization of *Nirvāna*.

For the Great *Rishis*, who have illuminated the darkness of

¹ Cf. R. R. Marett, *The Threshold of Religion* (London, 1909), pp. 203-20; and W. J. Sollas, *Ancient Hunters* (London, 1924), pp. 397-403, 423.

sangsāric mind with the light of the *Upanishads*, or for Patanjali, no less than for Buddhists of all Schools, the essential purpose of *yoga* is to overcome Ignorance by becoming yoked to, or attaining union with, Knowledge. It is in this sense that Deliverance from Ignorance is as much a doctrine of the Vedānta as it is of Buddhism. And, in our view, it is the same whether one names this Deliverance *Mukti* or *Nirvāna*. Indeed, it is the root-doctrine of all the principal faiths of our common humanity that there is innate in man the Light, that the Light shines in the Darkness, and that the Light, in virtue of methods which we call *yogic*, eventually overwhelms the Darkness, so that there remains naught save the Light.

If now we turn to a consideration of the differences as between Northern and Southern Buddhism in the practical application of *yoga*, we find that they are quite sharply defined. The most important, as some of our annotations will point out, are the direct results of corresponding differences which distinguish the two Schools. One of the chief of these is dependent upon the doctrine of the Voidness, which in its complex Mahāyānic form is not favoured by the Southern School. The doctrine itself is, however, as the Mahāyānists point out, foreshadowed in the Pāli canon, as indicated by the *Cula-Suññata* and the *Mahā-Suññata Suttas* of the *Majjhima-Nikāya*, wherein the Theravādin method of meditation upon the Voidness is set forth. The parallel Mahāyānist method is expounded by our own texts in Book VII. Another difference, probably of equal importance, is due to the acceptance by the Northern School and the rejection by the Southern School of much that is classifiable as *Tantric Yoga*; and it is upon *Tantric Yoga* that most of the *yogas* expounded in Books III, IV, V, and VI of this volume are more or less dependent. Then, again, some minor differences have arisen from the greater insistence by the Mahāyāna upon the doctrine that there are superhuman impersonal powers, symbolized by the *Tri-Kāya* (or 'Three Divine Bodies'), which is the esoteric Trinity of the Northern School. Symbolically, the *Tri-Kāya* constitutes—if one may attempt to describe the indescribable—the United Threefold Body of *Bodhic* Essence, which sustains

all existences and all *sangsāric* things and makes Deliverance possible for man. It is synonymous with the Thatness of the Vedānta.

From the *Tri-Kāya* there arise and to it return, even as rain-drops arise from and return to the sea, all things constituting the Universe—matter in its various aspects as solids, liquids, gases, energies, and the whole of *sangsāric* mind and consciousness. In the *Tri-Kāya* there exist, in a humanly incomprehensible, impersonalized at-one-ment, all the Buddhas of all the aeons. To the world-pilgrim on the Mahāyānic Path of Deliverance, the *Tri-Kāya* is the transcendent Refuge and Goal.

Another source of difference is the Mahāyānic doctrine, which is complementary to that of the *Tri-Kāya*, concerning *Bodhisattvas*, or beings who have attained *Bodhic* insight into Reality, some of whom are now incarnate on Earth and others, like the coming Buddha Maitreya, are dwelling in heaven-worlds. Although *Bodhisattvas* are not unknown to the Pāli canon, and their existence in heavenly spheres is conceded by the Southern Buddhist, he holds that the Mahāyānist should place more emphasis upon the *Dharma* and less upon prayers and supplications to *Bodhisattvas* in superhuman realms for spiritual guidance. (See p. 213⁴.)

The editor believes, however, that the opposition of Theravādins of the Southern School to the *Tantric Yoga* of the Mahāyānists, at least in some of its aspects expounded in this volume, may be somewhat modified when, upon unprejudiced examination of the subtle transcendentalism underlying it, they come to comprehend that, after all, the important consideration is not so much a matter of methods (providing these be altruistic), or the sort of path traversed by the disciple (providing it be of the 'right-hand'), as it is of the goal which the disciple sets out to reach.

Here again, in a spirit of non-attachment to these differences separating the *yogic* practices of the two Schools, one likes to invoke the Vedāntic simile of the many paths all leading to the One Goal; or the philosophy of the *Song Divine* uttered by Krishna, the personification of the impersonal Cosmic

Intelligence, that although men in accordance with their various temperaments adopt different methods or paths in *yoga*, all alike, if they be right methods or paths, lead to Deliverance.

Turning now for a moment to view the type of *yoga* common to the Southern School, we find in it no direct invocations to tutelaries, no prayers to superhuman *gurus*, nor any visualizations of Tantric deities such as those which play so important a part in Mahāyānic *yogic* practices. In the *Ratana Sutta*, of the *Khuddaka-Nikāya*, and elsewhere in the Pāli canon, the Buddha is, however, represented as giving instructions to dedicate the merit born of good deeds to *devas* in order to gain their protection; and in the *Pirit* Ceremony, and in other ceremonies, of Southern Buddhism, the *devas* are invited to accept the merit arising from religious observances—as the *devas* and other classes of invisible beings are in the ritual of the *Chöd* Rite, recorded in our Book V. Furthermore, the meditations, visualizations, and refuges of the Southern School are simpler than those of the Northern School; and, while not stressing, the Theravādin does take into account, as do our own texts, the classical Buddhistic *Jhānas*, or ecstatic states which result from practising *yoga*.

The visualizations chiefly employed by Southern Buddhists are of ordinary (or non-complex) objects, and much unlike the elaborate visualizations of Tantric *Yoga*. They are very largely confined to the more orthodox objects or subjects of *yogic* meditation, collectively known as those with form (*rūpa*) and those without form (*arūpa*), which are forty in number. They are classified as follows:

- (1) The Ten Artifices, or 'supports', employed in attaining mental fixity, or concentration, namely, earth, water, fire, air, blue, yellow, red, white, space, and consciousness.¹

¹ If, for instance, the element earth be the basis for the concentration, the *yogin* forms a circle, a few inches in diameter, of earth (or clay), preferably of a reddish hue, at a distance of about 3 feet from his meditation-seat, which should be on a higher level than the circle. Then he fixes his gaze upon the circle and concentrates his mind on the element earth while holding to the thought that his own body is composed of earth. After this practice has been performed for a while, the mind attains the state of absorption in the object of

- (2) The Ten Impurities of the Human Corpse, the tenth being the human skeleton.
- (3) The Ten Meditations: upon the Buddha, the *Dharma*, the *Sangha*, morality, generosity, the *devas*, the breathing-process, death, the living body, and peace.
- (4) The Four Limitless States, or Virtues: universal love, pity, joyous sympathy, and quiescence.
- (5) The Four Spheres of Formlessness (cf. p. 92⁷).
- (6) And the Meditation upon nutrition, in order to realize the corruptibility and loathsomeness of the body as sustained by food; and the Meditation upon the four elements (earth, water, fire, air) composing the physical body, in order to realize impersonality.

Complementary to these, there are meditations upon the bodily functions, the sensations, the emotions, the thoughts, the dissolution of all component things, and especially upon the Three Characteristics of Existence, which are, impermanence, sorrow, and non-ego.¹

There are a number of important canonical texts of the Southern School which specifically treat of such *yogic* meditations. Thus, in the very popular *Mahā-Satipatthāna Sutta* of the *Dīgha-Nikāya*, there are expounded the Four Great Meditations, on the body, the feelings, the mental concepts,

meditation so that the circle will be seen even when the eyes are closed. The practice enables the *yogin* to comprehend the illusory nature of the human body and of all other component things, and thus to realize the state of non-ego, somewhat after the manner set forth in the *Chöd* Rite of our Book V. Similarly, in the Pāli texts and commentaries thereto, explanations are given concerning each of the forty subjects of meditation. In this connexion, the student should refer to the following publications of the Pāli Text Society: the *Anguttara-Nikāya*, translated by E. R. J. Gooneratne; *The Path of Purity*, Part II, a translation, by Pe Maung Tin, of Buddhaghosa's *Visuddhi Magga*; and the *Manual of a Mystic*, a translation, by F. L. Woodward, of the *Yogāvācāra* treatise.

¹ Having had the privilege of perusing before its publication the forthcoming work by Miss G. Constant Lounsbury, President of *Les Amis du Bouddhisme*, of Paris, entitled *La Méditation Bouddhique: Théorie et Pratique selon l'École du Sud*, I have profited by it, as comparison with this section will show. I find, too, that the results of Miss Lounsbury's researches with respect to *yoga* among the Southern Buddhists of Ceylon support those of my own. All students of the subject will find her treatise of great assistance.

and the *Dharma* (or fundamental principles of Buddhism), similar to those given in our own Book VII. In the *Majjhima-Nikāya*, the *Mahā-Rāhulovāda* and the *Ānāpānasati Suttas* treat of contemplation and *yogic* breathing-exercises, much after the manner set forth herein in Book II; the *Anāñjasappaya Sutta* treats of meditation on impossibility, *yogic* accomplishments, and Emancipation; the *Kāyagatasati Sutta*, of meditation on the body; the *Upakkilesa Sutta*, of Right Meditation; and the *Vitakkasanthana Sutta*, of the way to meditate in order to dispel evil thoughts by good thoughts. And in the *Khuddaka Nikāya*, meditation is one of the themes of the *Patisambhidā Magga*. Our own texts, as will be seen, afford parallels to most of these *yogas* of the Theravādins.

Among the similar *yogic* practices set forth in this volume, it is with those of the Great Symbol of Book II, which is essentially non-Tantric, that the Theravādin will probably feel most in agreement. Therein the emphasis is, as in much of the *yoga* of the Southern School, upon *yogic* analyses of the mental processes. Correlatively, there is also emphasized in it the importance of meditation upon the breathing-process whereby, as the necessary prerequisites to such analyses, are attained purity of body, rhythm of breath, and calmness of mind. Book V, although largely Tantric and pre-Buddhistic, should interest Buddhists of all Schools because of its teachings concerning non-ego. And, as being dependent upon *yogic* meditations not unlike those which are employed in the Southern School, namely, meditation upon the impermanence, the unsatisfactory nature, and the emptiness of all *sangsāric* things, and upon the non-reality of dualism, or upon the unique oneness of all living things, Book VII ought also to appeal to the Theravādin, despite his traditional antagonism towards much else that is implied in it by the doctrine of the Voidness in its Mahāyānic form upon which the Book is based.

Furthermore, in addition to the various parts of the Pāli canon treating of *yogic* meditation and breathing-exercises mentioned above, there are other important texts in it which tend to show that Southern Buddhism, quite like Northern Buddhism, is, as we have stated, fundamentally a system of

applied *yoga*. In this connexion, reference should be made to the following *Suttas* of the *Majjhima Nikāya*: *Anumāna*, *Ariyapariyesana*, *Mahā Saccaka*, *Atthakanāgara*, *Latukikopama*, and the *Mahā Cattarisaka*, which expounds the Eight-Fold Path.

X. THE PSYCHOLOGY OF THE *YOGIC* VISUALIZATIONS

Although mind-created by the *yogin*, the visualized images of spiritual beings, upon which our texts direct him to concentrate, are not to be regarded by him with indifference. If he merely thinks to himself 'I am creating with my mind', no more than intellectual progress is made. The *yogin* must understand that his practices are not simply mental; he should regard them 'with exalted regard, veneration, and devotion, looking upon the *Devatās* [i.e. the visualized deities] as real, holy, and divine. They are none the less so because mind-produced, for the mind ultimately is That, and its ideas forms of That.'¹

The *Devatās* so produced are not, however, to be looked upon as by the unenlightened, that is, as having objective, individualized existence. They are rather to be thought of 'as an artist regards the product of his mind and brush or pencil, with adoration and fondness . . . as the real manifestation of the Deities of the Jambu-dvīpa [i.e. the human world, or the Planet Earth] . . . not only wielding influence in the Jambu-dvīpa, but throughout the whole Universe'.² They are the concentrated rays or manifestations of the *Sambhoga-Kāya*, the *Bodhic* Body of Perfect Endowment, the first reflex of the *Dharma-Kāya* ('Divine Body of Truth'), of those Enlightened Ones of the Akanishṭṭha Realm. 'So should one accustom the mind to regard the Divinities as superior beings.'³ In other words, man as the microcosm cannot separate himself mentally from the Macrocosmic Mind of All.

So, in the text of the *Shrī-Chakra-Sambhāra Tantra*, it is

¹ Cf. *Shrī-Chakra-Sambhāra Tantra*, as translated from the Tibetan by Lāma Kazi Dawa-Samdup and edited by Sir John Woodroffe (pseudonym Arthur Avalon), as volume vii of *Tantrik Texts* (London, 1919), p. 37³.

² Cf. *ibid.*, p. 35⁴.

³ Cf. *ibid.*, p. 37.

said: 'Then, with a view to dispel doubts about the *Devatās* and the Path, identify the thirty-seven *Devatās*, created by and meditated upon by the mind, with the thirty-seven branches of the *Dharma* which leadeth to Buddhahood; and these, again, must be thought of as being within the worshipper himself in the form of the thirty-seven *Devatās*. This practice is for men of the highest intellect. Men of middling and lower intelligence should identify the recollection of the body to be *Khah-do-ma*',¹ otherwise known as the *Dākinī* Goddess, or Vajra-Yoginī, who is to be visualized by the devotee, according to the descriptions contained in the texts of our Books III and IV.

'The devotee may doubt whether the *Devatās* are real and efficacious for the purposes invoked and visualized, and whether they exist independently of the devotee's mind. Thus, with a view to dispel such doubts, the *Sādhaka* [i.e. the *yogin*, or devotee] is enjoined to identify the *Devatās* with the saving *Dharma*; so that he may realize the truth that enlightenment and liberation are to be obtained from himself and by himself through his own effort and not from any external help or favour.'²

Later on in the same *Tantra* the devotee is admonished thus: 'Having uttered these [*mantras*], let the *Sādhaka* remember that all these *Devatās* are but symbols representing the various things that occur on the Path, such as the helpful impulses and the stages attained by their means. Should doubts arise as to the divinity of these *Devatās*, one should say "The *Dākinī* is only the recollection of the body", and remember that the Deities constitute the Path.'³

As the first step on this Path, the *yogin* should deeply meditate upon the esoteric significance of the *Tri-Kāya*, or the Three Divine Bodies, through which the Buddha Spirit

¹ Cf. *ibid.*, p. 38. *Khah-do-ma* represents the pronunciation of the Tibetan word *Mkhah-hgro-ma*, meaning, 'Sky-goer', a fairy-like goddess possessing peculiar occult powers for good or evil, equivalent to the Sanskrit *Dākinī*. The invocation of *Dākinīs*, as many of our texts will suggest, plays a part of some prominence in many of the purely Tantric rituals connected with Tibetan *yoga*.

² *Ibid.*, p. 38¹.

³ Cf. *ibid.*, p. 41.

manifests itself, and makes *Bodhic* Enlightenment possible for man immersed in the Ignorance of *sangsāric*, or conditioned, existence. The first of these Three Divine Bodies is the *Dharma-Kāya*, the Divine Body of Truth, the essential formless *Bodhi*, which symbolizes true spiritual experience devoid of all error. The second, the *Sambhoga-Kāya*, symbolizes the reflected Divine Body of Glory, a reflex of the first, in which, in an indescribable superhuman state, exist the *Bodhisattvas* and Buddhas Who have postponed their own final entry into *Nirvāṇa* in order to lead unenlightened beings to Freedom. The third, the *Nirmāṇa-Kāya*, or Divine Body of Incarnation, represents the pure and perfected human form of a Buddha on Earth. Thus, the first of the Three Divine Bodies is the essential; the second, the reflected; and the third, the practical aspect whereby the One Wisdom, the One Mind, manifests Itself.

XI. KARMA AND REBIRTH

Every reader of this volume should understand that the teachings concerning *Karma* and Rebirth, which, like the *Yoga* Philosophy, are fundamental in all our texts, are therein nowhere treated as a matter of mere belief; they are regarded as being based upon incontrovertible laws of nature. The Doctrine of *Karma* happens to be scientifically conceivable and, therefore, acceptable, at least intellectually, for the average Occidental, because he has become accustomed to it under its more familiar designation as the law of cause and effect.¹ He, however, like Occidental science, fails to recognize its tremendous psychological implications when applied to the study of man himself. That man and all man's faculties are the result of causes our scientists grant, but save for a very few of the greatest of them, like Huxley and William James,² they have not as yet grasped, as the

¹ One of the latest pronouncements concerning this law in relation to relativity has been made by Eddington, as follows: 'Cause and effect are closely bound up with time's arrow; the cause must precede the effect; the relativity of time has not obliterated this order.' Cf. A. S. Eddington, *The Nature of the Physical World*. Cambridge, 1928, p. 295.

² Cf. T. H. Huxley, *Evolution and Ethics* (London, 1894), pp. 61-2, 95; and W. James, *The Varieties of Religious Experiences* (New York, 1902), pp. 521-2.

Oriental thinker has long ago, that man is man and just the kind of man that he is because he is the result of an apparently interminable concatenation of causes with a history which goes back for unknown millions of years. In a biological sense, man is to-day literally the heir of all the ages; and, as a direct outcome of how he wills and acts now, so shall his future status be in his evolutionary progression here on this planet. If the Oriental sages be right, man has been and will be, in a way as yet unsuspected by our biologists, his own ancestor.

Thus while the Occidental may not question the validity of this law of cause and effect when applied to physics, he does question it when applied universally to psychics. In assuming such an attitude, the Occidental, in the eyes of the Oriental, ceases to be scientific, inasmuch as he fails to see that in any complete science of man the physical cannot be separated from the psychic. The present trend of Western science appears to be, however, quite definitely towards this psycho-physical view of the Oriental, which is dependent upon his postulate that nothing has real existence save Mind.¹

With respect to rebirth as being an equally Universe-embracing law, the Occidental has no ready-made scientific formula at hand to help him, such as that which he finds in the law of cause and effect with respect to what the Oriental calls *karma*. For this reason he is apt to regard with grave doubt the claim of the master of *yoga* that not only is rebirth scientifically provable by means of *yoga*, but is inseparably correlated with the law of *karma*. In short, it is perfectly true to assert that the Occidental will never understand the teachings of the great sages of the Orient until he realizes in a scientific sense the fundamental and far-reaching import of *karma* and rebirth when looked upon in the Oriental way, as immutable laws governing the whole Cosmos.

¹ For instance, Sir James Jeans, in *The Mysterious Universe* (Cambridge, 1931), p. 137, makes the following surmise: 'The old dualism of mind and matter . . . seems likely to disappear, not through matter becoming in any way more shadowy or insubstantial than heretofore, or through mind becoming resolved into a function of the working of mind, but through substantial matter resolving itself into a creation and manifestation of mind.'

In *The Tibetan Book of the Dead* (pp. 39-61) the editor has devoted twenty-two pages to an exposition of the Doctrine of Rebirth, viewed both philosophically and scientifically; and, in so doing, has set forth the results of his own researches concerning this doctrine. Instead of recapitulating here what has already been published, he prefers to supplement it by emphasizing the great need of a more serious attempt on the part of thinkers and scientists of Europe and of the two Americas to put to the test of Western science this *yogic* doctrine of rebirths and redyings.

As an anthropologist who has dedicated his life to the study of man, the editor, after more than twenty-five years of research, has come to believe that a serious scientific effort to investigate the whence, the why, and the whither of man is of all human endeavours by far the most important. It is herein that East and West, in the fullness of time, shall at last meet in mutual recognition.

Is Occidental man for much longer to be content with the study of the external universe, and not know himself? If, as the editor believes, the Oriental sage is able to direct us of the Occident to a method of attaining scientific understanding of the hidden side of man's nature, are we not unwise in failing to give it unprejudiced scientific examination?

Applied sciences in our portion of the world are, unfortunately, limited to chemistry, economics, mathematics, mechanics, physics, physiology, and the like; and anthropology and psychology as applied sciences in the sense understood in *yoga* are for almost all Occidental scientists mere dreams of impracticable visionaries. We do not believe, however, that this unsound view can long endure.¹

¹ Since this opinion was herein set forth, the editor's attention has been directed to a similar opinion, put on record by Dr. C. D. Broad in *The Mind and its Place in Nature* (London, 1925), p. 666. Admitting the logical possibility of perpetual mental progress of the human race, Dr. Broad suggests that it 'depends on our getting an adequate knowledge and control of life and mind before the combination of ignorance on these subjects with knowledge of physics and chemistry wrecks the whole social system. Which of the runners in this very interesting race will win, it is impossible to foretell. But physics and death have a long start over psychology and life.'

XII. THE EXOTERIC VERSUS THE ESOTERIC TEACHINGS

Not only does our Western science, at present, thus leave us in ignorance concerning the greatest of all human problems, but our Western theology, whose chief concern is with these very problems, has, in large measure, departed from those *yogic* methods of attaining spiritual insight which gave scientific character to Primitive Christianity, more particularly to its Gnostic Schools, now regarded as having been 'heretical'. And that form of purely intellectual, rather than gnostic (i.e. knowing), comprehension of religious teachings, which nowadays leads to the worldly dignity of a doctor of divinity, a bishop, or a pope, has never been regarded by the Wise Men of the East as sufficient to entitle its possessor to become a teacher of religion. Simply to believe a religion to be true, and to give intellectual assent to its creed and dogmatic theology, and not to know it to be true through having tested it by the scientific methods of *yoga*, results in the blind leading the blind, as both the Buddha and the Great Syrian Sage have declared.¹

Herein is discernible one of the fundamental differences separating religions which are based essentially upon professions of faith and written scriptures declared to be infallible and all-sufficient for mankind's salvation, and the secret doctrines which are dependent upon realization of Truth rather than upon scientifically untested belief.

On the one hand, we see highly organized and in many instances nationally supported and directed churches and priesthoods pledged to promulgate doctrines, dogmatically formulated by church councils, which members are obliged to accept upon pain of excommunication. On the other hand, we see a body of teachings (preserved by secret transmission rather than by bibles) which their masters refuse to have accepted merely intellectually, no conventional or legalized ecclesiastical organization, and no form of faith other than

¹ Cf. 'The Ten Grievous Mistakes [of a Religious Devotee]', aphorisms 4 and 8, pp. 86-7.

that which each man of science must have in the possibility of discovering facts by careful experimentation.

In the Occident, but rarely in the Orient, the mere intellectual acceptance of religion has led to the inhibiting or discouraging of freedom of thought. The rationalistic questioning and scientific testing of that which the orthodox church and priest declare to be true, without knowing whether it be true or not, have been, until quite recently, fraught with serious consequences.

Partly out of distrust of such ecclesiastical tyranny, but more especially for the purpose of preserving arcane knowledge from misuse by the spiritually unfit, the higher or secret teachings, which lie hidden at the root of all the chief world religions, always have been, as they are to-day, transmitted through a select few. The form of this transmission varies, as our texts will explain. Sometimes it is wholly telepathic, sometimes entirely by symbols, often only oral, and never completely by means of written records. A similar system of secret transmission prevailed in all the Mysteries of Antiquity, in Egypt, Greece, and Rome, or wherever the Mysteries were established, as it did amongst the Druids of Gaul, Britain, and Ireland. At the present time it prevails in the occult fraternities of India and Tibet, and elsewhere. Remnants of an ancient occultism exist amongst the aboriginal races of both Americas, of Africa, Melanesia, and Polynesia, in the form of religious secret societies. Some of the more occultly instructed Lāmas and Hindus believe that no people, not even the most degenerate or least cultured, since man has inhabited this planet, have ever been without some fragment of the secret lore of the Great Sages.¹

The *gurus* themselves tell us that their actual method of transmitting the secret teachings is as ancient as man; for in no generation as yet have there been amongst the millions of incarnate human beings more than a few who were not en-

¹ In connexion with this part of our General Introduction reference should be made to Section II, concerning Symbolism, in the Introduction to *The Tibetan Book of the Dead*, pp. 2-6, particularly to that part of the Section concerned with 'Esoteric' Buddhism.

amoured of the world, at least in some degree. And it is ever the world-enamoured multitude who are satisfied with belief in, rather than practice and realization of, religion.

XIII. THE TRANSLATING AND EDITING OF THE TEXTS

A special introduction precedes each of our seven Books, wherein is given the history of the manuscript or block-print upon which the translation is based. As in the case of *The Tibetan Book of the Dead*, the translating of the present texts was done in Gangtok, Sikkim, by the late Lāma Kazi Dawa-Samdup, assisted by the editor, during the years 1919 and 1920.

On the whole, the rendering has been made as literal as the idiomatic structures of the two languages allow, or as is in keeping with literary English. Not infrequently, however, it was deemed advisable to depart from a strictly word-for-word translation, in order to present in intelligible form the real meaning which a Lāma would derive from certain more or less technically worded phrases. Often, too, it was found necessary to fill out the meanings implied by certain technical or abbreviated terms contained in the Tibetan texts. Every such instance of this, and all interpolations made use of similarly, have been indicated in the translations by square brackets. Furthermore, the numbering of paragraphs and sections of the texts, for the purpose of affording convenience in making references, is also our own addition.

To render one European tongue into another is far easier than to turn into good English highly philosophical Tibetan, which is commonly not merely abstruse in its meanings, but is often symbolical as well. Even to a literate Tibetan layman unacquainted with the ornate and frequently esoteric language of Lāmaism and not well versed in that form of Tantricism which shapes the matter of some of our texts, sound comprehension of their doctrines would be impossible.

The rendering of the phonetic values of the Tibetan language into the phonetic values of the English language is

also a task of some difficulty, for as yet no standardized method has been generally adopted by European scholars.

Suggestions have been made in the annotations as to how the transliterated, or anglicized, rather than the original Tibetan forms of the syllabic visualizations which are prescribed by the various texts may be practically applied by the Occidental *yogin* who prefers them.

Had the translator been in our world to read the proofs of this volume, all such errors as may have escaped the editor's carefulness would doubtless have been corrected. The transliterations, too, would have been subject to the translator's revision. As it is, they are, in some instances, probably less technically correct than he would have left them.

Not only our own, but every rendering from the Tibetan into a European language is, in this generation, pioneer in character. Possibly in years to come the translations recorded in this volume may be subject to revision, as has been the case with the first translations of the Bible and of other Sacred Books.

No scholar of this epoch, either in the Orient or in the Occident, was, however, better fitted for the very difficult task of rendering these texts into intelligible English than the late Lāma Kazi Dawa-Samdup. He was an initiate of the mystical Kargyūtpa School (whence the greater part of our texts are derived), founded by Marpa and the illustrious *yogin*-poet Milarepa. In addition, he had practical knowledge of the *Yoga* Philosophy, chiefly that form of it developed in the teachings (underlying each of our seven Books) of the *Yogā-cārya* (i.e. 'Contemplative') School of the Mahāyāna, into which he had been given special initiation when as a young man he renounced the world and dwelt near his *guru* in hermitage in the mountains of Bhutan. A brief account of the Lāma's unusual career is to be found in *The Tibetan Book of the Dead*, pp. 79-81, and in *Tibet's Great Yogī Milarepa*, pp. 24-5. To these two works our present work is complementary and should be studied in connexion with them, more especially with the second, which contains a comprehensive exposition, by Milarepa himself, of *yogic* practices, in virtue

of which he is said to have attained to Buddhahood in one lifetime.

Thus to the late Lāma Kazi Dawa-Samdup each reader of this volume is indebted for the scholarly and sympathetic presentation which it offers of some of the most profound doctrines and secret lore of Tibet. And the editor again formally acknowledges that debt of gratitude and respect which the disciple ever owes to the spiritual preceptor.

XIV. THE UNITY AND PRACTICAL VALUE OF THE TEXTS

The seven Books comprising this volume are arranged in a definite order of sequence. In all Schools of *Yoga* the neophyte at the beginning of the Path must know the rules and regulations governing the *yogic* career which he has chosen; and these are set forth in Book I. In Book II the *yogin* is brought face to face with the great problem of the nature of mind and of reality. If he solves this in accordance with the guidance therein offered to him, he will have attained mastery of his mental-processes, and of himself. Then, endowed with *Bodhic* insight, he can, without danger, attempt the more specialized *yogic* practices expounded in Book III. Of these the most difficult and dangerous is the sixth, namely, the transference of the mundane consciousness; and this is set forth in more detail in Book IV. In Book V the *yogin* is introduced to a very occult *yogic* method of attaining the mental state of non-ego, or impersonalization, which is largely pre-Buddhistic. None save a very carefully trained and *guru*-guided *yogin* ought ever to attempt this *yoga*. Book VI teaches of the secret doctrine of the Five Wisdoms. And in Book VII the essence of the most transcendental of all Mahāyānic teachings is set before the *yogin* for profound meditation and realization. If it be the *yogin's* good *karma* to progress on the Path up to this point, he will have attained such clear intuitional insight into the true nature of the universe of phenomenal appearances round about him, and of mind, that no longer will he be as are the multitude, for he

will have come out from the Cave of Ignorance into the unclouded Light of Right Knowledge.

Viewed thus, this treatise has unity. Each of its seven parts is, nevertheless, complete in itself, and can be studied independently of any other part. This being so, the ordinary reader will probably be inclined to concentrate his study upon one or more of the Books rather than upon the treatise as a whole, in accordance with his mental inclinations. If, however, he feels fitted to attempt in this incarnation the very difficult task of treading to the very end the Supreme Path of the *Bodhisattva*, the seven Books when studied together should afford him aid of a most valuable and efficient character.

XV. THE NEW RENAISSANCE AND THE MASTERS OF WISDOM

Almost imperceptibly for about a century, and more especially within the last fifty years, the higher thought of the Occident has been profoundly modified by influences distinctly Oriental. The Christianity of the so-called orthodox tradition itself has felt these fresh spiritual impulses, and as a result of them, no less than of the revolutionizing effects of Science, has now come to the most serious crisis in its history. As the Renaissance of the fourteenth to sixteenth centuries overwhelmed the Scholastic Philosophy and restored to Europe the great literature and art of ancient Greece and prepared the way for the Reformation and the new age of untrammelled scientific development, so to-day there are deeply influential ideas, likewise born of the East, which give promise of a Reformation far more sweeping and thorough than that which was set in motion by Martin Luther.

It was the feebly reflected Light from the East transmitted by means of the Platonic and Arab philosophers which initiated the Rebirth of the Medieval Occident. To-day it is the strong direct Light of the Orient which is now reshaping the religious life of Europe and of both Americas, and affecting, in some not unimportant manner, even the

thought of men of science in all Occidental centres of research.

At the meeting of the British Association for the Advancement of Science, in 1933, consideration was given to the scientific probability of the existence of intelligent beings more highly evolved than man; or, in other words, as we set forth in the Introduction to *Tibet's Great Yogī Milarepa* in 1928, to the theory that man does not necessarily represent the end of organic evolution. In similar vein the thought was thrown out to the assembled scientists that there may be unknown states of being wherein transcendent consciousness exists independently of all physical or bodily organisms. Surmises of this character by men of science in the Occident are, of course, rapidly tending to give scientific sanction to the same theories which underlie the whole of our present treatise. It is more than likely that within a few more generations of scientific advance the British Association will welcome to its membership the Wise Men of the East.

Then, in such a glorious New Age of re-established mutual understanding and respect between Orient and Occident, in no small degree will the carefully guarded learning of the master minds of Tibet be found to amplify that of the master minds of India, and help to guide the Western World to a clearer understanding of the old, yet ever new, truths concerning man and man's place in the Universal Scheme, which have constituted since immemorial time the imperishable Light of the East.

It was in like spirit of helpfulness and of personally disinterested desire to be of service to the world that the late Lāma Kazi Dawa-Samdub placed his superior learning and marvellous powers of interpretation at the disposal of the editor and thus made possible the bequeathing of these translations to the peoples of the Occident. Thus, in complement of *The Tibetan Book of the Dead* and of *Tibet's Great Yogī Milarepa*, and in fulfilment of the editor's promise given to the translator, his *guru*, many of the most essential and hitherto secret doctrines appertaining to the Great Path of the *Bodhisattvas* are placed on record in this volume and

so made available in English form to all who reverence, as the translator and the editor do, the Great Teachers of the Way to *Nirvāna*.

It is owing to These Great Ones, Who, like the Buddha, have renounced and conquered the World and the worldly personality, that the life of humanity on Earth has been lifted up out of the Darkness of Ignorance into the Light of Reality and Divine Bliss, and the Path to the Higher Evolution of Man revealed. Indeed, without Them, mankind would be hopelessly imprisoned in the Sensuous, and there would be no avenue of escape from the transitoriness of the *Sangsāra*, with its accompanying sorrow.