

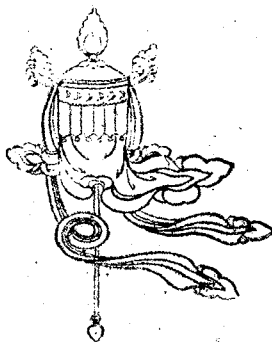
# KAILASH

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A JOURNAL OF HIMALAYAN STUDIES

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VOLUME I 1973 NUMBER 4

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*Editorial Note*

The paper shortage has also caught up with *Kailash*, and under the circumstances we decided to use whatever paper could be obtained in Nepal. We hope the readers will accept a somewhat uneven paper quality in the future.

Material is being received regularly, but we still would welcome more book-reviews as well as material on natural history and on the eastern Himalaya.

We are particularly pleased to draw the attention of our readers to a new journal, "Contributions to Nepalese Studies," published by the Institute of Nepal and Asian Studies, Tribhuvan University, Kathmandu. Volume one has already appeared, and we urge our readers to support this new effort.



## KHUMBU MAP

René de Milleville

*Paris*

The Khumbu Map presented here is simply to aid trekkers visiting the Everest area, to permit them to locate themselves as well as to identify the surrounding summits.

A scale of 1:100,000 has been chosen because it allows the Khumbu area to be represented on a map which is of manageable size and can be carried in a pocket.

The summits, principal ridges and glaciers of the mountains are shown in the conventional style of schematic maps.

The representation of relief is depicted with contour lines at 3,000, 4,000, and 5,000 meters.

Cross lines spaced at five kilometers, or 3.1 miles, are provided to aid the judgment of distances.

Altitudes are indicated in meters, but a meters-to-feet conversion chart of sufficient range is provided to permit easy transformation of the altitude measurements.

The altitudes are given for permanent villages, summer grazing settlements, and lakes - that is to say, the places generally suitable for camping.

The symbol representing the permanent villages is different from that for the summer grazing settlements. This is to remind the trekker that the grazing settlements are only inhabited during the warm, rainy season (monsoon) from June to September for settlements at about 4,700 meters or above, and from June to the beginning of November for the lower settlements.<sup>1</sup>

We have indicated some "chortens" which offer a beautiful panoramic view and are well worth a visit.

The profile provided of the route from Lukla to Base Camp and Kala Pattar is intended to answer some frequently raised questions. This profile can also be of assistance in scheduling the stages of the trek, considering the classic problem of ascending at high altitudes. It should be kept in mind that Kala Pattar, whose ascension is easy, provides a very beautiful panorama.

The spellings of the names used for this map are, for the most part, taken from existing documents. Nevertheless, without wanting to do the work of a linguist and after experiencing some difficulty in comprehension by the Sherpas, some names have been written in a manner which will enable a foreigner to read them to a Sherpa with the hope of being understood.

---

<sup>1</sup>. *The only exception to this is perhaps the grazing settlement of Dingbache, where some families remain for most of the winter. However, the majority of the houses are closed during the cold season.*

It is useful to note that a name like Thangbache, for example, can be found written in six or seven different ways depending on the document consulted and the language of the author. The Sherpas themselves seem to pronounce certain names differently, depending on whether they belong to the old or new generation.

Among the maps already existing for the region, we should mention the large scale map of 1:25,000 (Mahalangur Himal), 1957, and that of 1:50,000 (Khumbu Himal), 1963, which represent the terrain with the same methods as European maps of the Alps. These maps are published by Kartographische Anstalt Freytag-Berndt und Artaria, Wien, Austria. We have used the altitudes shown on these maps for our own whenever possible.

The panoramas and photographs we have taken in Khumbu have been very useful in creating this map.

The "Mount Everest National Park" mentioned in this map does not presently exist, but its establishment has been officially announced and will soon take place.

We hope this map will be useful to many travellers, and we will appreciate any suggestions for its improvement.



(Continued from Vol. I, No. 1.)

## **BONPO STUDIES**

**THE A KHRID SYSTEM OF MEDITATION**

**PART II**

**THE ESSENTIAL TEACHINGS  
OF THE A KHRID SYSTEM.**

**By  
Per Kvaerne  
University of Bergen  
(Norway)**



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(p. 64–117 in “A–TRI THUN TSHAM CHO NA DAN CHA–LAK CHE”)

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\* \* \*

### SUMMARY

A. One assumes correct bodily posture which causes physical and mental relaxation and equilibrium, and correct gaze which causes a condition of blankness of the mind (*rig pa*) corresponding to and dependent on the blankness of the gaze.

This forms the basis of meditation (*dsgom*) which is performed during sessions (*thun skor*), the number and length of which are gradually increased. The nature and method of this meditation is not detailed, but a visible 'support' (*dmigs rten*) is employed. The meditation should result in the mind being 'brought under one's control', which is manifested by certain 'signs of spiritual progress' (*zin rtags*), the ultimate being that of the mind becoming "subtle and even, free from passion directed towards visible objects".

B. Thereafter follows meditation without visible 'support' i.e. 'equipoising' (*mñam bžag*) which ultimately leads to the identification of the psyche (*sems*) with the Unconditioned.

First one obtains 'stability' (*gnas čha*). Bodily posture and gaze as before, but without conscious effort; thereby 'samādhi void of discursiveness' (*rnam par mi rtog pa'i tiñ 'jin*) is produced spontaneously. The mind is then equipoised in perfect vacancy and tranquility on the Unconditioned, whereby the senses cease to register external stimuli and the mind becomes without support (*brten med*) and appears in its spontaneous self-nature.

The length of each session of this effortless meditation is gradually extended, the intervals between the sessions reduced. Through this meditation, the three 'tranquillities' (*ži gnas*) are obtained, of which the final is connected with 'firmness' (*brtan pa*) i.e. 'stability'.

This condition of 'stability' having been acquired, the mind is caused to remain in the condition of spontaneous luminosity described above. All 'modes of arising (of mental sensations)' (*'čhar chul*) are 'cut off', i.e. one makes them cease to appear. This is followed by the 'confrontation' (*ño sprod pa*) by means of which the identification of the psyche (*sems*) with the Unconditioned (the Void) becomes possible; the 'confrontation' is effected by means of Example (*dpe*), Sign (*rtags*), and Meaning (*don*):

Example —the clear and infinite sky is identified with the Void;

Sign —the psyche is blank and luminous as described above with reference to the mind;

Meaning —the sky (the Void) and the psyche become indistinguishably intermixed.

C. The final stage is now possible: the confrontation with the 'Substance of Ultimate Nature', i.e. the Void.

First, one acquires Spontaneous Wisdom (*rañ 'byuñ gi ye šes*). Through psycho-physical mastery of the mind (in its aspect of 'psychic fluid'), the pure and impure aspects (*dañs sñigs*) of the consciousness (*šes pa*) are separated, and Spontaneous Wisdom shines forth of its own accord.

Thereafter, one does away with the defilements produced by the intellect (*blo*), in which process there are three stages:

1. On the basis of the *ālaya* (the Void), in the mind the 'reflective power' (*rcal*), i.e. the consciousness, is brought to rest, equipoised (*'jogs*).
2. The mind being thus equipoised, the stream-of-consciousness (*dran thag*) is utterly cut off, 'dissolved' (*bšigs*).

3. A new stream-of-consciousness which seems to be of a transcendent nature ("neither meditation nor non-meditation") arises (immediately?), and this stream-of-consciousness is 'retained' uninterruptedly thereafter (*skyoñ*).

Until this stage, meditation has been characterized as *thun sgom* 'periodic meditation', i.e. meditation performed during definite sessions separated by periods of non-meditation. At this third stage, however, meditation becomes permanent and spontaneous (*ñan sgom*), although outwardly the adept may lead an active, perhaps even wordly life.

The arising of Stainless Wisdom (*dri ma med pa'i ye šes*) now becomes possible: in this state all actions of body, speech, or mind are permissible as they merely serve as means on the Path (*lam du khyer, lam du slañ*) towards the final merging with the Void.

The third section of our text (*mthar byin pa*, "The Final Release"), which has not been translated here, deals with the ultimate meditation, *kloñ sgom*, in which meditation becomes one with the Void.



FIVE

bla ma dam pa rnam la (p. 79) phyag 'chal lo/

(II) gñis pa rgyud smin pa grol bar byed pa la gsum ste/

(A) mchan bčas la sems bzuñ pa dañ/

(B) mchan med mñam par bžag par dañ/

(C) gnas lugs kyi don la ño sprod pa'o/

(A) dañ po la/

sña dro dañ po nam mkha' gsal ma khad slob ma rnam khrus nas bton/ 'dug  
sa bde ba la bžag la/ mos gus bskyed de gsol ba 'debs su bžug/

mdun du gtor ma'i rcer mthiñ šog la/ a bris pa šiñ mtho dman ran pa la bskyon te  
bcug la/

tho skor du mi khi'i ku čo las sogs med pa šiñ tu dbyen žiñ 'gol bar byas la/  
rjas khrid bya ba la gsum te/

a) lus gnad dañ/

b) Ita stañs dañ/

c) dam chig go/

a) dañ po la čha lugs lña ldan du bča' ste/

## FIVE

*Obeisance to the holy gurus!*

(II) Secondly, the setting free of the ripened consciousness has three parts:

(A) the mental grasping of that which has attributes 1

(B) the equipoising 2 on that which is without attributes;

(C) the confrontation with the Substance of Ultimate Nature.

(A) As for the first part:

At the first streak of dawn, at the very moment when the sky becomes bright, sprinkle water on the disciples. Seating them on comfortable seats, one lets them engender joy and reverence and recite prayers.

Fastening the letter "A" written on a piece of indigo paper to a stick the height of which is just right, one places it on the top of a sacrificial cake in front of the disciples.

One makes the surroundings (*tho skor*)<sup>3</sup> free from the clamour of men and dogs, very lonesome and secluded; (such a place having been found,) that which is to be the object of guidance has three subdivisions:

a) control of the body

b) the 'gaze' 4

c) the 'vow' 5

a) Firstly, one assumes the fivefold posture:

- 
1. *mChan bčas*, 'that which has attributes,' is, presumably, everything which can be perceived or become the object of conceptions. In this text, however, it seems to refer more specifically to the *dmigs rten*, 'visualisation-support' which is the initial object of meditation. It is contrasted to *mChan med*, 'that which is without attributes,' i.e. the Void, Unconditioned, which is the object and foundation of subsequent meditation. A better translation of *mChan med* would perhaps be 'that which transcends attributes', cf. Mvy. 1602: *nimitta-nihsaraṇam animittam—mchan ma las 'byin pa ni mchan ma med pa'o |*
  2. To find a satisfactory translation of *mñam pa-bžag pa* is not easy. Having chosen 'equeipoise', I am gratified to see that the same term has been employed by professors Lessing and Wayman in "mKhas grub rje's Fundamentals of the Buddhist Tantras" (The Hague 1968), a book which I had not been able to consult before completing the present study.
  3. 'Surrounding' is, strictly speaking, too imprecise a translation of *tho skor* which actually means 'the area surrounding the *mchams tho*'; the *mchams tho* is a small wooden post placed near the opening of the *mchams* and indicating that it is occupied; it is decorated with wooden painted boards showing the four *lokapālas* and surmounted by a juniper twig (SG).
  4. *lTa stañs—dṛṣṭi* 'gaze'; dealt with in detail and thus translated by D. Snellgrove "Hevajratāntra" vol. I, p. 84,85. Note, however that in our text *lta stañs* has no thaumaturgical connotations, being simply the correct way of holding the eyes in order to obtain the desired degree of spiritual concentration.
  5. It is not clear to me in what way the subject-matter of c) has any connection with a "vow" (*dam chig*). Cf. section 6 where a "vow" is likewise given as the heading of the last of four subdivisions. According to SG, *dam chig* here simply means 'rule' (i. e. correct procedure ?).

žabs g-yas kyis g-yon mnan te/ skyil kruñ du bča'/  
phyag mtheb čhen kyis srin mjub mnan te/ mñam žag tu bča'/  
sgal chigs ma bčus ma rten pa/ ya yo gan bub du ma soñ par byas la/ drañ por  
siñ ges srañ ste/ dpuñ mgo gzeñ bya/  
'grin pa čuñ cam bkug la ske 'jiñ drañ thag gis srañs/  
mig gyen lta thur lta ma yin pa thad kyi a la hrig ge gzir/  
'di'i dus su lus khirms kyis bsgrims la čhun gyis gčun te gnad du 'gro bar bya/  
lus 'gal 'gul ya yo bča' gču/ mig slab sleb 'byed 'jum mi bya/ kha čhu sna čhu mig  
ču thams čad rañ 'babs su 'gror bžug ste/  
lus gnad de'i yon tan gyis 'du ba čha sñoms/ šes pa rañ sa zin/ rus chig khrom  
bu sdebs/ rca rluñ thig le thams čad gnad du 'čhun pa'i yon tan yod do/

b) gñis pa lta stañs la/  
rig pa mig dañ bstun te/ de yañ dgoñs (p. 80) mjad čhen pos/ ha čaň sgrad na yul  
'jin du 'gro/ bcums na byiñ 'thibs su 'gro gsuñs pas/  
had de hrig ge ba la gyen lta thur lta g-yas lta g-yon lta ma yin pa/ thad du 'byed  
bcum med par a

as for the legs, pressing the left on the right, one assumes a cross-legged posture; as for the hands, pressing the thumb on the third finger, one places them so that they are equipoised;

as for the spine, without twisting it or leaning against anything, not letting it become crooked or letting it lean forwards <sup>6</sup>, but holding it perfectly straight, one should hold the shoulders high;

as for the neck, bending it a little, one holds the throat straight;

as for the eyes, looking neither up nor down, regard unblinkingly the letter “A” directly in front.

Controlling at this time the body by means of the rules mentioned above and subduing it by means of discipline, one must concentrate intently <sup>7</sup>: the body must not lean backwards or forwards, be twisted or unsteady; the eyes must neither wink nor be fully opened or closed; one allows saliva, snot and tears to flow unrestrained.

By the virtue of this control of the body, the humours are balanced; the consciousness assumes its natural state; bones and joints are joined together <sup>8</sup>; psychic veins, wind, and semen are brought under one’s control— such is its virtue.

b) Secondly, as for the gaze:

The mind conforms to the eye, as the great *dGoñs mjad* <sup>9</sup> says: “If the eyes are fully open, one will grasp external objects; if they are shut, one sinks into drowsiness.”

Therefore one should staringly, unblinkingly, without looking up or down or to the right or to the left

6. *Gan bub*, opp. of *gan rkyal*, ‘lying on the back’; cf. *kha bub* ‘inverted, tilted’ (Ja p. 393).

7. The precise meaning of *gnad du ’gro* is not clear to me; perhaps it is more of a technical term than is suggested by the tentative translation ‘concentrate intensely’. Cf. p. 91 where it occurs in a very similar passage: *lus gnad ni goñ ltar čha lugs lña ldan du bča’ la khrims kyis bsgrim ste| gnad du ’gro bar bya|* Cf. also the expressions *gnad du zin* (p. 81), *gnad du ’čhun* (p. 79), and *gnad du bsnun* (p. 87, 95) which all seem to mean ‘concentrate.’

8. I do not understand *khrom bu*.

9. This spelling does not seem to be a mere scribe’s error for *dGoñs mjod* as it recurs on p.86. Likewise the foreword to the “Thun-tsham” gives the transcription ‘Dgongs-mdzad.’



la/ phub thog tu mduñ sgril ba 'am/ khab mig tu skud pa 'jud pa 'am/ 'ben  
la mda' 'phen pa ltar/ sña bsam phyis mno/ blo bur gyis rtog spyod bzañ  
ñan gyi bsam dran gyis kyañ ma g-yos par bya la/ rig pa rce gčig tu khrims kyis  
sgrims/ čhun gyis gčun la bug pa 'bug pa ltar thur re breñ ñe ba la/ mduñ šiñ ltar  
drañ señ ñe ba/ gžu rgyud ltar phra thañ ñe ba/ ro ltar had de ba/ ma yeñs pa ma dran  
pa/ ma brjed pa ma 'byams pa/ ma bsam pa la/ skad gčig cam yañ g-yel ba med par  
lta' o/

c) gsum pa de'i dus su mig mi 'gul/ rji ma mi g-yo/ lus mi 'gul/ mčhil ma mi mid/  
glo mi lu/ čhu gsum rañ 'babs su btañs/

thun chad kyañ dañ po sale 'od 'phriñ skor gñis brgya cam 'dren yun la thun  
skor re la/ de nas phyi thun nas sum brgya las sogs bun thañ 'gyur gyi je riñ je riñ la  
bsriñs te/ rtags ma byuñ bar du gčun la bsgom du bžug/

rgyun du bsgom pas dmigs rten ni/ thig le lha sku a g-yuñ druñ las sogs gañ  
bde la gtad du bžug go/

de yañ rab la gtad ma thag tu zin rtags chañ

directly in front regard the "A" without opening fully nor closing the eyes; without being distracted by thoughts of the past or imaginings regarding the future, by sudden reflections or thoughts and recollections of good or evil— as if one were rolling one's spear on one's shield <sup>10</sup>; or as if one were shooting an arrow at a target; controlling one's mind so that it becomes one-pointed, subduing it by means of discipline – staring down uninterruptedly as if boring a hole, being straight like the shaft of a spear, being tense like the string of a bow, being insensate like a corpse; without wavering, without recollection, without forgetfulness, without mental vacancy <sup>11</sup>, without thinking of anything in particular, without being tired even for a moment.

c) Thirdly, as for the 'vow' : At that time, the eyes do not waver, the eyebrows do not move, the body does not shake, saliva is not swallowed, one does not cough, saliva etc. are allowed to flow unrestrained.

As for the length of the meditational session, each session of meditation first lasts for as long as it takes to recite the formula called "*Sale 'od*" <sup>12</sup> about two hundred times; thereafter, starting with subsequent sessions, the length becoming for example three hundred, it is gradually extended, and until a sign (of spiritual progress) is produced, let him subdue himself and meditate.

As for the visualization-support of the uninterrupted meditation <sup>13</sup>: let him use a dot, an image, the letter "A", a svastika or whatever is agreeable.

Thus, while all the signs of spiritual progress

10. i. e. supporting the spear on the shield in order to take a steady aim.

11. '*byams pa*, 'vacancy' cf. *Dag yig* p. 88,1. 4: " '*byam pa stoñ pa'i brda*". This statement is perhaps confirmed by the personal name *sToñ 'byams dGra bla skyabs*. '*Byams pa*, 'mental vacancy', is a state which, like *ldeñs pa* (cf. infra), should be avoided, cf. "*Gyab skyor*" p. 160,1.2: "*tha mar skyoñ ma šes na gžug tu 'byams pa bya ba'oñ* . . ." "If, finally, you do not know how to retain, there will, in the end, be mental vacancy."

12. The prayer-formula in question is: *a om hūm a a dkar sale 'od a yañ om 'du* (ST).

13. *bsgom pas* is corrected to *bsgom pa'i*.

pa yañ 'byuñ la/ či rigs kyis žag gñis gsum chun čhad la zin pa šas čhe ste/  
gab pa las/ žag gsum gro dañ bži dgoñs pa'i luñ gnad gsuñs pa' 'añ don de'o/  
sña thun phyi thun kun la yañ (p. 81) yañ khrid čiñ lta ba dañ 'čhos sa gnad čhe/

de ltar byas kyañ zin dka' na/ sa mtho phyogs su zla gam gral bya/ mañ na gral  
mdun rgyab rim pa mañ du 'čhar bčugs te/ lus gnad sñar bžin la mig bar snañ la gzir/  
rig pa sgra la ma yeñs par gtad du bčug go/ hūm hri 'am/ hū hūm nam/ hi hiñ las  
sogs ma niñ gi sgra skad gañ ruñ la/ brgya yan čhad stoñ phyin čhad či rigs su 'dren  
du bčug pas zin rtags mi 'byuñ mi srid čiñ/ gžan yañ sgra khrid 'di gred po'i rigs loñ  
ba dañ/ rgan rgon dañ kun gži 'jam pa'i rigs rnam la mčhog tu bsñags par snañ no/  
zin rtags mañ yañ bsdus na nañ dañ phyi'i zin rtags gñis su 'dus/ nañ du rig pa  
gnad du zin pa'i rtags brgyad 'byuñ ste/  
rus sbal 'khar gžoñ du bčugs pa lta bu 'khub<sup>3</sup>mi nus pa dañ/  
bye'u phrug la ser bu phog pa lta 'dar čhuñ

will appear in the best disciples as soon as such an object of meditation is given to them, the remaining will for the most part show such signs within two or three days. This is the purport of the *Gab pa* when it says: "Control of 14 one's thoughts is obtained in three and a half days."

Guiding and watching the disciples again and again at all sessions of meditation, both initial and subsequent, it is very important to note where they are in need of improvement.

If, having done this, spiritual progress is still difficult to acquire, one should make a semi-circular row of disciples on a piece of high ground. If they are numerous, let them form several rows, one behind the other. The rules concerning bodily posture being as before, their eyes should stare into empty space.

Let them without wavering concentrate their minds on a (suitable) sound. By letting them recite neutral sounds like HUM HRI or HU HUM or HI HIÑ from one hundred to one thousand times as required, it is impossible that signs of spiritual progress should not be produced; further, this guidance by means of sound is praised in certain texts as the best for renegades<sup>15</sup>, for the blind, for old people and for those of mild disposition.

Although there are many signs of spiritual progress, they may, if they are summed up, be grouped into internal and external signs. Internally, there are eight signs that the mind has been brought under control:

- (1) like a tortoise placed in a basin, one is unable to move;
- (2) like the wind hitting a small bird,

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14. *Luñgnad*: "control" (SG).

15. Cf. *dred mo* 'one who has gone astray from religious life' (Das, p. 657); *gred* is presumably a mere mis-spelling.

si li ba la rig pa thiñ ñe ba dañ/  
rgun 'brum bdal pa lta bu lus sems gñis ka mer re ltem me ba la gnas pa dañ/  
me lčags brdabs pa lta bu res zin res mi zin pa thun re la yañ bsnol mar khrig  
khrig 'oñ ba dañ/

lčags sbubs nas čhu drañs pa lta bu rig pa 'phra la drañ ba th ur re breñ ñe ba la  
rce gčig tu gnas pa dañ/

buñ ba rci la čhags pa lta bu rjas la 'bral mi phod pa/ btañ gis mi thoñ ba gzer  
btab pa ltar 'byar ba dañ/

rgya mcho la ña phyo ba ltar gañ la yañ thogs pa med par phyam phyam 'gro  
ba bžin du rce gčig las mi 'da 'ba dañ/

rci šiñ la rluñ phyo ba ltar rig pa srab phyam phyam snañ yul la žen čhags  
(p.82) med pa 'byuñ ste/

de yañ rtags rnames la la la chañ par 'byuñ ba yañ yod/ re re gñis gñis las mi 'byuñ  
ba yañ yod/

de'i dus su phyi rtags su rab la lus g-yo 'gul med pa 'byuñ/ či rigs la ñu rgod  
'khrab rgyug sñiñ šugs 'oñ ba dañ/ bžin log gis 'gyur ba dañ/ kha mig mi sum padañ/  
lus sbrid pa/ rñul ba 'dar ba 'gyel ba 'byuñ ste/ rig pa zin pas 'jam rluñ a ba 'du tir chud  
pa'i rtags yin gsuñs/

shuddering slightly and feeling cold, one's mind becomes tense;

(3) like grapes spread out (?), one dwells in a sensation of bodily and mental plenitude and overflowing;

(4) like a tinder-box which is struck, sometimes giving fire and sometimes not, at some sessions the success is only partial (?)<sup>16</sup>;

(5) like water drawn from an iron pipe, the mind, subtle and even, continuously gushing forth, remains one-pointed;

(6) like a bee desirous of nectar, being unable to separate oneself from material objects and quite unable to abandon them, one remains attached to them as if fixed by nails

(7) like a fish swimming about in the ocean, one does not abandon one-pointedness, being like one roaming freely wherever he wishes without impediment;

(8) like the wind blowing through a fruit-tree, the mind, subtle and even, becomes free from passion directed towards visible objects.

Thus, in some these signs will all appear; in others, not more than one or two will appear.

At that time, as external signs, absence of bodily movement or unsteadiness will occur in the best disciples. In the others, a strong desire to weep, laugh, dance, and run will occur; turning the face away, not shutting the mouth or eyes, feeling a pricking sensation, sweating, shuddering, and falling to the ground will occur; this is said to be a sign that the 'mild wind' has entered the *avadhūti* as the mind has been grasped.

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<sup>16</sup>. The translation is tentative.

gžan yañ sa čhu šas čhe na/ zin phyi ste/ rjes la 'groggs su oñ/ me rluñ šas čhe na  
zin rtags sña ste/ rjes la 'gags su 'gyur/

de yañ sdod pa' i dus su thun gyi mgo bzañ la žabs ñan na/ sñar btab nas gred  
pa'i rtags yin pas gdab pa dka' bas/ mchan bčas la nan tan byed du gžug/

mgo ñan la žabs bzañ ba 'am/ sña ma bas phyi ma kun na 'phar je bzañ la soñ  
na/ blo gsar pa yin pas gdab pa sla bas thabs legs kyis gčun la ma 'gras par sgom du  
gžug/

mchan bčas la khrid dus ñan kyañ mchan med bzañ na dbaň po yañ rab yin pas  
mchan bčas mi dgos/

thams čad kyi dus su bzañ na rgyud la yod pa'i rtags yin/

rjes mi mthoň ba'i nañ sña nub phyi'i dus su thams čad byed mkhan/ ñes pa'i  
rca ba/ gyod kyi gži ma/ legs ñes kyi phuñ po/ kho ñid du 'dug pa'i

Further, if the humours corresponding to the elements earth and water predominate, signs of spiritual progress will appear late, but subsequently they will turn into constant companions. If fire and wind predominate, signs of spiritual progress will appear early, but subsequently they will turn into hindrances.

Thus, if at the time of sitting down for meditation the beginning of the session is successful but the termination unsuccessful, let him exert himself on that which has attributes, for as this is a sign of renegation, the seed of meditation having been sowed in previous lives, it will now be difficult to sow that seed once more.

Or if, the beginning being unsuccessful but the termination successful, all that which comes later becomes progressively better than that which preceded; let him subdue himself by some effective means and meditate without ill will, for as he has a fresh mind, it will be easy to sow the seed of meditation.

If, although unsuccessful at the time of guidance with regard to that which has attributes, he is nevertheless successful with regard to that which is without attributes, he has no need of that which has attributes as his faculties are excellent.

If he is successful at all times, this is a sign that his consciousness has (a high degree of realization?).

Early in the morning when no trace on the ground can be seen due to darkness he becomes drowsy<sup>17</sup>; later, the performer of everything, the root of evil, the basis of strife, the aggregate of good and evil being that itself (i.e. the mind), let him look inwards at its (i.e.

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17. I follow the explanation of SG.



nañ du kho rañ gi ño bo la lta ru bčug ste/ 'byuñ sa 'gro sa gnas sa ñes ·bzuñ gzugs  
dbyibs legs par rcađ gčod du bčug la yañ yañ dri žiñ skyon yon gyi žu thug bya/.....

the mind's) own nature. Letting him observe its origination, its going, and its staying, and (letting him) carefully trace its own form and figure, and inquiring of him again and again, examine his faults and virtues.

\* \* \*

[P. 82, 1.20— p. 84, 1.8 has not been translated as it does not deal with the actual system of meditation, which is what is of interest to us in the present investigation. The text enumerates the various similes which the guru may employ at this stage to illustrate the nature of “The Great Perfection”. The similes are given in full in the short text entitled *gDams pa rin po čhe A khrid kyi gtam rgyud rgyal bu stoñ thun* (p. 199—201).]

SIX

bla ma dam pa rnams la phyag 'chal lo/

(B) gñis pa mchan med la gñis te/

a) mñam bžag gnas čha ru ñams su blañ pa dañ/

b) bog 'don du ñams su blañ pa'o/

a) dañ po la bži ste/

1. bča' ba lus kyi gnad dañ/

2. Ita stañs dbañ po'i gnad dañ/

3. bžag pa sems kyi gnad dañ/

4. sruñ ba dam chig gi gnad do/

1. dañ po stan bde ba'i steñ du lus rañ bžin čha lugs lña ldan goñ du bstan pa  
ltar bya ste/ čhed du lus mi sgrim/ mi gčun mi glod par/ rañ sa rañ thog tu cam gyis  
bžag ste/ mdor na lus la rtog dpyod sñam byed re dogs 'jin pa skad cam yañ med par/  
ro ltar liñs se khrigs se ye re ba la 'jog pa yin/  
de ltar bžag pas 'du ba čha sñoms/ rca rluñ

SIX

*Obeisance to the holy gurus!*

(B) Secondly, the equipoising on that which is without attributes has two parts, namely the two stages of equipoising:

- a) spiritual exertion for the obtaining of stability;
- b) spiritual exertion for the procuring of benefit from stability.

a) The first part has four subdivisions:

- 1. assuming a bodily posture— control of the body;
- 2. the gaze— control of the senses;
- 3. equipoising— control of the mind;
- 4. guarding spiritual realization— control of the 'vow'.

\* \* \*

1. *Firstly*, one places the body on a comfortable seat according to its nature in the fivefold posture taught above; without purposely disciplining the body, without forcing it, without relaxing it, it is simply equipoised entirely in its own natural position. In short, without being seized by any consideration, thought, hope, or fear<sup>18</sup> concerning the body even for a moment, one equipoises it, abandoned, stupefied, and relaxed like a corpse.

By equipoising the body thus, the humors are balanced; psychic channels, wind, and semen attain their

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18. Acc. to SG *re dogs 'jin pa* simply means 'hope or fear', but *'jin pa* might be construed with *rtog dpyod* and *sñam byed* as well.

thig le thams čad rañ sa 'jin/ šes pa rnal du phebs te/ rnam par mi rtog pa'i tiñ  
'jin rañ šugs kyis bskyed pa yin no/

mdor na che rabs nas da lta'i bar lus kyī bya byed spyod lam/ 'gro 'dug dag ma  
dag či spyod pa thams čad (p. 85) rcol bčas sdug bsñal 'ba' žig tu soñ bas/ rca skrogs/  
rluñ bskyod/ 'du ba 'khrugs/ rig pa g-yeñs nas mi rtog pa'i tiñ 'jin skye ba la gegs byas  
pa'i phyr/ da ni dmus šes/ 'jigs šes/ skrag šes par bya'o/

2. gñis pa lta stañs la/

khro bo drag po gyen la lta ba/ ži ba byañ sems thur la lta ba/ g-yas thabs g-yon  
šes rab kyī lta stañs mañ du gsuñs kyañ/ da res sañs rgyas dañ sems dpa' čhen po rnam  
kyis tiñ 'jin zab mo la sñoms par 'jogs dus kyī lta stañs yin pas/ thad so'i bar snañ  
stoñ pa la rig pa mig dañ bstun/ mig 'bras dañ rji ma mi sgul 'byed 'jum mi byed par  
had de thad drañ la lta ste/

'od zer dpag med kyī žal nas/ khyad par lta stañs gnad šes na/ yañ dag don rig  
'khor ba'i sa las 'phags/ des na sems dpa'i lta stañs bya/

žes gsuñs pas/ yar lta mar lta/ phar lta chur lta ma yin pa thad sor had de hrig  
ge čer re lta ba'o/

natural state; the consciousness comes to rest and *samādhi* void of discursiveness is produced spontaneously. In short, as one's physical acts, one's conduct, one's going, sitting, all pure and impure deeds — during all lives down to the present — have only turned into suffering accompanied by exertion, the psychic channels have been twisted, the winds agitated, the humours unsettled, and the mind disturbed; subsequently hindrances in the producing of *samādhi* without discursiveness have been created; now, therefore, one must feel weariness and disgust, one must feel fright, one must feel terror.

2. *Secondly, as for the gaze:*

The fierce wrathful deities look upwards; the tranquil *bodhi*-minded deities look downwards; looking to the right is Method, to the left Wisdom — although many ways of keeping the eyes are described, as the manner now in question is that of the buddhas and *mahāsattvas* when they are immersed in profound *samādhi*, the mind conforms to the eye in empty space directly in front (of the eyes); without moving the eyeballs or the eyebrows, without opening or closing (the eyes), one looks empty straight ahead.

'*Od zer dpag med* has said: "In particular, if you know the precepts concerning the gaze, you will perceive the Pure Reality <sup>19</sup>; one is elevated above the state of *saṃsāra*. Therefore it is called "The gaze of the Saints".

As it is thus said, one should look straight ahead, empty, unblinkingly, staringly, without looking up or down or near or far.

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19. Here and elsewhere I have translated *don* by 'Reality'. *Artha* (= *don*) seems to have precisely this meaning when it is opposed to *ruta* in several passages of the *Laṅkāvatārasūtra* (ed. B. Nanjio, 1923, p. 154, p. 197—I thank Professor Nils Simonsson for indicating these passages), as well as in the expression *bla med theg pa čhen po'i don*. In some connections I have employed D. Snellgrove's rendering, "substance"—cf. n. 34 and n. 55.

3. gsum pa sems kyi gnad la/

che rabs nas da lta'i bar/ bsam mno/ rtog dpyod bzañ ñan kyi dran pa či bsam la/  
thams čad rcol bčas sdug bsñal gyi rgyu 'ba' žig tu soñ bas/ da ni dmus šes par bya  
ste/ 'das pa'i rjes mi bčad/ ma 'oñs pa'i sñon mi bsu/ da ltar kyi rig pa so ma la dañs  
siñ ñe bžag ste/

don la kun gži ma g-yos pa'i kloñ du rig pa ma bčos par 'jog ste/ de la 'dod 'dod  
re re dgos dgos dañ/ duñs duñs dañ bsam bsam dañ/ spyod spyod kyi bsam dran gčig  
kyañ med par skye med kyi steñ (p. 86) du khro chogs kyi sgyur/ mñam ñid kyi ñañ  
du lhan gyis bžag ste sgo lña rañ yan/ rig pa brten med/ 'jin pa rañ grol/ 'gyu ba rañ  
sañs/ ma bčos rañ lugs la ' jog ste/

dgoñs mjad čhen po'i žal nas/ mchan med kyi steñ du mñam par bžag/ 'bol le bžag/  
lhod de bžag/ šigs se bžag čes dañ/

'bum las kyañ ma bčos pa'i thig le gčig la bžag par bya'o/ bžag nas kyañ bka'  
rtags kyi phyag rgya dañ bčas ste e ma ho/ žes dañ/

rca rgyud las bsgom pas dbyiñs ñid mi rtogs kyis/ gsal la dmigs med ñañ la žog  
čes dañ/

kun bzañ žal gdams las so mar žog/ re dogs

3. *Thirdly*, as for control of the mind:

As for one's thoughts, considerations, whatever one has had of good or evil recollections— during all lives down to the present— as they have all only become the cause of suffering accompanied by painful exertion, one must now feel weariness and disgust; without effacing former traces, without interest in the future, one equipoises one's present mind ever fresh, shining and even.

In fact, one equipoises the mind unaffectedly in the unmoving expanse of the *ālaya*; without even a single recollection of repeated wishes, hopes, wants, yearnings and thoughts, one transforms the host of wrathful (passions?) into the Unborn 20; one equipoises (the mind) spontaneously in the state of equality. The five senses of themselves become vacant; the mind has no support; grasping is loosened by itself; mental restlessness disappears by itself; one equipoises (the mind) in its spontaneous self-nature.

The great *dGoñs mjad* has said: "One equipoises (the mind) on that which is without attributes; one equipoises it gently, unhurriedly, relaxedly."

And the '*Bum* says: "One should equipoise (the mind) in the one ever fresh *bindu*. And having equipoised it, one possesses the 'seals' of the basic precepts — what a wonder !"

The *rCa rguyd* says: "Without perceiving the Expanse itself through meditation, equipoise (the mind) in a state which is luminous and without visualization."

The *Kun bzañ žal gdams* says: "Equipoise the mind ever freshly. Do away with hope and fear. Loosen all

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20. The translation is tentative as the text is evidently corrupt.



čhod/ rcol ba khrol/ gčig tu sdus/ dbyiñs su dril/ ñaň la žog čes daň/  
žal čhems las der gsal gyi dgoñs pa la der 'jin gyi šes pa med par žog čes daň/  
mdo las mi yeñs don la mi rtog na/ sgom pa gži gnas de ñid yin/  
mi rtog yoñs khyab gsal dvañs na/ sgom pa'i dños po de ñid yin/  
mi čhags rtul šugs mkhar ldan na/ bsgom pa'i 'bras bu de ñid yin/ žes sogs/  
gžan yaň nes šes skye ba'i luň či rigs su drañs te bšad la/ don du rig pa či la yaň  
mi brten par rten med čer re bžag/ gzuň 'jin kyis ma g-yogs par gčer bur rjen ne bžag/  
rnam rtog gis ma bslad pa'i rkyañ par lhaň ñe bžag/ bdag gis ma bčiñs pa raň lugs su  
lhod de bžag/ sñam byed kyis ma rtog par rnal mar lhaň ñe bžag/ rab rib kyis ma  
sgribs par 'od gsal du lam me bžag/  
grañs daň thun daň bčad de (p. 87) sgom du gžug go/  
4. bži pa la thun chad čhe na byiň rgod ldiň por 'gro/ čhuň na gnas čha med čiň  
raň so mi zin pas/

effort. Be one-pointed. Envelop (the mind) in the Expanse. Equipoise it in the Essence.

The *Žal čhems* says: “Thus, as for the luminous contemplation, equipoise (the mind) without the consciousness then grasping it 21.”

The *mDo* says: “If, without unsteadiness, one does not think discursively of Reality, that is the very foundation of meditation;

If, without discursive thoughts, (the mind) is all-pervading and luminous, that is the very substance of meditation;

If, without desire, one possesses ‘The Castle of Diligence’, that is the very fruit of having meditated.”

Further, although one may adduce and explain teachings of every sort that may cause disgust with *samsāra* to arise, in reality the mind is equipoised intently without support, without depending on anything at all; without being covered by the notion of object and subject, it is equipoised unveiled and naked; isolated without being corrupted by discursive thought, it is equipoised brightly; not bound by the ego, it is equipoised unhurriedly according to its own disposition; without discursiveness through mental activity, it is equipoised relaxedly and clearly; without being obscured by darkness, it is equipoised shinningly in luminosity.

Deciding the number and length of the meditational sessions, let him meditate.

4. *Fourthly*, (as for the ‘vow’). If the sessions of meditation are long, he will become languid and indifferent; if they are short, there being no stability, he will not grasp his innate nature; accordingly,

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21. i. e. becoming conscious of the contemplation as something objective. The same passage (with *bžag* instead of *žog*) occurs on p. 95 where it is stated to be a quotation from the “*gŠen rab 'da' dga' 'chi drod*”.

dañ po sale 'od brgya re cam la thun skor re bya žiñ/ phyi thun žag re la thun  
bun thañ gis bsriñ ste riñ la btañ/ ji žig nas žag re la thun skor gsum bžis skyol  
ba 'byuñ gsuñs te/ ñañ la ñañ gis sgoms pa gal čhe'o/

ne gu'i žal nas ñan gyes mi bya bzañ gyes bya žes pas 'phro bzañ dus su bčad la ñal  
gso/ dañ po thun bar yañs pa cam bya/ de nas thun sriñs las thun bar je thuñ du sdud/  
thun bar dus su yañ mos gus sñiñ rje mi rtag pa bsgom pa rnams gnad du bsnun/  
rtogs pa sri'u gso ba 'dra bas/ ñams grib sdig nal las sogs la 'jems/

spyod lam mgo čhag gi nad pa dañ 'dra bas/ mčhoñ rgyug khur 'gros ñal dub  
las sogs drag šul gyi las mi bya/

smra brjod lkugs pa dañ 'dra bas/ku čo loñ gtam bzlas brjod gleñ lañs gčig chig  
cam yañ mi brjod čin/ smra bčad/

bsam dran ro dañ 'dra bas/mi gno mi bsam mi rtog mi dpyad/

'gal rkyen spañ žiñ mthun rkyen bsten te/

he first makes the meditational sessions about as long as a hundred (repetitions of the formula called) "Sale 'od"; as for subsequent sessions, they are gradually extended every day. It is said that after a short while the sessions of meditation will be observed for as long as three or four (hundred repetitions of "Sale 'od"). It is very important to meditate on the Essence naturally.

*Ne gu* has said: "Do not effect a harmful release (of your thoughts), effect a beneficial release !" Therefore stop while its (i. e. the meditation's) continuation is good and take a rest. At first make the intervals between the sessions somewhat large. Thereafter, extending the sessions, gradually shorten the intervals. Further, in the intervals between the sessions of meditation, concentrate on joyful reverence, compassion, and the contemplation of impermanence.

As contemplation is like nursing a baby, avoid mental obscuration, sin, immorality and so on.

As right conduct is like a patient with a broken head, do not perform violent actions involving leaping, running, carrying loads, walking, becoming exhausted, and so on.

As one's speech should be like one who is dumb, without clamour, idle talk, muttering, conversation, or uttering even a single word, abstain from speech.

As one's thoughts and recollections should be like a corpse, be without recollections, thoughts, discursiveness and examinings.

Avoiding impediments, rely on favourable

me dañ ñi ma la mi bsdad/ rluñ dañ ser bu la mi phyar/ čhañ dañ sño rñad  
las sogs 'byuñ ba 'khrug čin byiñ 'thibs skye bas zas spañs/

ye šes kyi 'grib pa guñ gñis kyi dus su čuñ cam glod la ñal gso/ zas gos čha mñam/  
mchams dam du bsdam/ 'phel ba la dga' brod mi bskyed/'grib pa la žum sdud mi byed/  
don du hril gyis dril nas las dañ po brcon 'grus kho na gco čhe bas/ skad gčig kyañ  
g-yel ma gžug pa gal čhe / žugs na rañ gi mñan 'chañ ba spu zeñ ñe ba skyi ša bun  
ne bsgrañ ste/

ñi ma'i guñ dañ (p. 88) nam gyi guñ/byiñ 'thibs dus su bsgom rgyu min/srod dañ  
tho rañs sña dro dañ / phyi dro'i dus su ñams su blañ/ rlan čan yul du dbañ po  
gseñ/ žes bla čhen dañ/

las dañ po pa'i ñams len la drod thebs brgya dañ/ ñu thebs brgya 'byuñ žes ri  
khrod pa'i gsuñs so/

de ltar sgom pas/ dañ por blos byas kyi ži gnas skye/ bar du rañ bžin kyi ži gnas  
'čhar/ tha ma mthar thug ži gnas la brtan pa thob pa 'byuñ/ des nas gdams pa 'di ni  
dge sbyor gyi 'gram gži yin pas

circumstances: do not stay near the fire or in the sun, do not expose yourself to wind and chilly breezes; avoid food like beer and pungent herbs that upset the humours and cause drowsiness.

Relax and rest a little at midday and midnight when insight grows dim; be moderate as to diet and clothes; secure the retreat firmly; do not feel joy at improvement, do not feel dismay at diminishment (of success).

In reality, as diligence above all is important when, being utterly immersed (in meditation), one first meditates, it is important that one does not permit oneself to be idle even for a moment. If one lets oneself (be idle), blaming oneself one reproaches oneself so that the hair on one's body rises and one's skin creeps and flesh shudders 22.

“One should not meditate at midday or midnight, the times of drowsiness. One should perform one's spiritual exercises at night, at day-break, in the morning and in the evening. Relax the senses at a moist place”. — Thus The Great Guru has said.

“As for the spiritual exercises of one who meditates for the first time, a hundred occasions for joy<sup>23</sup> and a hundred occasions for weeping arise.”—Thus The Hermit has said.

By meditating thus, first the mind-created tranquility is born; intermediately the tranquility of one's innate nature appears; finally the obtaining of the firmness of ultimate tranquility arises. Therefore one shall obtain firmness as this instruction is

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22. I have translated *bun ne* twice, *skyi ša* being a dvandva compound. Cf. (') *bun pa* 'to itch' (Ja . p. 393, 2).

23. *Drog* is clearly a misspelling for *brod* 'joy'.

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brtan pa thob par bya/

khyad par du dge sbyor 'hogs pa'i dus su/ bčvo lña ñi šu/ zla ba las sogs su sbyañ  
du gžug go/

mchan med la mñam par bžag pas thun mchams/ bka' drin čan las thob pa rgyas  
par spros pa ste drug pa'o/

the foundation of spiritual realization.

In particular, when imparting instruction concerning spiritual realization, let him (i. e. the disciple) exert himself for fifteen days, twenty days, or a month.

The chapter dealing with the equipoising on that which is without attributes, obtained from gracious gurus and explained in detail, is the sixth.

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*SEVEN*

bla ma dam pa rnam la phyag 'chal lo/

b) gñis pa mñam bžag bog 'don du ñams su blañs pa la gsum ste/

1. lta stañs dmigs pa'i gnad dañ/
2. 'čhar chul dge sbyor gyi gnad dañ/
3. ño sprod thabs lam gyi gnad do/

1. dañ po la 'bum las/ rgyal mchan mthon pa'i tiñ ñe 'jin kysis bzun nas/ thar pa čhen po thob par 'gyur čes dañ/

bla čhen gyi žal nas/ bya la gšog pa med na 'phur pa'i thabs med/ rcal sbyoñs/ ñar spoñ hur thon/mdañs la ltos čes gsuñs pa dañ/

ri khrod pa'i žal nas kyañ/ señs ter gseñs la lhug der žog/ dge sbyor gyi gnad gčig de na gda' žes gsuñs pas/

de la lus gnad goñ ltar bčas pa'i ñañ nas/'od zer dpag med kyi gsuñ ltar mig (p. 89) ma bcums pa'i rnal 'byor de/rnal 'byor kun las khyad du (par) 'phags/ señ ge lta stañs žes su spyod čes pas/ rig pa mig dañ bstun te/bar snañ stoñ pa la hur gyis gtad de/ dbañ po la hrig 'don rig la ñar bskyed/ sgyu lus la

## SEVEN

*Obeisance to the holy gurus !*

b) Being equipoised, the spiritual exertion for the procuring of benefit has three parts:

1. the gaze—the essence of visualization;
2. the mode of arising (of mental sensations while meditating)—the essence of spiritual realization;
3. the confrontation<sup>24</sup> —the essence of the means, i. e. the path<sup>25</sup>.

1. *Firstly*, the 'Bum says: "Having entered into the *samādhi* of 'The Lofty Banner of Victory', you will obtain the Great Liberation."

The Great Guru has said: "If the bird has no feathers, it lacks the means of flying. Exercise the 'reflective 'power'; heighten vigour<sup>26</sup>, be alert; regard the brightness (of your mind) !"

And The Hermit has said: "Relax unconcernedly, equipoise (the mind) without restraint ! The one important point of spiritual realization consists therein."

Accordingly, one assumes the bodily posture as (explained) above: thereafter, in accordance with what 'Od zer dpag med has said—"The yogin who has not closed his eyes is particularly exalted above all yogins; practise the so-called 'Lion's Gaze,!'—the mind accordingly conforms to the eye; therefore one directs the gaze staringly into empty space; as for the senses, let their outflow be without interruption (?); as for the mind, one produces vigour

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24. I have translated *ño sprod* by 'confrontation'. After the disciple has had a certain number of psychic experiences (*'čhar chul*), he is supposed to relate them to his guru. The guru will then inform him as to the meaning and importance of the various experiences. This instruction is called *ño sprod*.

25. *Thabs* ("Means") is identified with *lam* "the Path", which belongs to the triad *gži, lam, bras-bu*, "the Foundation (i.e. the *ālayavijñāna* the, Void, etc.) ,the Path (the means of identifying one's consciousness with the Foundation, (i.e. meditation etc.),) and the Fruit, (the achievement of this identification.)"

26. The text erroneously has *spoñ* for *spor* 'elevate'; cf. *ñar bskyed* (p. 89,1.4).

mdaṅs phyuṅs te/

šes pa sale hrig ge ba/ rnam rtog yal le phyod de ba/ snaṅ ba bun ne loṅ ṅe ba/  
phyi'i yul la ma žen/ naṅ gi sems la mi dpyod /gsal rig ṅar daṅ čhas pa/ gtiṅ gsal bkrag  
čhas pa/ rca bral du lhag ge/ raṅ gsal du yer re/ rtog med du rjen ne/ 'jin med du hrig  
ge/ zaṅ thal du seṅ ṅe/ raṅ sar du khrol le/ de'i ṅaṅ la rgyun čhags su gnas par bya/

thun chad kyaṅ je riṅ la sriṅ ste goṅ ltar sgom žiṅ/ kha zas spyod lam lus ṅag yid  
gsum gyi spyod chul 'gal rkyen spaṅ ba/ mthun rkyen sten pa/ thams čad goṅ ltar  
bya žiṅ rgyun du g-yel ba med par ṅams su blaṅ ṅo/

2. gṅis pa la/ de ltar bskyaṅs pas ži žig la phyi naṅ gi 'čhar chul thams čad raṅ  
bžin gyi thad kar rbad rbad čhod čiči byas kyaṅ rig pa rcol bral lhugs pa las mi  
'da' ba daṅ/

šes pa la bya rgod po nam 'phaṅs gčod pa lta bu'i dpa' 'byuṅ / 'thas pa lteṅs pa  
byiṅ ba rmug pa las sogs pa'i skyon thams čad raṅ grol du 'gro/ dge sbyor ba la bog  
gčig čhar du skye/rig pa'i rgya phyogs med

as for the illusory-body, one causes brightness to shine forth 27.”

The consciousness becomes luminous and unblinking; discursiveness vanishes blankly<sup>28</sup>, feeling is dispersed (?)<sup>29</sup> – one does not desire external objects, one does not scrutinize the internal mind. The luminous mind being firm and stable, shining from within and bright; shining, without root; stunned in its own luminosity; naked, without discursiveness; unblinking, without grasping; spontaneously balanced; freely sparkling in its own arising – let it always remain in that condition.

Gradually extending the sessions of meditation, one meditates as set forth above. Avoiding impediments in connection with food, behaviour, and conduct of body, speech and mind, relying on favourable circumstances, one should do everything as set forth above and continually exert oneself spiritually without becoming tired.

2. *Secondly*, through the observing of these precepts, in a short while all external and internal modes of arising (of mental sensations) are by themselves entirely and utterly cut off, and whatever one has done, the mind, without exerting itself, does not abandon relaxed outflow.

One exerts oneself to obtain the following advantages: in the consciousness courage like that of an eagle flying across the sky arises; ‘hardness’ (*thas pa*)<sup>30</sup>, instability (or: ‘stupor’)<sup>31</sup>, drowsiness, sluggishness, and all the other faults vanish by themselves for him who seeks spiritual realization, benefit is obtained at the very same instant; the net of the mind being

27. The ‘illusory-body’ is simply the physical body; the ‘brightness’ is another way of expressing bodily health and well-being (SG).
28. The various explanations of *phyod de* serve to estratillu the general vaguenesse of meaning of this type of adjective/ adverb. Snellgrove translates ‘blank, colourless’ (“Nine Ways of Bon” p. 302, following the explanation of Lobpon Tenzin Namdak); the same interpretation is found in “*Gaṅs čan bod kyi brda skad miñ gži gsal bar ston pa’i bstan bčos*” (1966, no place of publication indicated) p. 90: *phyod de sa le ba*. G. Uray, however, makes the following remark regarding *phyad de phyod de*: “adv. descriptive of uncertainty of movement (cf. Cl. T. *phyad phyod* ‘idi.’, *phyad phyad* ‘awkward gambols’)” (G. Uray “The Suffix- E in Tibetan”, AOH, vol. III, fasc. 3, p. 235). This interpretation is supported by another Bon-po dictionary *Dag yig P.* 80 l. 4: *phyod de glo bur*.
29. For *bun ne* cf. n. 22; further, *bun bun—rdog rdog* (Ch. gr. p. 562), ‘piecemeal, dispersed’ (Das p. 874). *Loñ loñ* ‘being in pieces, in fragments’ (Ja. p. 554), *bun loñ* ‘whirling up and down, troubled, impure’ (id. p. 369).
30. For *’thas pa*, cf. text A, p. 16, l. 18: *dge sbyor thas pas bšig pa’am*
31. I presume that *lteñs pa* is an error for *ldeñs pa*; *ldeñ—g-yeñ* (ST) *g-yo* (*Gaṅs čan bod kyi brda skad* . . . p. 77) ‘unrest, instability.’ According to SG, however, *ldeñ pa* means ‘to lose oneself in trance’ and is a state which should be avoided. Cf. *Bru čen*’s own commentary (“*rGyab skyor*”) p. 160 l.12 *bar du bšigs ma šes na bžag thog tu ldeñs nas gro*. “If, intermediately, you do not know how to dissolve, you will, after equipoising (your mind), enter a state of stupor”.

nas 'dral/ rtogs pa'i ye šes rañ bžin gyis 'bar/ tol skyes kyi dran pas 'khub  
mi nus/ phyi nañ gi bar čhod rañ žir 'gro ba las sogs pa'i phan (p. 90) yon ñams  
su blañs pa dañ/ gsal ba' byuñ bas/

goñ gi ži gnas kyi gži legs par thiñs/ dge sbyor gyi 'gram chugs pa dañ/ dog 'don  
pa la gdams pa 'di šin tu gčes pa yin no/

3. gsum pa sprin dañ lhag rluñ med pa'i nam mkha' dañs pa la/ goñ gi lta stañs  
lus gnad 'čhar bčug ste/ rig pa bar snañ la gtad de/ nam mkha' dañ rig pa khrug gis  
'dres/ kad kyis 'phrod/ dbye yis mi phyed par gyur pa'i dus su dpe don rtags gsum gyi  
sgo nas ño sprad de/

gab pa las dpe don rtags dañ gsum du mñam pa 'di/ skal ldan sems la gñis med  
don du sgoms gsuñs pas/

de'i dus na phyi nam mkha' la dños po dbyibs kha dog mtha' dbus phyogs mchams  
mchan ñid ños bzuñ gañ du yañ grub pas rca bral du sañ ñe/ stoñ ñid du khrol le ba  
'di dpe yin/

nañ du bdag gi sems zer ba'i rig rig po sal sal po 'di yañ phyi nañ dbyer med  
par gčer gyis mthoñ/ sal gyis rtogs pa de rtags yin/

without directions (i. e. limits), it is torn apart<sup>32</sup>; Wisdom of Insight flames by itself; one cannot be moved by recollections arisen suddenly (*tol skyes pa'i dran pa*)<sup>33</sup>; external and internal hindrances disappear by themselves.

As luminosity arises, one should firmly spread the foundation of the tranquilities mentioned above. As it establishes the basis of spiritual realization, this instruction is very precious for the procuring of benefit.

3. *Thirdly*, when the bright sky is without cloud or wind, let him assume the gaze and the bodily posture set forth above. Fixing the mind on empty space, the sky and the mind become indistinguishably intermixed, gradually harmonious with one another, undivided without separation. At that time he is confronted (with the true import of his psychic experiences) by means of Example, Meaning<sup>34</sup> and Sign.

The *Gab pa* says: “As for this equality of Example, Meaning and Sign — in the mind of the fortunate it is meditated upon as being of one inseparable Reality.”

Accordingly, at that time, externally the sky does not consist of any substance, form, colour, dimension, direction or characteristics at all that can be discerned, it is perfectly stainless, freely sparkling in the Void — this is the Example.

Internally, this constantly discerning, lustrous one called ‘the mind of the self’ regards blankly and discerns clearly outwards and inwards without distinction — that is the Sign.

32. *'dral* is a variant form of *ral*. cf. the “*rGyab skyor*” p. 172 1.15 *rig pa'i rgya phyogs med nas ral te/*.

33. I have followed SG's explanation of *tol*; cf. however *tol skyes šes - mthar phyin par šes pa* (Čh. gr. p.3 35), *tol ba-gtol ba'am ñes pa la'añ* (id). Cf. *gtol med* ‘not known, dubious’ (Ja. p. 210).

34. *Don*—this term is difficult to translate; its exact meaning in this context is not clear to me. Snellgrove translates *don* in the expression *dpe don rtags* by ‘substance’ (“Nine Ways of Bon”. p. 251, 1. 3). In the expression *bla med theg pa čhen po'i don* (id. p. 250 1.27 et seq.) he likewise translates ‘the substance of the great Supreme Vehicle’, cf. n. 19.

de gñis mñam kha de bčad/ nam mkha' či bžin sems ñid/ sems ñid či bžin nam  
mkha' khrug ge 'dres/ dbye yis mi phyed pa gñis med mñam pa čhen po'i ñañ las rgyun  
čhags su kad de ba de la/ don bon ñid bon sku bya ste/

de yis mchon nas yul šes thams čad la sbyar du ruñ ste/

luñ drug las/ snañ ba sna chogs 'di ni kun tu bzañ mo la/ mjad spyod thams čad  
thabs te yab/ de las ma g-yos pa de gšen lha aň gsuñs pa dag daň gnad gčig tu go ste/

'grel ba las/ dpe don rtags daň gsum du phye ba yañ/ (p. 91) 'khor ba'i sems  
čan bkri draň cam du zad gsuñs so/

de nas gdams pa 'di 'aň/ dge sbyor ston pa'i dus su dgu'am/ bču gčig bčo lña  
las sogs su bskyaň du gžug čiň/ ži gnas lhag mthoň zuň 'brel du bskyed čiň/

bog 'don pa' i thun mchams/ 'gro mgon bla ma' i gsuñs bžin spros pa ste bdun pa'o/

The equality of those two (Example and Sign) is established (?) : the mind is just like the sky; the sky is just like the mind — indistinguishably intermixed, undivided without separation. Always remaining blankly insensate (?) (*kad de*) in this state of non-dual Great Equality, the Absolute called the *bon sku* is the Meaning.

Giving examples by means thereof (i. e. by means of Example, Meaning and Sign), one may employ (the dichotomy of) object and consciousness with regard to everything.

The *Luñ drug* says: “As for all these various appearances, they are *Kun tu bzañ mo*; all actions, being Means, are her male counterpart. And the state of not being moved from there is *gŠen lha ('od dkar)*.” These quotations must be understood to be of the same purport.

The *'Grel ba* says: “Although one makes the division into Example, Meaning and Sign, that is only in order to guide the living beings of *samsāra*.”

Thereafter, at the time of imparting instruction in spiritual realization, let him follow these precepts also for nine, eleven, or fifteen (days) etc., and produce inseparably united the tranquilities and supreme insight.

The section dealing with the procuring of benefit, written down in accordance with the words of the Guru, the protector of living beings, is the seventh.



*EIGHT*

bla ma dam pa rnams la phyag 'chal lo/

(C) gsum pa gnas lugs kyi don la ño sprad pa la gsum te/

a) dañ po rañ 'byuñ gi ye šes ños bzuñ/

b) bar du blos byas kyi dri ma dañ bral/

c) mthar dri med kyi ye šes lam du bsłañ pa'o/

a) dañ po la gñis te/

1. sgom chul gyi gdams pa dños dañ/

2. de la ño sprad pa'o/

1. dañ po la lde mig las/ gnas pa bdc ba dbus mthiñ rca la bzuñ žes dañ/

drañ don las/ gsañ ba rca dañ rluñ dañ thig le la/ rig pa sems kyi 'gro ldog sgom  
pa skyabs kyi rab čes dañ/

bla čhen gyi žal nas/ rañ lus šel kyi sbu gu la/ rca gsum 'khor lo rca 'dabs rgyas/  
gžal yas 'dod kyi khañ bu la/ nañ rluñ phyi ru mda' ltar 'phañs/ phyi rluñ nañ du gžu  
ltar dgug/ bar rluñ gnas su žo ltar bskrug/ de yis sgom pa'i rcal gsum rjogs/

EIGHT

*Obeisance to the holy gurus !*

(C) Thirdly, the confrontation with the Substance of Ultimate Nature has three parts:

- (a) firstly, the discerning of Spontaneous Wisdom;
- (b) intermediately, the casting off of defilements produced by the intellect ;
- (c) finally, the gaining of control over Stainless Wisdom.

(a) The first part has two subdivisions:

- 1. the instruction as to the manner in which one should meditate-the subject-matter;
- 2. the confrontation therewith.

1. *Firstly*, the *IDe mig* says: "Abiding and bliss are grasped in the central indigo-coloured psychic channel" 35.

The *Drañ don* says: "The Secret (Refuge) being psychic channel, wind and *bindu*, the highest refuge is to meditate on the going out and the coming back of the mind."

The Great Guru says: "In the crystal cavity of one's own body, there are three psychic channels having *cakras* with roots and petals wide open. In the house of light, the internal wind is shot out like an arrow; the external wind is drawn back like a bowstring; the central wind is churned in that very place like milk. Thereby the three powers of meditation are perfected."

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35. The syntactic function of *gnas pa* and *bde ba* seems uncertain.

žes gsuñs pas/ de la lus gnad ni goñ ltar čha lugs lña ldan du bča' la khrims kyis  
bsgrim ste/ gnad du 'gro bar byed/

yañ na chañs stañ gi gnad bdun bča' yañ gsuñs/

dmigs pa'i sgom lugs ni/ khoñ pa'i nañ nas yar rca gsum spyi bor sñugs sbubs bčad  
pa 'dra' ba la/ gsañ gnas su g-yas g-yon gnis yi ge čha'i žabs bžin (p. 92) dbu ma la yar  
zugs pa/ sbom 'phra g-yas g-yon mda' sñug 'briñ po cam la/ dbu ma de bas čuñ rags  
pa cam du bskyed/ kha dog ni g-yas dkar g-yon dmar dbus mthiñ kha'o/

spyi gcug gi g-yas g-yon gyi thad kyi bar snañ la a ma gñis bsam/ 'od du žu nas  
yab mkha' la rig pa'i rgyal po dañ/ yum skos kyi ñi ma gža' cam gñis bskyed/

de gñis žu te dkar dmar gyi thig le sran bru, bcos pa cam du gyur te/ rca g-yas  
g-yon gyi kha la čhags par bsam la/ rluñ len gsum phyir spur bas bag sgrib bčas pa  
thon par bsam/

de nas rañ babs su rñub ste/ 'og rluñ 'then/

As it is thus said, one accordingly, as far as the essential points concerning the bodily posture are concerned, assumes the fivefold posture as set forth above and controls (one's body) by means of the rules and concentrates intently.

It is also said that one may observe the seven essential points concerning 'fire' (?)<sup>36</sup>.

As for the manner of visualization when meditating: as for the three psychic channels (that rise) to the top of the head like cut reed-hollows from the interior of the trunk of the body upwards, at the organs of generation the right and the left (channels) like the loops of the letter ČHA thrust upwards into the central channel<sup>37</sup>. As for their dimensions, the left and the right are like a medium arrow-shaft, while the central channel should be visualized as slightly thicker. As for their colours, the right is white, the left red, and the central channel is indigo.

In the space directly to the right and to the left of the top of the head, conceive the letter A (M) and MA (M) (respectively). The letters having dissolved into light, visualize the male deity *mKha' la Rig pa'i rgyal po*<sup>38</sup> and the female deity *sKos kyi ñi ma* like rainbows.

Conceive that those two, having dissolved and turned into a white and a red *bindu* like two boiled peas, congeal on the opening of the right and the left channel (respectively), and conceive that by letting the wind fly out three times, it departs together with evil propensities and defilements.

Thereupon, drawing (the wind) in just as it may

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36. The translation of this sentence is tentative. According to SG, *chañ stañ* is *Žañ-žuñ* for "fire". Cf. the various techniques of producing the 'internal heat' (*gtum mo*). For *gnad bdun* in connection with the body, see Das, p. 748.

37. A "psychic body" in which the three principal veins all reach the top of the head has, as far as I know, not been attested elsewhere, although SG says he is familiar with it from other texts. Normally only the central channel reaches the top of the head, the other two ending each in a nostril.

38. Cf. p. 112: *sems rañ 'byuñ gi gŠen lha| sku gsum rjogs pa'i Sañs rgyas rañ 'byuñ Rig pa'i rgyal po ye šes gnas lugs don gyi Sañs rgyas de...* and "Nine Ways of Bon" p. 228 l. 13: *thog mar gži yi gnas chul ni|... 'khor 'das ma srid goñ rol du| thog mar Rig pa'i rgyal po sñaj*

steñ rluñ mnan la/ rca g-yas g-yon gyi thig le žugs dbu ma'i nañ du čhud  
 de/steñ 'og gam gčig du bsgril la/ spyi gcug tu slebs pa dañ/ rca g-yas g-yon kha la  
 čhags par bsam la/ rluñ ma thub na tal gyis btañ/ de nas yañ rñub la goñ ltar sbyañ/

de ltar skor ldog lan gsum lña bdun nam/ bar du dgu bču gčig bčo lña/ tha ma  
 bču bdun bču dgu rca gčig las sogs su rgyug sbyañ bya ste/ li sig ni zla ri'i chul du thun  
 ni dus kyis goms pa gčes pa yin gsuñs pas/ yañ bar ma stoñ bar skor zlog bya/

rluñ thun bču'am/ bčo lña ñi šu cam soñ ba dañ/ yar spar dus kyi thugs kha'i  
 thad cam du slebs pa dañ/gar soñ čha med par bsam la/ ha'am phaṭ kyis sgra 'chams  
 phyed ñes btab ste/ gnas lugs kyi thog tu lhod kyis rlod la lta stañs bčas ste/ dge  
 sbyor gyi steñ du ji ltar gnas pa žig bžag/ dge sbyor thun skor (p.93) lña'am bču cam žig  
 bsgom/ yañ sñar bžin rca rluñ gi dmigs pa gnad du bsnun te/ srod tho rañs sña dgoñs  
 dus su rab tu yañ gčun pa gal čhe'o/

come, draw up the lower wind; press down the upper wind; the *bindus* of the right and the left psychic channels enter; cause them to enter the central channel. Being situated one on top of the other, or else mixed together, they (i.e. the *bindus*) arrive at the top of the head; imagine that they (once more) congeal on the opening of the right and the left channel. If you cannot subdue the wind, expel it completely. Thereafter again drawing in the wind, perform the exercise as before.

One should thus perform the complete circuit three times, or five, or seven; or, intermediately, nine, eleven or fifteen; or, finally, seventeen, nineteen or twenty-one times etc. As for the 'wind' <sup>39</sup>, it is said to be important to exercise it in the lunar fashion<sup>40</sup>; as for the sessions of meditation .....(?)<sup>41</sup>. Accordingly, perform (a suitable number of) circuits so that the intervals (between the sessions of meditation) should not be empty.

After about ten, fifteen, or twenty wind-exercises, conceive that it (i. e. the *bindu*) comes straight to the heart at the time when it is drawn upwards, and disappears without a trace. Firmly uttering (?) a suitable syllable like *HA* or *PHAT*, one just relaxes effortlessly while in the natural state, holding the eyes in the correct way; in a state of realization equipoise (the mind) just as it remains. Meditate in a state of spiritual realization for about five or ten sessions. Again concentrating as before on the visualization of the psychic channels and the wind, it is important to be diligent at night, at dawn, in the morning and in the evening.

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39. *Li sig* 'wind' (Žaň-žuň, SG). This is confirmed by the "Žaň žuň Tibetan Dictionary", edited by Eric Haarh ("The Zhang - zhung Language", Acta Jutlandica XL, vol. 1), which lists *li* and *le* (p. 40—41) as *rluň*.

40. The Žarň - žuň term for 'moon', *žla ri*, is employed; the 'lunar fashion' means gradually increasing and decreasing, like the waxing and the waning of the moon.

41. I am not certain of the adverb (?) *dus kyis*.

de yañ las dañ po'i dus su 'jam rluñ la sbyañ žiñ čuñ zad 'byoñ pa dañ/rcub rluñ  
 bog čhe bas de la gco bor bya/rluñ yañ rta ma šor ba las myur ('gyur) du bzuñ/rgyun par  
 rten na ma niñ gi rluñ la tril žiñ/ spur ba 'jug pa mnan pa btañ ba thams čad kyi  
 gnad go bar bya la/

ži dal gyis bslab čič gags su ma soñ ba gal čhe/ gal te soñ na yañ bčos šes  
 pa gal čhe ste/ spyir gyi gdams pa 'di bog dañ gegs gñis ka čhe bar šes par bya'o/

2. gñis pa la goñ gi thabs lam gyi dmigs pa skor gč'g sgom du bčug pa'i rjes su  
 gnas lugs kyi ñañ la slob pas/ de'i dus su thabs lam zab mo de yis šes pa'i dañs sñigs  
 phyed nas/ de'i skabs dar cam gčig la/

sñan rgyud las/ sñigs ma kloñ du thim nas dañs ma 'od du gsal/blo yis g-yañ  
 lug bud nas rig pa gčer bur 'čhar/ rtog pa'i sprin chogs sañs nas ye šes sgril g-yogs  
 med čič gsal ba ltar/ kun gyi rgyud la rañ čhas gnas pa'i ñams/ rañ 'byuñ gi ye šes  
 sprin bar ñi ma cam žig/ sgrib med zañ thal du lhag ge 'čhar te/

de'i chul ni sñar žen gyi bag čhags ma dran

Further, when, having practised the 'gentle wind' at the first sessions, one acquires a little training, chiefly perform the 'violent wind' as its benefit is greater. As for the wind, quickly seize it before 'the horse escapes' 42. Breathing thus continuously, he envelops himself in a neutral wind; he must understand the essence of 'letting fly', 'entering', 'pressing down' and 'sending forth'.

Teaching this little by little, it is important that it does not become a hindrance. If it nevertheless becomes a hindrance, it is very important to know how to set things aright. In short, one must understand that both the benefits and the dangers of these precepts are great.

2. *Secondly*, after having made him meditate for one session on the visualization in accordance with the method set forth above, one imparts instruction while he is in the natural state. As a result, having at that time by means of that profound method separated the pure and the impure aspects of the consciousness, at that time for a little while..... 43.

The *sñan rygud* says: "Impurity having been dissolved in the Void, Purity shines in Luminosity. The garment of intellect having been taken off, the mind shines forth nakedly. The clouds of discursiveness having disappeared, Wisdom shines without the covering of obscuration. Thus in the consciousness of one and all is the Mind which exists according to its own self. Spontaneous Wisdom is like the sun shining forth from between the clouds. It arises free from obscuration in stainless luminosity.

"As for its (i. e. Wisdom's) manner of being:

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42. The 'wind' should circulate continuously and rhythmically; if it is lost control of so that there is an interruption, it is said that 'the horse escapes' (ST) cf. the poem in which Milarepa likens his mind (*sems*) to a horse: *zur gsum sñiñ gi bdu rce na/ sems kyī rta pho rluñ ltar phyo/ (Mi la ras pa'i rnam mthar*, ed. de Jong, The Hague 1959, p. 140, 1.24—25).

43. There appears to be an abrupt syntactical break in the text at this point.



pa/ phyis 'oñs kyi sñon mi bsu ba/ blo bur gyi dran rtog ma g-yos pa/ byiñ  
 rmug gi dbañ du ma soñ bā/ rig pa yul du mi byed pa/ chogs drug sgo lña'i rjes su  
 mi 'breñ bā/ tiñ ñe ' jin gyi ro la m: čhags pa/ da lta'i šes pa rañ gsal 'jin med sa le ba/  
 spros dga' dañ čhas pas dañs siñ ñe ba/

dig mas (p. 94) bu ram zos pa'am/ nā čhuñ mas bde ba myoñ ba lta bu žig 'čhar  
 ba de la/ lhan gčig skyes pa'i ye šes žes kyañ bya/ theg pa čhen po don gyi gnas lugs  
 kyañ zer/ dus gsum sañs rgyas kyi dgoñs pa yañ zer/ sémis rañ 'byuñ gi gšen lha  
 dkar po yañ zer bas/

bla mas bstan bstan bšad bšad pa rañ gis bsgoms bsgoms sbyañs sbyañs pas/  
 'čhar la'añ re r e ba/ mā šar gyis kyañ dgos dgos pa'i sgra'o čhe/ g-yer po čhe de de  
 kho na yin ño/ logs na med do/ rgyud la khol gčig/ ñams loñs šig/ dmar thag čhod  
 gčig/

de ltar du yañ luñ drug las/ de yin de la chor te ltos/ bltas pas mthoñ ba čañ yañ  
 med/ de yis de ñid mthoñ ba yin čes dañ/

li šu'i gsuñs las/ 'di ka rañ ka yin pa la/ ma šes bya ba či la zer / čes dañ/

'bum las rañ rig pa'i ye šes de ni phyi nas kyañ mi 'čhar/ nañ nas kyañ mi'čhar/  
 rañ la rañ 'čhar gsuñs pa rñams kyañ/ de ltar ro žes sogs rgyas par ño sprad do/

without recollection of former propensity to passion; without anticipation of what is to come; unmoved by mental flash-backs; not overpowered by drowsiness; without making an object of the mind; without the six 'perceptive groups' following the five senses; without attachment to the taste of *samādhi*; the present consciousness being bright in its own luminosity, without grasping, with joy it shines steadily.

"The arising of a sensation like that of a dumbly stupid person eating molasses, or of a young girl experiencing delight <sup>44</sup> (for the first time), is also called Innate Wisdom, the Nature of the Sense of Māhāyana, the Insight of the Buddhas of the Three Periods, or the Spontaneous *gšen lha dkar po* of the mind.

"Accordingly, the constant hoping for the arising (of realization) through one's own practise of and meditation on that which one's guru has taught and instructed, the great and vociferous insistence on the need of it (i. e. of realization) when it does not arise - *that* is precisely That; it is not elsewhere. Impress this on your mind; strive spiritually; make a firm resolution !"

Thus also the *Luñ drug* says: 'It is That; feel it and look at it. Looking, there is nothing to be seen. By means of That, That itself is seen.'

*Li šu* has said: "As it is nothing but precisely This itself, why do you say 'I do not know it' ?"

The '*Bum* says: "The Wisdom of Self-Knowledge does not arise from without, nor does it arise from within; it arises by itself in itself."—As for these quotations, he is confronted in detail (with them so

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44. The point of these two comparisons is, according to ST, that the sensation of the arising of Spontaneous Wisdom cannot be expressed in words. Cf. Snellgrove "Hevajratāntra" (vol. I, p. 114) where the same two similes are used, likewise to describe the arising of a certain knowledge. The expressions used are: *kumāri suratam*—*gžon nu'i dga' ba*, and *mūrkhasya svapnam*—*lkug pa'i rmi lam* (vol. II, p. 84 - 85 śloka 70). I think \**kumāryāh suratam*—both in the light of the present text and for reasons of symmetry, cf. *mūrkhasya svapnam*,—is to be understood as a subjective, not objective, genitive.

de nas thabs lam gyis bog don' di ni šes pa'i dañs sñigs 'byed/ rañ 'byuñ gi ye šes  
mñon du ston/ rig stoñ ma bu 'phrod/ ñams rtog kyi bogs gčig čhar du skye bas šin  
tu gal čhe ste/

sad ne ga'u la lo zlar 'byams thub pa'i ži gnas skyes nas/ slob dpon ne gu la žus  
pas/ khyod kyi de ži gnas ldeñs po yin/ de la mčhog tu ma 'jin par ña'i a ba srog rcol  
gyi gdams pa sgoms dañ/ phyis dge sbyor žig yoñ bar 'dug gsuñs pa bžin bsgoms  
pas/ sñar gyi ñams rñams sbrul lpags (p. 95) bžin rjes nas ñams rtogs bzañ po šar  
ba'i lo rgyus gsuñs/

lar yañ thabs lam zab dgu/ gčes dgu mañ po bas/ rca rluñ gi dmigs pa skor re bog  
čhe ba myur bar ñams su myañs pas/ bu kun rgyun du' di rten pa gal čhe ba yin/

bye brag 'di skyoñ ba'i dus su bču bčo lña las sogs su sgom du gžug/

rañ 'byuñ ye šes ños 'jin gyi thun mchams mchan ldan gyi phyag len bkod pa ste  
brgyad pa'o/

that he realizes that) “it is thus!”.

Thereafter, as for the procuring of benefit through Means, i. e. the Path ; the pure and impure aspects of the consciousness are separated; Spontaneous Wisdom shows itself clearly; mind and Void—Mother and son—are brought into harmony; the benefit of insight is born at that instant. Accordingly, it is very important.

When *Sad ne ga'u*<sup>45</sup>, tranquility having arisen as he was able to remain in vacant meditation for years and months, addressed the *ācārya Ne gu*, (the latter) said: “That (achievement) of yours, tranquility, is mere stupor. Not taking that as the highest, meditate on my instruction concerning the nourishing of the *avadhūti*. Subsequently spiritual realization will come.” Having meditated in accordance with (*Ne gu's*) words, he abandoned his former spiritual attitude like a snake its skin, and a wholesome insight arose; this story is told.

Again, experiencing for themselves that one session of visualization of psychic channels and wind is swifter and more beneficial than innumerable precious and profound methods, it is important that all the disciples constantly devote themselves to this.

At the time of observing this (instruction concerning meditation) in, particular, let him meditate for ten or fifteen days etc.

The section dealing with the discerning of Spontaneous Wisdom, a systematization of the practice of the eminent gurus, is the eighth.

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45. *Žaṅ žuṅ Sad ne ga'u* is mentioned in *rJogs pa čhen po žaṅ žuṅ sñan rgyud* . . . fol. 8 b 1. 5—9 a 1. 1.

NINE

bla ma dam pa rnam la phyag 'chal lo

b) gñis pa bar du blos byas kyi dri ma dañ bral ba'i thabs la bslab pa la/

(1) 'jogs bšig skyoñ gsum gnad du bsnun pa gal čhe ste/

dañ po bžag thabs la/ gšen rab 'da' dga' 'chi drod las/ der gsal gyi dgoñs pa la der  
'jin gyi šes pa med par bžag/ sgo lña rañ yan du bžag/ rig pa khyab bdal du bžag/ lus  
sems bčos med du bžag/ čes dañ/

gab pa las/ sems kyi lam ni bčos su med pa bde žes dañ/

bla čhen gyi gsuñ las/ gañ snañ rañ šar gyi spyod yul/ thug phrad rañ sor bžag/  
jin čhags žen med kyi šes pa rgya yan lhug par bžag/ gzuñ, jin dbyer med kyi šes pa  
sgom med yeñs med du bžag čes dañ/

ri khrod pa yab sras kyi žal nas kyañ/ ma bčos pa'i ñaň la rañ lugs su lhag ge  
bžag/ lhod de

## NINE

*Obeisance to the holy gurus !*

b) Secondly, as for the teaching of the method of intermediately casting off the defilements produced by the intellect:

(1) equipoising, (2) dissolving, and (3) retaining—concentration on these three is of great importance <sup>46</sup>.

1. *Firstly*, as for the method of equipoising, the *gšen rab 'da' čhi drod* says: “Thus, as for the luminous contemplation, one equipoises (the mind) without the consciousness then grasping it. One equipoises the five senses so that they become self-vacant; one equipoises the mind so that it becomes all-absorbing: one equipoises body and mind naturally.” . . . .

The *Gab pa* says: “As for the Way of Mind, being natural, it is bliss.”

The Great Guru has said: “Whatever you perceive, meeting with the self-arisen sphere of external objects, one equipoises it (i. e. the consciousness) naturally, lone equipoises, purposelessly (*?rgya yan*) and uninterruptedly), the consciousness which is without grasping, passion or desire; one equipoises, without meditating or letting the thoughts wander, the consciousness which does not distinguish between object and subject.”

The Hermit Father and his spiritual Son <sup>47</sup> have said: “While in the natural state equipoise (the mind)

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46. These three stages are, in fact, of fundamental importance. I am indebted to SG for the following table of corresponding terms:

A. <i>řog pa</i>	B. <i>břigs pa</i>	C. <i>skyoñ pa</i>
mñam břag	rjes thob/rjes řes	mñam rjes dbyer med
ñams	rtogs pa	ñams rtogs zuñ 'řug
ři gnas	lhag mthoñ	ři lhag zuñ 'brel
řes rab	thabs	thabs řes zuñ 'brel
lta ba	spyod pa	lta spyod zuñ 'brel
stoñ pa	gsal ba	gsal stoñ gñis med

47. The disciple in question is *sGom čhen 'bar ba* (SG).

bžag/ 'bol le bžag/ šigs se bžag čes dañ/

don du ma kun gži yin lugs kyi steñ du bu rig pa la bčas bčos sgre log med pa/  
rcal bsam dran gyi šes pa (p. 96) ma g-yos par bya ste/ rañ sar thog tu kad de, jog pa  
yin te/

bla čhen gyis bcal bas stor/ bltas pas 'grib /bsgom pas slad/bya byed mañ na 'khor  
bar 'khyams ñen 'dug

gsuñ pa dañ/ gnad gčig pas/ rgyud la 'byor ba bya ste/ 'jog šes pa gal čhe'o/

2. gñis pa bar du bšigs thabs la/ bžag thog der ma ldeñs pa byas la/ rjes kyi  
šes pa la zla dgos te/ šig šig bšig čin sgom yod thams čad sgom med du bšig čin/ sgom  
mkhan gyi dran thag rbad de bčad la yeñs meddu ñams su blañ ste/

rgyud las/ bsgom pas sañs rgyas mi rñed kyi / rañ 'byuñ ye šes 'čhar du čhug/  
šar bas dbyiñs ñid mi rtogs kyi / gsal la dmigs med rañ bžin žog čes dañ/

ne rgyuñ gi gsuñ las/ bsgoms pas gtan la mi phebs kyi/ sañs gži'i steñ du rañ bžin  
žog/ bžag pas

luminously according to its own nature, equipoise it gently, unhurriedly, relaxedly.”

In reality, on the basis of the Mother, the nature of the *ālaya* in the Son, the natural unruffled mind, render unmoving the ‘reflective-power’, namely the consciousness which consists of thoughts and recollections; the mind is thereupon equipoised blankly in its own place.

The Great Guru has said: “By seeking it is lost, by regarding it is obscured; by meditation it is corrupted. If actions are many, you run the risk of wandering about in *samsāra*”.

These quotations being of one purport, they should be borne in mind; ‘knowledge of equipoising’ is very important.

2. *Secondly*, as for the method of dissolving intermediately, not entering a state of stupor after equipoising, one must firmly do away with the immediately preceding (?) state of the consciousness. Dissolving it relaxedly all that which was meditated upon is dissolved so that it becomes non-meditated upon. The string of recollection of him who meditates is completely severed, and he exerts himself spiritually without letting his thoughts wander.

The *rGyud* says: “By meditating, Buddhahood is not found—let Spontaneous Wisdom arise. By the arising (of Spontaneous Wisdom), the Void is not discerned—equipoise it (i. e. Spontaneous Wisdom) according to its own nature, luminous and without contemplation.”

*Ne rgyuñ* has said: “By meditating, (the mind) is not composed—equipoise it naturally on the foundation of



tha mal gyi sar gol gyi/ dran gsal gyi ye šes 'čhar du čhug/ šar pas stoñ ñid mi  
'jin gyi/ bsgom med steñ du yeñs med sten/ da lta'i šes pa brel brel po/ klod dgrol šig  
la či dgar spyod/ čes dañ /

bla čhen gyi gsuñ las/ šin khur dañ 'dra ste lhod kyis klod/ šigs kyis šig/ khrol  
gyis dkrol/ čes gsuñs pas/

bar du bšig šes pa gal čhe/

bla ma kha čig žal nas/ sgom ži gnas thog tu ldeñs pa ni/ don gñer lam du gñid log  
'dra/ žes gsuñs pa dañ/ tiñ ñe 'jin ro la čhags pa ni nañ gi bdud / čes dañ/

gab pa las bsgoms so sñam pa'i bsgom pa des kyañ/ kun gži byañ čhub (p. 97)  
sems la 'grib

čes gsuñ pa rnam kyañ don de la mi dgoñs sam/

3. gsum pa tha mar bskyañs pa la yañ bšig pa'i rjes la čhed du mi sgom par/  
ñañ gis dran thag 'thud la sgom med yeñs med du bskyañ par bya ste/

čog bžag las/ sgom du či yañ med pa la/ yeñs su med pa'i man ñag g's/ rig pa'i  
rgyun yañ gsal bar ston/čes dañ/

dpon gsas tha mi thad ge'i gsuñ las/ thams čad nas thams čad du rcis gdab  
kyi rde'u gtor la don

Buddhahood. By equipoising it, one errs into a profane condition—let the Wisdom of Luminous Recollection arise. By arising, the Void is not grasped—without letting the thoughts wander, rely on non-meditation. Relax, loosen, or dissolve—whichever you prefer—the present tirelessly busy consciousness.”

The Great Guru has said: “Like one bearing a load of wood, relax it (i. e. the consciousness) unconcernedly, dissolve it unhurriedly, loosen it gently.”

Accordingly, intermediately ‘knowledge of dissolving’ is very important.

Certain gurus have said: “As for stupor after the tranquility of meditation, it is like falling asleep while on one’s way to see to a matter.” Further: “As for the desire to taste *samādhi*, it is the internal *Māra*.

And the *Gab pa* says: “By the contemplation of the thought ‘I meditate’, the *ālaya*, the *bodhi*-mind, is obscured.”

Do not all these quotations have that purport ?

3. *Thirdly*, further, as for the retaining finally, one should, without again meditating, spontaneously extend the ‘string of recollection’ and retain (realization) without either meditating or letting the thoughts wander:

The *Čog bžag* says: “He shows that the flow of the mind is luminous by the instruction stating that there is nothing at all on which to meditate and nothing with regard to which to be inattentive.”

*dPon gsas Tha mi thad ge* has said: “Although you scatter the pebbles of calculation this way and that, make

gsal ba'i gtiñ (rdiñ) čhen dañ mi 'bral bar gzer gdab čes dañ/  
bla čhen gsuñ las/ klod dkrol bšig gsum gyi rjes la/ sgoms yeñs med rtog 'jin  
med par rgyud la brten čes pas/  
ñañ la ñañ gis dran thag 'thud de/ dus dañ rnam pa kun tu bskeyañ ño/  
de yañ las dañ po skor re la chañ bar byed pa'i dus su/ lus gnad lta stañs mñam  
bžag ltar bča' ste/ rig pa ma bčos gnas lugs kyi steñ du 'jog/  
bar du bšig ste bzañ bdo ba sgom mkhan la čer gyis lta te/ sgom yod sgom med  
du šigs kyis bšig/  
tha mar bskeyañ ste čhed du mi sgom/ dran pa thag pas rig pa tha mal du ma  
šor bar bya ste/ sgom med yeñs med 'bral med du rgyud la bsten te bskeyañ/  
de yañ dañ po bšig pa thuñ la 'jog pa dañ skyoñ ba yun čha mñam cam bya/ de  
nas skyoñ šes je riñ du rgyun 'thud la tha ma skyoñ šes 'ba' žig tu gyur pa dañ/ 'jog  
bšig mi dgos te/ de cam na thun sgom zad sar skyol ba yin/

sure that you are not separated from the great depth of the luminous Substance.”

The Great Guru has said: “After relaxing, loosening, and dissolving, rest in your consciousness without meditating or letting your mind wander, without thinking discursively or grasping.”

Accordingly, the string of recollection is extended spontaneously; one retains (realization) at all times and in all ways.

Thus when one who has begun meditating performs the full succession (of equipoising, dissolving, and retaining), he (first) assumes the bodily posture and gaze as when in *samādhi*; he equipoises the mind naturally in its own nature.

Intermediately he dissolves (the consciousness); improvement is seen immediately in him who meditates (?) 48; that on which one meditates is dissolved unhurriedly so that it becomes non-meditated upon.

Finally he retains (realization); he does not again meditate. By means of the string of recollection one does not let the mind escape to its ordinary state. Without being separated from either absence of meditation or absence of inattentiveness, one rests in one's consciousness and retains (realization).

Thus, first make the dissolving shorter, the period of equipoising and retaining about equal; thereafter gradually extending the duration of the ‘knowledge of retaining’, when finally there is nothing except ‘knowledge of retaining’, equipoising and dissolving are not necessary. At that time periodical meditation is brought to

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48. The phrase *bzañ bdo ba sgom mkhar la čer gyis ltas te* is unclear to me.

des na da lta thun sgom dus kyi mchan med kyi dños gži ñams len gyi sñiñ tig 'di  
ñid yin pas/ dus rnams (p. 98) kun gyi ñams len la gdams ñag 'di spyir 'drim šes par  
bya žiñ/ bye brag tu 'bog pa'i dus su ni bču bčo lña las sogs su bsgom du gžug go/  
dri ma dañ phral ba'i thabs la bslab pa'i thun mchams dam pa rin po čhe'i gsuñ  
bžin/ spros pa ste dgu pa'o/

its completion<sup>49</sup>.

Therefore, as precisely this is the actual content of that which is without attributes and the very essence of spiritual exertion of the present time of meditation, one should know that this instruction in spiritual-exertion-at-all-times is effective generally (?). In particular, when imparting (this instruction), one should let him meditate for ten or fifteen days etc.

The section dealing with the method of casting off defilements, set down in accord with the words of the Precious Saint, is the ninth.

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49. I. e. one enters a state of permanent meditation, *nan sgom* in which all actions of daily life are performed while in meditation. This state is finally succeeded by one in which one's meditation becomes one with the Void (*kloñ sgom*). Cf. the "Gyab skyor" p. 168 1.20—21 where they are listed:

*tiñ ñe 'jin gyi thun sgom dañ/*  
*sems dpa'i ñañ sgom dañ/*  
*rtogs pa'i kloñ sgom gsum mo!*

TEN

bla ma dam pa rnam la phyag 'chal lo/

c) gsum pa dri ma med pa'i ye šes lam du bslañ pa la bži ste/

1. lus lha sku/

2. ñag zlas brjod/

3. yid ye šes/

4. sna chogs thabs kyi' khrol 'khor ro/

1. dañ po la goñ gi skyoñ šes kyi steñ nas yar lta mar lta/ phar khrol chur khrol/

ya yo/ gča' gču sañ siñ byas la bsre/ na gnod ma dal gyis lañs te dag pa'i phyag skor la

bsre/ de nas drag tu btañ la bsre/ de nas luñ ma bstan bza' bzo mčhoñ rgyug las sogs

bya byed sna chogs la bsre/ de nas brdeg brduñ 'khro'chig las sogs ma dag pa la bsre/

de dag kun kyañ 'dres nas lus kyi bya byed spyod chul dag ma dag thams čad

dge sbyor gyi ñañ du lam du sloñ ba yin no/

2. gñis pa la yañ dge sbyor ñañ nas dag

## TEN

*Obeisance to the holy gurus !*

c) Thirdly, the production of Stainless Wisdom while yet on the Path has four parts:

1. body—the body of a god;
2. speech—recitation;
3. mind—wisdom;
4. yogic postures (?)<sup>50</sup> connected with various means (?)

1. *Firstly*, on the basis of the above ‘knowledge of retaining’, he will accompany (re-attaining of realization) with looking upwards and downwards, moving hither and thither, being twisted, unsteady, and careless. If this does no harm he arises gently and accompanies (realization) with salutations and circumambulations, which is pure. Thereafter he will accompany (realization) with rendering them energetic. Thereafter he accompanies (realization) with various actions like leaping, running, etc., which is neutral. Thereafter he accompanies (realization) with actions like beating, furious anger etc. which is impure.

Having engaged even in all these actions (while retaining realization), all pure and impure physical acts and behaviour are indulged in on the Path (i. e. they are converted into Means when one is) in a condition of spiritual realization.

2. *Secondly*, again while in a state of spiritual

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50. ‘*Khrul ’khor* (sk. *yantra*) means, acc. to SG, a ‘yogic posture’, of which there are 35 in the *A khrid*—system (and 45 in the *sÑan rgyud*—system). They are said to be described in a work entitled “*A khrid ’khrul ’khor*”. In the present subtitle, ‘*khrul ’khor*’ would, strictly speaking, not seem to mean ‘yogic posture’, but rather something like ‘yogic device’, ‘spiritual exercise’.



pa'i sñiñ po skyabs sems kha thon mdo zlos/ skad dañ glu dbyaṅs ži drag či rigs su byas la bsre/ mi gnod na loñ gtam gleñ slañ ku re dri smad las sogs luñ ma bstan či rigs la bsre/ de nas ku čo chig rcub rjun phra las sogs ma dag pa rnam la yañ čhed du bsre/

de dag thams čad lam du sloñ na ñag dañ 'dres ma yin/

3. gsum pa la dge sbyor gyi ñañ nas bdag lus yi dam du bskyed la bsre/ gžan yañ bya čha dge spyod kyi tiñ ñe 'jin dañ/ sñags phyi ñañ gi bskyed rim las sogs la bsre/ de la 'dres nas luñ ma bstan gyi bsam mno rtog dpyod sna chogs la bsre/ de nas dug gsum dug lña las sogs (p. 99) ma dag pa kun la bsre/

de dag thams čad 'dres na yid dañ dge sbyor 'dres pa'o/

4. bži pa la bred skrags sñaṅs pa dañ/ 'jigs šiñ ya ña ba dan/ skyug bro že log pa/ na žiñ cha ba dañ/ 'khro žiñ 'chig pa dañ/ 'cher žiñ ño cha ba dañ/ žen čiñ čhags pa dañ / sdug čiñ bsñal ba dañ/ bde žiñ skyid pa dañ/ de las sogs pa'i sñam byed/ khu 'phrig som ñi re dogs sdug bsñal 'gal rkyen mi 'os mi thañ ba rnam dañ/ 'phral za 'čhag 'gro 'dug bya

realization, he should recite the formulas, the Refuge, the bodhisattva's vow, prayers and *sūtras*, which is pure. He accompanies (realization) with the recital of sounds and chants, benign and fierce, of every sort. If this does no harm, he accompanies (realization) with the speaking of nonsense, loose talk, jokes, questions, and abuse etc. of every sort, which is neutral. Thereafter, he purposely utters shouts, harsh words, lies etc., which is impure.

If one indulges in all these (actions) on the Path, there is accompaniment of speech (by spiritual realization)<sup>51</sup>.

3. *Thirdly*, while in a state of spiritual realization, he accompanies (realization) with the turning of his own body into that of a tutelary deity. Further, he accompanies (realization) with the entering into the *samādhi* of *Bya čha dge spyod*<sup>52</sup> and the performing of the *utpātikrāma* of outer and inner *mantras*<sup>53</sup>. Engaged therein, he accompanies realization with various thoughts and reflections, which is neutral. Thereafter he accompanies realization with all the impurities like The Three Poisons, the Five Poisons etc.

If all these are intermixed, mind and spiritual realization are likewise intermixed.

4. *Fourthly*, he indulges in feelings of fear and terror, fright and anguish, disgust and aversion, disease and pain, anger and fury, worry and shame, desire and passion, misery and suffering, joy and happiness, etc. Discursiveness, doubt, hope and fear, suffering-unsuitable and disagreeable unfavourable circumstances;

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51. 'dres ma is a noun, 'intermixing, accompanying' (SG).

52. I am not certain whether *Bya čha dge spyod* is the name of a person or the technical term for a particular *samādhi*.

53. These are the 'pure' actions.

byed spyod lam rnam nas/ mtha' na 'chi ba yan čhod la rig pa'i gnad ma  
 šor dran 'jin gyi gñen po dañ ma bral ba/ dge sbyor kyi ñaň nas lam du khyer/ thad  
 du gčod thog tu 'gel pham rgyal sre ba ste/

luň drug las/ rtul šugs čhen po spyod nus na/ bzaň ñan med par spyod pa/ de ni  
 rjogs čhen snod du bśnags žes daň/ ma bkags pa de spyod pa'o / žes sgsuň pas

šes šiň/ de dag gi lam du khyer chul kyaň ži dal gyi thabs la mkhas pas/ dal gyis  
 ñaň bsriň la bsre žiň so so phye nas mchan med la nan tur bya/

las daň po sgo gsum sna re nas bsre/ ji žig nas gsum ka la dus mchuňs su bsre/ thog  
 'gel rbad čhod du bsre/

de yaň daň por so sor (ya) gya ma bral ba/ bsre thub pa cam/ bar pa'i skabs su  
 'dres nas mi gnod pa cam/ tha ma'i skabs su grogs su 'čhar ba žig yin te/

draň don las/ snaň ba gnod pa'i dus na phan pa'i grogs sten te žes daň/ snaň ba  
 phan pa'i

all eating, walking, sitting, (in short) actions, behaviour, from the present ones right up to, finally, death—with regard to these (feelings, actions, etc.) the mind's essence does not escape; one is not separated from the (potential) friends, viz. recollection and grasping, and they are carried along on the Path<sup>1</sup> (i. e. changed into Means) in a condition of spiritual realization; they are cut off just as they are; they are accepted unquestioningly, defeat and victory are intermixed.

The *Luñ drug* says: "He who —if he makes the Mighty Effort—acts without consideration of good or evil, he is praised as the vessel of The Great Perfection." Further: "Not being hindered (by considerations of good and evil), that is the correct conduct."

Accordingly, understanding (these precepts) and, as for the manner of gaining control over these (feelings etc.), being skilled in gentle means, having gently prolonged the state (of spiritual realization), intermixed (this condition and the feelings etc.), and separated (the mind's essence from these feelings), he should exert himself with regard to that which is without attributes.

He who is a beginner intermixes body, speech, and mind one by one (with realization); after some time, he intermixes the three simultaneously; when he is fully confident he intermixes so that they are utterly cut off (?).

Thus, at first not separating, one can only intermix; intermediately, having intermixed, this is merely not harmful; finally, there is a sensation of (the feelings etc.) appearing as friends (of realization).

The *Drañ don* says: "When the feelings

dus na thams čad grogs su 'čhar/ čes gsuñ pa dañ/  
 (p. 100) gži theg čhen gyi ñañ nas (thams čad) lam du khyer thub na/ lus ñag gi  
 bya byed/ spyod lam dag ma dag dge mi dge bzañ ñan 'briñ gsum či byas pa thams  
 čad dge sbyor du 'gro ste/  
 gsañ byed las/ gži ma'i don žig rtogs pa na/ bskal pa du mar sdig spyod kyañ/  
 dge med sdig dañ bral ba yin/ žes dañ/ theg pa čhen po'i don dañ ma 'brel na sgo  
 gsum dag pa'i dka' spyad du ma spyod kyañ 'bras bu mi thob ste/ gži ma'i don žig  
 ma rtogs na bskal pa du mar dge spyad kyañ/ dge rtog sdig gis bčiñs pa yin/ čes dañ/  
 luñ drug las/ lus kyī sdug bsña čhub rgyur 'dod pa/ de la de min čhu la mar či añ/  
 dge sdig gñis med sdig ñid byañ čhub yin/ žes dañ/ gžan la 'di med snod sgro stoñ  
 pa yin/ 'di la gžan med gser gyi phyis bu yin/  
 gsuñs pa rnams kyañ don de 'dra'i dgoñs pa mthoñ žiñ/ des na las dañ po dge sbyor  
 gyi 'gram ma thiñ bar du bčos dañ/ sgre bzlog mañs na rkañ pas sa ma zin par lag  
 pas gar bsgyur ba dañ 'dra bas/ kho rañ la hril gyis 'dril ba gal če/ gži thiñ pa

are harmful, one relies on a beneficial friend. "Further: "When the feelings are beneficial, everything appears as friends"

When in the condition of Māhāyana 54, the Foundation, one can gain control over everything, the actions of body and speech, behaviour pure and impure, virtuous and non-virtuous, good, bad or neutral-whatever one has done goes towards spiritual realization.

The *gSal byed* says: "When one understands the one Reality of the Foundation, although he has acted sinfully for many aeons, he who is without virtue is (nevertheless) separated from sin". Further: "If you are not united with the Substance of Māhāyana, although you perform many pure austerities of body, speech and mind, you do not obtain the Result; if you do not understand the one Reality of the Foundation, although you have acted virtuously for many aeons, you are bound by the sin of thinking discursively on virtue."

The *Luñ drug* says: "That is not in the wishing for physical suffering 55 to become the cause of *bodhi*. How can you get butter from water? Virtue and sin are identical; sin itself is *bodhi*." Further: "This is not in another - he is an empty sack; there is nothing else in this one - he is a golden vessel" 56.

As for these quotations, perceiving their meaning to be thus, until he has spread the foundation of spiritual realization, the beginner accordingly with much wavering and unsteadiness, is similar to one who, his feet not steady on the ground, performs dance movements with his arms. Accordingly, for him it is very

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54. According to ST, *theg čhen* does not in this connection signify *mahāyāna* in the sense of historical movement. This also applies to the expression *theg pa čhen po'i don* (n. 34).

55. By 'physical suffering' *pūjā*, study etc. is meant (ST).

56. The guru's instructions (*gdams ŋag*) is 'lion's milk' (*señ ge'i o ma*) which must be kept in a 'golden vessel' (*gser gyi snod?*, i. e. entrusted only to a suitable pupil (ST).

dañ/ lam du khyer ma šes na/ čhu phran than pas bskam pa dañ 'dra ste/ rkyen  
mi thub pas gdams pa 'di gco čhe ba yin pas/

spyir gyis dus rnams kun gyi ñams len la/ gži khrid kyi dus su bču 'am bčo lña logs  
su 'bog go/

dri med kyi ye šes lam du slañ ba'i thun mchams/ bla ma dam pa'i gsuñs bžin  
bkod pa ste bču pa'o/

important to be disciplined through discipline. If he does not know how to spread the Foundation and gain control (over all feelings etc.), he is like a rivulet run dry due to drought; as he cannot overcome accidents and circumstances, this instruction is the most important.

Accordingly, in short, as for his constant spiritual exertion, at the time of guidance concerning the Foundation, one imparts instruction privately for ten or fifteen days.

The section dealing with the production of Stainless Wisdom (while yet) on the Path, set forth in accordance with the words of the Holy Guru, is the tenth.

\* \* \*

### ***Errata***

*Page 291 line 13 from the top should read :*

the letter A ( ) and MA ( ) (respectively). The letters having dissolved into



## INDEX OF LAMAS

quoted or mentioned.

(Original text)

Gyer mi 1	p. 67
dGoñs mjad čhen po 2	p. 80, 86
'Gro mgon 3	p. 75, 104
Dam pa (=dGoñs mjad)	p. 108
'Dul ba rin po čhe 4	p. 75—76
Ne gu 5	p. 87, 94
Ne rgyuñ 6	p. 96
dPon gsas Tha mi thad ge 7	p. 97
bLa čhen 8	p. 67, 88, 91, 95, 96, 97, 104, 113
Che dbañ	p. 76
'Od zer dpag med	p. 85, 88
Yar me ba	p. 113
Ri khrod pa (=dGoñs mjad)	p. 88, 108, 109
Ri khrod pa yab sras	p. 95
Li šu 9	p. 94
Sad ne ga'u 10	p. 94
gSañ skor bLa čhen po (=bLa čhen ?)	p. 72

On p. 76 there is a reference to the following:

bKa' babs su Bru žu'i goñ ma kun  
gTer ston gŠen Gyer rMa dbYil  
Lo pañ gŠen brgyad  
mKhas pa mi bži  
gDuñ brgyud bču gsum  
bLa ma čhe drug

1 *Gyer mi*, i. e. *Gyer mi Ni ma 'od zer* is mentioned in the *bstan rcis* of *Ni ma bstan 'jin* (NT), §91:

"In the year called *Rab rgyal*, i. e. the Earth—Rat—Year, *Gyer mi Ni 'od* and the incarnation *rMa ston Srid 'jin* found the Treasure of *Dvans ra khyuñ rjōn* (1108)."

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- 2 The spelling *dGoñs mjad* occurs twice in the text instead of the normal spelling *omjod*. A short biography of *dGoñs mjod ri khrod pa* is found on p. 8-14 of text A, translated in Part I. He lived from 1038 to 1096. (Cf. NT§§76, 89).
- 3 '*Gro mgon* probably refers to '*Gro mgon bDud rci* alias *A ža bDud rci rgyal mchan* whose biography is given on p. 28—30 of text A. He lived in the 12th century.
- 4 '*Dul ba rin po čhe* alias *Bru ža 'Dul ba g-yuñ druñ* (or '*Dul ba rgyal mchan*) preceded *rGyal ba g-yuñ druñ* (1242—1290) in the spiritual lineage of *A khrid*, and must consequently have lived in the first half of the 13th century. His biography is given on p. 35—39 of text A.
- 5 *Ne gu*: identical with *sPe Ne gu*, chapter 21 of *rGyal rabs bon gyi 'byuñ gnas* ?
- 6 i. e. *Me ñag Ne rgyuñ mKhar bu*, one of the Eight Great Translators (the full list is given on p. 1 (marked p. 127) of the Introduction to *mJod phug*, publ. by Tenzin Namdak, Delhi 1966).
- 7 In the work quoted in n. 6 ("*mJod phug*"), *Tha mir thad ge* precedes The Eight Great Translators in the spiritual lineage of the doctrines of "*mJod phug*". On p. 2, line 18 of part II of the same volume his name is given as *Da mi thad ge*.
- 8 *bLa čhen*: identical with *Dran pa nam mkha'*, who lived in the 8th century. He is mentioned as a disciple of *Padmasambhava* in *rGyal po'i bka'i thañ yig*, chpt. 10, fol. 30 a, 5 et seq., translated by H. Hoffmann in "The Religions of Tibet", London, 1961."
- 9 *Li šu*, i. e. *sÑa čhen Li šu stag riñ*, seems to be an important figure in the history of the Bonpos. According to NT §30 he was born in 1691 B.C. i. e. he comes in the same class of semi-legendary lamas as *Dran pa nam mkha'*, *Che dbañ rig 'jin* and *Padma mthoñ grol* for whom similar dates of birth are given but who all seem to have been active around the 8th century A. D.  
NT§48: "In the Earth—Monkey Year, lord *sÑa čhen Li šu* went to Tibet from *rTags gzigs*, i.e. Inner *žañ žuñ*, by means of his skill in miagic, bringing 10 000 Bon texts (552 B. C.)" NT § 54: "In the Earth—Ox Year. . . . a demon having entered the heart of the king. . the sun of the Doctrine was made to set. . . . having hid the Five Secret Treasures and the 1700 subsidiary Treasures. . . . *Li šu*. . . . went to the Heavenly Sphere (749 A. D.)"
- 10 A short biography of *Žañ žuñ Sad ne ga'u* is found in "Bonpo Nišpanna Yoga", fol. 16.5—17.1.

INDEX OF TEXTS  
quoted or mentioned.

Kun bzañ žal gdams	p. 86
kLu 'bum	p. 72
bKa' luñ	p. 114
Gab pa	p. 80, 90, 95
'Grel ba	p. 90
rGyud	p. 96
Čog bžag	p. 97
sÑan rgyud	p. 93
Drañ don	p. 91 99
mDo	p. 86 107
IDe mig	p. 91
'Bum	p. 86 88 94
rCa rgyud	p. 86
mJod	p. 106
rJogs čhen	p. 112
rJogs čhen sñan rgyud	p. 113
Žal čhems	p. 86
Ye phyi mo'' bon skor	p. 105
Luñ drug	p. 90, 94, 99, 100, 107, 109, 111, 113
gSen rab 'da' dga' čhi drod	p. 95
Sems luñ	p. 69,70
gSal byed	p. 100
gSuñ rab	p. 104, 107

The following texts are quoted on p. 115—16, but the passage in which they are mentioned is only to be found in the *A khrid*—text from *sTod Tre pa dgon*, being absent from the two other texts at the disposal of the editors:

Khod spuñs kyi sGrub skor 'khrul pa rcađ gčod	p. 116
mDo sgyu ma gtan 'bebs	p. 116
'Bum	p. 116
gSas mkhar tho tho rjogs dgu rim	p. 116
gSas mkhar ye rjogs mčhog go rgyud	p. 115
Yoñs rjogs	p. 115

INDEX OF TECHNICAL TERMS.

Page numbers refer to the translation.

The references are not exhaustive.

- dge sbyor* 'spiritual realization'  
seems to have a rather general application; it can refer to (limited) realization on any given stage in the process of liberation p. 37 et seq; p. 311, 313, 315, 317.
- 'čhar chul* 'mode of arising (of mental sensation)'  
is cut off through the observance of correct gaze and posture, 'stability' having been obtained, p. 283; the 'confrontation' (*ño sprod pa*) is precisely with the *'čhar chul*, i. e. with the psychic experiences during meditation.
- rtags, zin rtags* 'sign of spiritual progress'  
should result from meditation p. 257, eight internal signs p. 259, various eternal signs p. 261.
- thun* 'meditation' (?), regarded as a process taking place during a certain length of time  
*thun skor* 'a session of meditation' (regarded as a completed process) p. 257, 273, 275.  
*thun bar* 'interval between sessions of meditation' p. 275  
*thun chad* 'length of a session of meditation' p. 257, 275  
*thun sgom* 'periodical meditation' p. 307 (contrasted to *ñoñ sgom* and *kloñ sgom*)
- dran thag* lit. 'string of recollection' ('stream of consciousness')  
is cut off once the mind is equipoised p. 303, the *dran thag* which subsequently arises and which would seem to be of a different order ('neither meditation nor non-meditation') is extended uninterruptedly p. 305.
- dri ma med pa'i ye šes*  
'Stainless Wisdom'  
the final stage, succeeds the 'casting off of defilements created by the intellect' p. 311 ff.

*rnam par mi rtog pa'i tiñ ñe 'jin*

'*samādhī* void of discursiveness'

produced spontaneously when the fivefold posture is assumed without conscious effort p. 269.

'*bog 'don*

'procuring of benefit'

probably a general term signifying the obtaining of the benefit, i. e. the further spiritual progress, connected with the attainment of a given spiritual condition; preceded by the acquiring of 'stability' p. 280 et seq.

*dmigs rten*

'visualization-support'

defined as *thig le, lha sku, Ag-yuñ druñ*; serves as support for meditation (*bsgom*) p. 257.

*rcal*

'reflective-power'

identified with 'consciousness' (*śes pa*) dependent on 'mind' (*rig pa*), brought to rest p. 303; is the third of the triad *ma* 'the Mother', (the *ālaya*, the Un conditioned), *bu* the Son' (the mind, *rig pa*), and *rcal*.

'tranquility'

*ži gnas*

three stages are enumerated:

a. *blos byas kyi ži gnas*

b. *ra ñ bžin gyi ži gnas*

c. *thar thug gi ži gnas* p. 277

is united with 'supreme insight' (*'hag mthoñl*) p. 287.

*rañ 'byuñ gi ye šes*

'Spontaneous Wisdom'

the first stage towards the confrontation with the Void, the psyche (*sems*) having been seen to be identical with the Void p. 289.

*rig pa*

'mind' (sk. *citta*)

is dependent on the 'gaze' p. 255, is made 'one-pointed' p. 257, is concentrated on a sound (HUM etc.) p. 259, internal and external signs of its having been brought under control p. 259, its being grasped causes the 'mild wind' to enter the *avadhūtī* p. 261, is equipoised on the Void p. 171, having been equipoised on the Void, it becomes 'without support' p. 271, regarded explicitly as psychic fluid p. 289 ff, characterized as the 'Son' and thus second in the triad *ma, bu, rcal* p. 303.

*šes pa*

'consciousness'

assumes its 'natural state' as a result of correct posture and gaze (conscious effort) p. 255, id. (no conscious effort) p. 269, becomes 'luminous and unblinking' p. 283, 'courage' arises therein as a result of the mind's reaching 'stability' p. 283, its 'pure and impure aspects, *dañs sñigs*) are separated p. 101, identified with 'reflective-power' (*rcal*) p. 303.

*sems*

'psyche' in a more general sense than *rig pa* or *šes pa* cf. the expression *sems phyogs kyi bstan pa = rjogs čhen* identified with the Void/ the sky p. 285.

## Appendix 1.

## Table of Contents of the

## “sÑan brgyud kyi sñon 'gro'i rim pa rnam”.

KA: sÑan brgyud kyi sñon 'gro'i rim pa rnam (10 fol.)	
I. rgyud yoñs su dag čin sbyoñ par byed pa sñon 'gro' i rim pa	
A. bye brag so sor ñams su blañs pa	2b—9b
a) spyir gčer pa'i sñon 'gro gsum gyi rgyud 'dul ba	2b—5b
I. rgyud byin gyis rlabs pa dbaň gi khrid	2b—3a
2. rgyud yoñs su d'ul ba mi rtag pa'i khrid	3a—4b
3. rgyud chañs par byed pa sdig bšags kyi khrid	4b—5b
b) kun daň mthun pa'i sñon 'gro gsum gyi rgyud sbyaň ba	5b—7a
1. sñiň rje chad med kyi gži bzuň ste sems bskyed pa	5b—6a
2. dad mos gus pas gži bzuň ste skyabs su 'gro ba	6a
3. raň snaň dag pas gži bzuň ste maňdal 'bul ba	6a—7a
c) khyad par 'phags pa'i sñon 'gro gsum l gyi rgyud dag par bya ba	7a—9b
1. bag sgrib sbyoñ pa bzlas luň gi rim pa	7a—8a
2. bsod nams gsog pa sgyu lus chogs 'bul gyi rim pa	8a—9a
3. byin rlabs 'jug pa mos gus gsol 'debs kyi rim pa	9a—9b
B. thun moň spyi dril du ñams su blaň pa	9b—10a
C. ñams su blaňs pa'i drod rtags	10a—10b
1. <i>gsum</i> is omitted on tol,	6a—7a
KHA: zab mo gnad kyi dam pa dños gži (19 fol.)	
II. rgyud smin čin grol bar byed pa dños gži'i rim pa f	
A. sems ma zin pa zin par byed pa	1b—3a
a) lus kyi gnad	1b—2a
b) lta stañs gi gnad	2a
c) bslab bya'i gnad	2a—3a
B. dran pa mi gnas pa gnas par bya ba 2	3a—5b
(ñams su blaňs chul f. 3b)	
a) ji ltar sgom pa	3b—5a
1. lus kyi bya ba sdams nas byar med du glod pa	3b—4a
2. ñag gi brjod pa sdams nas brjod med du glod pa	4a—4b
3. sems kyi dran bsam sdams nas bsam 'das su glod pa	4b—5a
b) de'i bslab bya	5a
c) rgyud la 'čhar chul	5a—5b

1. KA f. 2b has *bya ba* instead of *rim pa*2. F. 1b has *byed pa* instead of *bya ba*

C. rañ rig mi gsal ba gsal bar bya ba <sup>3</sup>	5b—19b
a) spyir ñams su blañs pa	5b—8a
1. gnad lña'i sgo nas bčun pa	5b—7a
2. thabs lam rkyen gyi rcol ba	7a—7b
3. rgyud la rten pa'i 'čhar chul	7b—8a
b) bye brag tu ñams su blañs pa	8a—13b
1. snañ gsal nam mkha'i tiñ ñe 'jin la sbyañs pa	8a—10b
a) gnas gañ du ñams su blañ pa	8b
b) dus nam gyi che ñams su blañs pa	8b—9a
c) chul ji ltar ñams su blañs pa	9a—10a
d) ñams snañ 'od gsal gyi 'čhar chul	10a—10b
2. rañ gsal sgron me'i tiñ ñe 'jin la sbyañ pa <sup>4</sup>	10b—13b
a) gnas gañ du ñams su blañs pa	10b—11a
b) dus nam gyi che ñams su blañs pa	11a
c) chul ji ltar ñams su blañs pa	11a—13b
1. lus gnad la 'od gsal glo bur du bskyed pa'i lus gnad lña	11a—12a
a) señ ge 'gyiñ stabs	11a—11b
b) glañ čhen rkyañ thabs	11b
c) dge sbyor čog bu	11b—12a
d) ñañ mo'i zur 'gros	12a
e) šel gyi rna pho brag la 'jeg pa'i chul	12a
2. Ita stañs	12a—12b
3. gčun pa sems kyi gnad	12b—13a
4. ñams su blañ pa'i you tan 'čhar chul <sup>5</sup>	13a—13b
c) khyad par gnad kyi gdams pas bogs 'don	13b—19b
1. thabs lam gnad kyi bogs 'don pa	13b—14a
2. rluñ sems kyi sbyor bas bogs 'don pa	14a—19b
a) rca rluñ thig le'i gnas chul	14a—15a
b) de la sbyoñ dgos pa'i rgyu mchan	15a
c) ji ltar sbyoñ pa'i chul	15a—17b

3) F. 5b has: mi gsal ba gsal bar byed pa'i gdams pa.

4) F. lob has: . . . tiñ ñe 'jin ñams su blañs pa.

5) F. 13 a erroneously has *gsum pa* instead of *bži pa*



1. 'jam rluñ la sbyañ pa	15a—16a
a) lus gnad	15a—15b
b) yid gnad	15b
c) rluñ gnad	15b—16a
2. rcub rluñ la gčun pa	16a—17b
a) ji ltar bsgoms pa	16a—17a
b) ñams myoñ 'čhar chul	17a—17b
3. rañ rluñ la brten par bya <sup>6</sup>	
3. mchan snañ gyi gdams pas bogs 'don	17b—19b
a) 'od gsal gñid dañ bsre ba	17b—18b
b) de'i skyon yon 'čhar chul	18b—19b
c) gnad bzuñ ar la gtad pa	19b
GA: gži rañ ño sprad pa gčer mthoñ lta ba'i khrid (13 fol.)	
III. rgyud rtogs čin mñon du gyur bar byed pa rjes 'jug gi yan lag	
A. gži rañ ño sprad gčer mthoñ lta ba'i khrid	1b—13a
a) gži'i rañ bzin ño bo la brten nas ño sprad pa	1b—8a
1. ma'i ño sprod	1b—5a
2. bu'i ño sprod	5a—5b
3. rcal gyi ño sprod	5b—7a
4. ma bu rcal gsum dbyer med zuñ 'brel du ño sprad pa	7a—7b
a) gnas lugs	7a—7b
b) de la ño sprad pa	7b
b) gži'i byed las khyad par gyi ño sprod <sup>7</sup>	7b—10a
1. bsam dran nam mkha'i sprin ltar ño sprad pa	7b—8b
a) gnas lugs bstan pa	8a
b) de la ño sprad pa	8a—8b
2. rtog chogs bar snañ gyi ser bu ltar ño sprad pa	8b—9a
3. ñon moñs mcho dañ rba rlabz ltar ño sprad pa <sup>8</sup>	9a—9b
4. chogs drug mkha' yañs 'ja' chon ltar ño sprad pa	9b—10a
c) de dag gi grol 'khrul rgyas par bšad pa	10a—13a
1. ma rtog 'khrul chul	10a—11b
a) lhan skyes	10a—10b
b) kun brtags kyi ma rig pa	10b—11b
2. rtogs te grol chul	11b—13a
a) či ltar grol chul	12a—12b
b) grol chul rgyas par bšad pa	12b—13a

6. Although this heading is enumerated with 1. and 2. on f. 15 a, there is no subsequent repetition of the heading to distinguish the subjectmatter.

7. F. 1b has: byed las khyad par la brten nas ño sprad pa

8. The heading is taken from f. 8 a; f. 9 a has: gñis pa (erroneously for *gsum pa*) ñon moñs pa rañ grol du ño sprad pa.

ÑA: lam ñams su len pa 'od gsal bsgom pa'i khrid (12 fol.)

B. lam ñams su blañs pa 'od gsal bsgom pa'i khrid	1b—12b
a) bsgom chul lam gyi rim pa skyañ thabs	1a—2b
b) bsgom byed blo'i dri ma gsal lugs	2b—3b
c) bsgoms pas ñams dañ 'od gsal 'čhar chul	3b—12b
1. šar ba'i snañ ba 'byuñ chul	3b—4b
a) phyi snañ ba mthoñ chul	3b—4a
b) nañ gi ñams myoñ skye chul	4a—4b
2. bsgom pa'i snañ ba 'phel chul	4b—11a
a) snañ ba 'phel ba'i chul	4b—5b
1. 9	4b—5a
2. "	5a—5b
b) snañ ba mčhed pa'i chul	5b—6b
1. 9	5b—6a
2. "	6a—6b
c) snañ ba 10 rgyas pa'i chul	6b—7a
1. 1	6b—7 a
2. "	7a
d) snañ ba 10 rjogs pa'i chul <sup>11)</sup>	7a—8b
1. 1	7a—81
2. "	8a—8b
e) snañ ba mthar thug pa'i chul <sup>11</sup>	
1. 1	8b—11a
2. "	8b—9a
	9a—11a
3. de dag lam gyi rim pa dañ sbyar ba	11a—12b

ČA: rkyen lam du sloñ rcal sbyoñ spyod pa'i khrid (16 fol.)

C. rkyen lam du sloñ ba rcal sbyañ spyod pa'i khrid	1b—16a
a) che 'dir rcal sbyañ pa	1b—6a
1. sgo gsum lam du khyer ba	1b—3a
2. chogs drug lam du khyer ba	3a—4a
3. rtog chogs lam du khyer ba	4a—5a

<sup>9</sup> No heading given.

<sup>10</sup> F. 4b omits *snañ ba*

<sup>11</sup> F. 7 a and 8 b insert 'čhar before *chul*.

4. sna chogs lam du khyer ba 12	5a—6a
a)	5a
b)	5a—6a
c)	6a
b) 'chi khar rcal sbyañ ba	6a—9b
1. 'byuñ ba 'jig dañ bstun la ñams su blañ pa	6b—7a
2. bsdus pa dañ bstun la ñams su blañs pa	7a—8a
3. khyad par gnad kyi gdams pa gdab pa	8a—9b
c) bar dor rcal sbyañ pa	9b—16a
1. gnas pa gži'i bar do	10a—11a
2. bon ñid 'od gsal gyi bar do	11a—12b
a) ños bzuñ pa	11a—11b
b) bar do bčad pa	11b—12b
3. stoñ pa srid pa'i bar do	12b—16a
a) 'čhar chul	12b—13b
b) bčad chul	13b—14a
c) grol chul	14a—15a
d) 'ga' žig 'khrul chul	15a—16a
ČHA: bras bu rañ sa bzuñ ba sku gsum dmar thag bčad pa'i khrid (10 fol.)	
D. bras bu rañ sa bzuñ ba sku gsum dmar thag bčad pa'i khrid	1b—10a
a) dpe don 'brel ba'i ño sprod	1b—3a
b) rañ snañ rcal gyi ño sprod	3a—4a
1. 'od rañ 'od 'ja' chon ltar ño sprad pa	3a—3b
2. zer rañ zer gzugs rñan ltar ño sprad pa	3b
3. sgra rañ sgra brag čha lrtar ño sprad pa	3b—4a
a) phyi stoñ sgra rañ log la ño sprad pa	4a
b) nañ brda thabs gžan rkyen la ño sprad pa	4a
c) gsañ ba rañ rig rañ sgra la ño sprad pa	4a
c) 'bras bu sku gsum gyi ño sprod	4a—10a
1. sañs rgyas rañ čhas su ño sprad pa	4a—5b

12 The text distinguishes three subdivisions under this heading, but on f. 5a only two are enumerated; however, it is clear that one has been omitted. (bži pa sna chogs lam du khyer ba la/ gsañ ba rtul šugs kyi spyod pa dañ/ phyogs med rnam par rgyal ba'i spyod pa dañ gsum las/ dañ po ni.....)

2. lha sku ye šes kyi 'čhar chul 13	5b—9a
a) sku'i čhar chul	6a—8a
1. 'čhar gži	6a—6b
2. 'čhar chul	6b—8a
b) ye šes kyi mkhyen chul	8a—8b
c) 'phrin las yi mjad chul	8b—9a
1. dños	8b
2. mjad chul	8b
3. btan bžag rjes gnañ bka' rgya'i rim pa 14	9a—10a
a) rjes su gnañ ba	9a—9b
b) bka' rgya gdab pa	9b—10a
COLOPHON	10a—10b

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13 F. 5b erroneously has *gsum pa* for *gñis pa*

14 F. 4a has: *gtan bžag zur gyi bstan pa*

*Errata:*

Page	249	line	7	from	bottom	;	for	meditation ( <i>dsgom</i> )	read	meditation ( <i>bsgom</i> )
"	251	"	8	"	"	:	"	wordly	"	worldly
"	253	"	16	"	"	:	"	iLessing	"	Lessing
"	"	"	17	"	"	:	"	'equeipoise'	"	'equipoise'
"	"	"	18	"	"	:	"	mñam. pa- bžag	"	mñam-pa bžag-pa
"	269	"	22	"	"	:	"	discurvsiveness	"	discursiveness
"	283	"	20	"	"	:	"	estratillu	"	illustrate
"	"	"	13	"	"	:	"	'idi'	"	'id'
"	288	"	6	"	"	:	"	bdc	"	bde
"	295	"	16	"	"	:	"	spearated	"	separated
"	301	"	16	"	"	:	"	lone	"	one
"	303	"	5	"	"	:	"	Spontancous	"	Spontaneous
"	317	"	13	"	"	:	"	Virture	"	Virtue

## THE THAKURIS OF DIYARGAUN - A REVIEW.

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[Shrestha, B. K.: Karnali Lok Samskriti: Diyārgāunkā Thakuriharu (Folk culture of the Karnali. The Thakuris of Diyargaun). Vol III, Janajivan (Folk-Life Study), 1971, 114 pages, 2 maps, 4 ill. and appendix. Price: N. Rs. 9/-]

The present volume is the third of a series of five volumes published by the Royal Nepal Academy, under the general title of Karnali Lok Samskriti. These five volumes were awarded, in 1972, the *Madan Puraskar*, the highest literary award in Nepal for outstanding work by Nepali writers. A five-member team, organized and led by Mr Satyamohan Joshi made a cultural survey of the Karnali Zone in 1970. The team which made this study was composed of specialists from five different disciplines, namely History, Geography, Anthropology, Language and Folk-literature and culture. The third of the five volumes brought out by this team, entitled *Janajivan*, (Folk-life study) with which we are concerned here, was written by Mr. Bihari Krishna Shrestha. He is an anthropologist who works in the research branch of the Panchayat Training Centre at Kathmandu. At present, he is in the *Janch-Bujh Kendra* (Investigation Bureau) of the Royal Palace.

The book is based on the results of 48 days field-work carried out in a peasant village, in the Sinjadara (a geographical and administrative sub-division) of Jumla district of Western Nepal. The villagers studied by the author are Thakuris. He has given a pseudonym—'Diyargaun'—to the village. Personally, as an anthropologist, I feel he is right and that one should not reveal people's identity if their ethics and values are to be respected. In this village, he has made a detailed study of two wards (Jachauri Bado and Acharya Bado) consisting altogether of 21 houses. His research made use of census reports, interviews, participant observation and questionnaires.

He states that the main reasons behind his study were as follows:

I. In view of the lack of adequate information concerning the geography, economics, sociology and culture of the Karnali Zone he sets out to furnish some reliable knowledge of this area.

II. Most of the anthropological research in Nepal has been done by foreigners and sometimes because of their lack of language knowledge and of their own value judgements, they have not given a very true picture of what they have studied. Therefore, to study Nepali ethnic groups and to give a true picture of Nepalese society Nepalese hands are urgently needed. So, this piece of research is aimed at filling some of the gaps in our knowledge of Western Nepal.

III. To facilitate the intergration of different ethnic groups and cultures, it is essential to make such anthropological and sociological studies, for these will contribute towards national integration and national development.

\* \* \*

First let me give a general picture of the content of the book.

There are twelve main chapters in the monograph. The first chapter concerns the village and the people. The author begins by describing the geographical location of the village and discusses briefly the relationships of the thakuris with other groups like the Badi, the Mugali, the Raute and the Gurkhali (Nepali officials). These relationships are described in their social settings. He describes the construction and the configuration of the houses and cowsheds. The different parts of these, their role in everyday life, the importance of the *Baro* (the central spot in the village) and of *Jestha*, the busiest month in the year, are underlined. He has shown clearly that in such a small, closeknit society there is a hereditary caste stratification made up of the major subdivisions: *Chokha* (the high - caste hindu groups) and *Kamsel* (the untouchables) (p. 10).

His next chapter is on the family. Here discussion begins with the different sorts of families and their role in the social structure of the Thakuris. While examining the basic social, economic, and religious units in Diyargaun, the author underlines the advantages of the patrilocal, extended or joint-family; in practice, however, this system seldom prevails, as the author shows when analysing the real rather than the ideal patterns of family life.

In the third chapter he deals with kin groups, most of the discussion concerning residential kin groups. The author has made a clear distinction between kin groups

formed by links of marriage and kin groups formed through ritual ceremonies. While describing the former he has defined the descent system, the clan and the lineage system and the part played by these in forming exogamous and endogamous groups in terms of marriage regulations. He has brought out clearly how a particular lineage has played a major role in the creation of a ward in the village panchayat system.

The fourth, fifth, sixth and seventh chapters are devoted to the general economic organization of the Thakuris. Here one can see two major subdivisions of the economic system: (i) Agriculture and (ii) Trade. As in practically all Nepalese villages, the subsistence base in Diyargaun is agriculture. The second activity of major importance, trade, is practised, as is agriculture, by members of all the castes. Under agriculture, the author has described the land system, the variety of crops cultivated, their rotation, the seeds sown, the agricultural implements used, fertilisers, irrigation techniques, etc. Since agriculture is the basis of livelihood, the land is of utmost importance. In the local context, land is divided into three main sorts: (i) *Jyula* (usually low-lying paddy fields), (ii) *Bhuwa* (unirrigated dry land), and *Sanda* or *Lekhali Bhuwa* (high altitude land which is dry and rocky and which is far from the village). Agricultural work is done by almost the entire family. Two types of crops are grown—a winter crop and a rainy season crop. To increase productivity, crop rotation is practised. Preparation of the seed and the seed-beds receive special attention. It is to be noted that on 12th of Chaitra of every year, the Thakuris start preparing paddy seeds (p. 36, Devkota, p. Na.). The author has also noted that agricultural implements like the iron plough-share are not used in this area because of the cost of iron and its unavailability. Three types of agricultural labourers are to be found: (i) Labour exchange and services are done on a piece-work or daily-wage basis, with cash or grain used for payment, (ii) Services provided by the low-caste people which the author calls *Lagi lagitya pratha* (*Lagi*—high caste people who make some sort of payment for work done by untouchables and *lagitya*—untouchable groups who for their services get payment from the high-caste people) and (iii) some rich people employ servants to plough their fields. This last type of service is known as *Badohali pratha*. There are other groups like the *Dhangre* and other low-caste specialists who also supply services to the high-caste people. These agricultural services are described with full contextual explanations. However, if we except the first type of service mentioned above, the other types of service fit into the Indian Jajamani System (Gould, 1964; Berreman, 1963).

While writing about animal husbandry, the author gives some statistics concerning live-stock figures. He also notes that animal manure is considered most necessary



for agriculture; cows are given special attention as suppliers of milk; and bullocks are used for ploughing.

The next main part of the economic organization is trade. Here two sorts of transactions are made—from the north, the Thakuris get salt and wool; and from the south, clothes, utensils, cosmetics, cigarettes, etc. The traders from Mugu and Humla carry out their trade not in cash but in grain. So, the barter system is still prevalent among the Thakuris. When the harvest is over, one member of the family leaves to trade. The trade centres include Humla, Joljibi and Nepalgunj. The author describes clearly the business acumen of the Jumlis (Thakuris) who are clever enough to do business outside their own region. He also points out that trade is not only a means of subsistence, but it has helped the lower classes of society to widen their mental outlook and social opportunities.

The eighth chapter deals with the kin groups formed by ritual ceremonies. Ritual friends stand outside the periphery of the consanguineal and affinal relationships. In other words, a special kinship relationship is formed outside the real kin group. In the local context ritual friends are designated by different terms such as *Mate - Isthā* (soil friend), *Dharme Isthā* (religious friend), *Hitko Isthā* (wellwisher friend), *Sangi* (a friend), *Mit* (a ritual friend), and *Baisali* (a ritual friend sharing the same name.) The *Mit* relationship is the most honoured one. These non-kin groups are not limited to men only, they not only cut across caste divisions, they even extend to animals and plants (p. 71). It is interesting to note that each family has got ritual friendship with some other family or some object (p. 72). These ritual friends not only show mutual affection towards each other but also help each other materially. This exchange of goods is carried out on a reciprocal basis, where there is no calculation of loss and gain. It makes one think of similar phenomena manifest in the Kula system of the Melanesian Islanders studied by B. Malinowski (1922).

In the chapter on village politics, Mr. Shrestha has described the political situation prevailing in the area before and after the introduction of Panchayat democracy in Nepal. He has briefly described the role of the traditional village headman (Mukhiya) and his rights and duties. A few years ago it was customary in Nepal for individuals who held power in villages, to be members of large and wealthy families. But after 2017 V. S., Panchayat Democracy came, and there appeared another central figure in the village who is somewhat different from the traditional village headman and is known as *Pradhan Pancha* (head of village council elected by adults of 21 years old or over). In this chapter, one finds a discussion of the village panchayat elections, of the factions and cliques among the groups, and of the decisions taken by the village panchayat.

The author points out that though, to a certain extent, traditional village leaders have been changed, the villagers still have not quite adopted the ideology underlying the Panchayat system; and some wealthy families still play a dominant role in the village context.

In the field of religion, the author describes the religious beliefs of the Thakuris and the supernatural world which affects them. Difficulties of any kind are attributed to supernatural deities; sometimes worship concerns problems of general welfare and sometimes problems which are the concern of the family. Mr. Shrestha shows that most worship is directed towards Little Tradition deities as manifest in the local context, rather than to the principal Great Tradition gods. In this area the deities are categorized, as *Paturne* (a deity who speaks through a Dhami's mouth) and *Napaturne* (a deity who does not speak in this manner but is incense-loving and is worshipped at fixed times by local *pujari*). Generally the person whom a particular deity will possess is known as the traditional vehicle through which that deity dances and talks. The possessed persons are known as Dhami. Unlike elsewhere in Nepalese society, the Dhami's position in Diyargaun is not hereditary; thus he is not chosen by the people but rather he is chosen by the spirit he is to be possessed by.

Thakuris claim Masto as their most powerful deity. He is not a deity who is represented by images but he is personified by a Dhami, who is possessed by his spirit. Local people believe that there are twelve Mastos with their nine sisters, *Nava Durga Bhawani*. One interesting thing to note here is that deities are used as instruments of social control. *Paturne* deities are more honoured because they speak directly through a Dhami's mouth.

In Chapter eleven, devoted to marriage, the author discusses different kinds of marriage, marriage ceremonies and other related ceremonies. In the last chapter he describes the life-cycle ceremonies. Here he has discussed every phase of human life starting from birth to death. One special feature is the sixth-day ceremony which unlike the name-giving ceremony (held nine days after the birth of a child) is held on the sixth day. If a son is born, there is gunfire to announce his birth; and this is followed by a lavish feast. The other rites are held according to the usual Hindu ceremonial patterns.

There are naturally some points on which I am in disagreement with the author. In the preface to his book, he quotes the definitions of culture given by E. B. Tylor (1871) and an American anthropologist, F.M. Keesing (1958) (p. ga). Tylor's definition of culture is somewhat outdated in 1973. His concept of culture which stresses normative ideals and historical developments, conceives the whole of mankind as one racial group and argues for the psychic unity of mankind (Tylor: 1871). But modern anthropologists would like to see culture not as one universal form but as the total entity of one particular society among many (Malinowski: 1931; White: 1959; Steward: 1955).

The culture of different nations is not simply the behavioural norms which can be idealized. Obviously different groups of people have different cultures which are dissimilar in a number of aspects. Julian Steward has shown (1955) how a particular culture can subsist even at a family, band or group level which maintains its own identity which is distinct from that of others. Mr. Shrestha has simply outlined the cultural realities or norms of a small group of people, i. e. the Thakuris. One must note that the cultural identity of the Thakuris he has studied is distinct in many respects from that of Thakuris of other parts of Nepal. Therefore, I feel that it would have been better if he could have framed his definition of culture on the basis of Thakuri society in general.

In chapter I, he has studied caste stratification. In this respect the exact place of the ethnic group Bitalu, is not clear. On the one hand the author has shown that the Bitalus are untouchables: if one touches them he/she will be polluted. On the other hand, he states that for a number of reasons (which he does not give) these Bitalus are given the same social status as the Thakuris (p. 10). These statements are confused and confusing and it is difficult to know what to make of them.

Certainly because of the harsh climate and the hard life of the Karnali Zone, the joint-or extended-family seems preferable, for a number of reasons: in the practice of agriculture and trade, in the organisation of animal husbandry, etc. It is of course customary among high-caste Hindus to maintain the joint family system and this has been studied by a few anthropologists in Nepal (Caplan: 1970, Haimendorf: 1966). But in reality, at Diyargaun, nuclear family patterns among the Thakuris are much more frequent. The author has certainly pointed out how the family relationships are segmented among the Thakuris; but his descriptions are sketchy and do not provide solid reasons for the prevalence of nuclear family patterns. Nor has he attempted to study the relationship of two families once their family ties are broken.

On p.21 he suggests that the Chetris and the Thakuris have separate identities. But one feels that their separate identity is nowhere shown: neither on the basis of physical features nor in the field of sociocultural values. It is only in the clan-name that the differences appear.

On p. 22 he has differentiated kin groups into two major categories--the residential kin group and the consanguineal kin group. But one could just as well include the consanguineal kin in the residential kin group. The extensions of residential kin group are the consanguineal kin group and the affinal kin group. Systems of relationship are always defined in terms of the consanguinity and affinity which exist among the people. So the kin group classification employed here is not logical.

On p. 25 the author mentions that the preferred form of marriage is between a man and his clan's exogamous group. Marriage between a man and his father's sister's daughter is forbidden. The Thakuris also do not allow matri-lateral cross-cousin

marriage, but some cases do occur. At the same time, the sister's son as a son-in-law is regarded as most sacred; and Thakuris feel that the sister's son and son's daughter relationship is as sacred as the grey cow (*Kaili gai*) and they offer their grand-daughter to their sister's son (p.26). One feels here that sister's son is the most eligible candidate for the grand-daughter; but if a marital relation is forged between the sister's daughter and the maternal uncle this is considered a great sin. Here in just one generation one finds the contrasting marital relationship preferred by the Thakuris. So, one is not clear about the limits of incest among the Thakuris.

The table of land distribution based on the economic status of the people (p. 29) does not show which family is rich and which is poor; neither does it show landownership according to types of family.

While describing the poverty of the Thakuris, the author says, "In the winter season, the wife is sent to her natal home if she is allowed food and dress there; and her husband, during this period roams around the village and gets food" (p. 32). Here one does not understand the exact economic condition of the wife's home. At the same time, can a similar situation prevail at the man's house also? Supposing his own married daughters or sisters come back to his house in a similar fix, how do people manage, what happens then?

After sowing seed in the fields, no mention is made of how these are protected. The first rice-eating ceremony after the harvest is over is important among the Thakuris of this area (Devkota, p. na). However it is not discussed in this book, although one whole agricultural cycle has supposedly been described.

While describing the *Lagi-lagitya* system, the author has not taken into account the priestly services of the high-caste people (Brahmin's ritual services to his clients) towards the Thakuris.

In the economic context also, he has not shown clearly the economic status of the two groups of *Chokha* and *Kamsel*. It is always possible for low-caste people to be economically better off (Bailey; 1957) for they also carry out trade like high-caste people. But the economic roles played by the low-castes and their impact upon the social structure and hierarchical patterns among the Thakuris are not given much attention.

In the religious context, one does not get a clear picture. Thakuri patterns of worship show that neither are they much influenced by Hindu tradition nor is there a religious impact from Buddhist peoples (Gaborieau, 1971, Sharma, 1971). The author notes that the deities mentioned do not manifest the Great Tradition (p.89). But if they are from the Little Tradition, what sort of tradition is it? The Little Tradition is always a process of localization borrowed from Sanskrit Hinduism, which is sacred and recorded (Redfield, 1956). Actually, are their claims clear and do their customary rites and festivals conflict with their claims? I feel that it would be preferable to describe the indigenous religious beliefs and practices of the local people as "popular Hinduism" rather than to categorize them into any tradition.

We can conclude that the present book is essentially descriptive and lacks analytical depth. History and its impact upon the Thakuris are ignored. I do not mean by this that every fragment of the society should be analysed historically; but a historical perspective would clarify things in many cases. Like the Bagmati Zone, the Karnali area is also of historical importance. The early history of the Thakuris, their relationships with other so-called Chetri groups, the sharing of cultural features with them, etc. are not discussed although these groups live side by side in cultural harmony.

Though Mr. Shrestha noticed in passing exploitation by the Gurkhalis (Nepali officials) in this area, it is a matter of great importance for our administrators to note why the people still fear the Gurkhalis. The villager's fears are not groundless and the real picture of this exploitation is vividly shown in the article written by Mr. Bhim Prasad Shrestha (2028 v. s.).

Whatever may be the shortcomings of this book, the author has certainly presented a very good account of the community. He has tried to analyse the society structurally and functionally. During the short period of time at his disposal and working under many handicaps, he has indeed done a splendid job.

While concluding, one must point out that the present study is the first ethnographic study in any language of the Thakuris of the Karnali Zone. So this book really fills in some of the gaps on the ethnographic map of Nepal.

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## SHORT REVIEWS

BUDDHIST PHILOSOPHY IN THEORY AND PRACTICE

By Herbert V. Guenther.

240 pp. Penguin Books, Inc. Baltimore, 1972,

The present reviewer has been told on a number of occasions by Western students of Buddhism, including some members of university faculties, that Guenther's works are incomprehensible or useless to them. I know that this is a rather harsh judgment to repeat and prefer that a milder evaluation would be possible for the work under review which should be, and will be, judged on its own merits. After all, Guenther in the present book takes up a subject which has been studied for centuries in Tibet—the four systems of Buddhist philosophy (the four *siddhānta*, Tib. *grub mtha'*) which are the Vaibhāṣika, Sautrāntika, Yogācāra (=Cittamatra), and Mādhyamika. Since a number of Tibetan works of this genre are now available in reprints made in northern India by the Tibetans themselves, it is relatively easy to check upon Guenther's methodology and standards. Unfortunately, he does not provide much cause of praise. It would be the better part of politeness to simply not review such a book, but then a reviewer with control of the sources would have abnegated his responsibility to the readers. Another consideration is that Guenther himself has displayed in print a rather virulent antipathy toward the scholarly approach in the scope of his interests. Therefore, the reviewer must take up the somewhat unpleasant task of evaluating this book.

The title is the first occasion for perplexity. How indeed is "philosophy" to be found in both "theory" and "practice"? Guenther himself states (p. 18): "In philosophizing we travel the path to the primal source of our being. As a methodical reflection it can be subsumed under three questions: What do I know? What is authentic or true? How do I know?" Also (p. 19): "Hence 'path' and 'knowledge' and 'awareness' are synonymous in Buddhism." He thereby clarifies that the title of the book does not conform to the contents, which are concerned with theory and not with practice. This judgment is further certified by Guenther's own main sources for this book, two of the native Tibetan *siddhānta* works, a Gelugpa one by Jigs-med dbangpo—his *Jewel Garland*—and a Rñing-ma-pa one by Mi-pham J'am-dbyangs rnam-rgyal rgya-mtsho—his *Summary*. Consultation of the references to the path shows that it is the view toward the path that is meant rather than the drawn-out practical instruction on the path which is a favorite topic of Buddhist scriptures.

The author does not mention, presumably because he does not know, that it is Atiśa—according to the initial folios of Tsong-kha-pa's *Lam rim chen mo*—who, at the outset of the second diffusion of Buddhism in Tibet, brings with his arrival

in 1042 A. D. the study of Buddhist philosophy in the form of the four *siddhānta*. It is Guenther's misrepresentation to suggest (preface, x) that the Rñing-ma-pa work by Mi-pham constitutes a teaching that stems from the eighth century (the time of Padmasambhava).

Guenther's procedure has been to separate out in chapters devoted to each of the four *siddhānta* relevant material from each of the two texts, along with his own introductory remarks. Thus he does not give a full translation of the two treatises, at least not of the one by Dkon-mchog 'Jigs-med dbang-po, the *Grub pa'i mtha'i rnam par bžag pa rin po che'i phreng ba žes bya ba* (the "Jewel Garland"). In this Gelugpa work, available in a north India reprint, I have compared his treatment of the Svātantrika Mādhyamika school attributed to the appropriate section of this treatise, with the Tibetan section itself in the edition accessible to me.

There is a remarkable failure in what can be called the translator's integrity or conscience. That is to say, we suppose of a translator, when he indicates to the reader that he is rendering a section of the Tibetan book, as does Guenther (pp. 130-136) with the heading "From the Jewel Garland, Grub pa'i mtha'i rnam-par bzhag -pa rin-po che'i phreng-ba, fol. 12a," that what he give there is a translation of the Tibetan text. We suppose that if he does not give the translation in entirety, or changes the order, summarizes and paraphrases at pleasure, that he would so inform the reader. But Guenther makes these modifications without informing the reader.

In Guenther's exposition of the "Jewel Garland," section on the Mādhyamika Svātantrika, he first makes introductory remarks about the Mādhyamika school culled from the text. He follows with subsections "Contents of the Philosophical Faith of the Yogācāra-Mādhyamika-Svātantrikas" (pp. 131-135) and "Contents of the philosophical Faith of the Sautrāntika-Mādhyamika-Svātantrikas" (pp. 135-136). His content does not always follow the order of the text. It would take too long to detail all his vagaries, but an incredible example should be mentioned. What first aroused the suspicions of the reviewer was noticing on Guenther's page 132 under the Yogācāra subsection the remark, "The ultimately real is further divided into sixteen types of nothingness which can be subsumed under four headings." Consultation of the Tibetan text failed to turn up this remark in the given subsection, but the remark (I reserve judgment on his rendition) was found in the second subsection on the Sautrāntika. What the Yogācāra subsection states (p. 50 in my booklet edition of the Tibetan) is as follows (in part)—my translation followed by the original Tibetan in transcription:

They (the Yogācāra-Mādhyamika-Svātantrikas) held that the special natures of the four Truths, to wit, the sixteen, impermanence, etc. as well as the personality's void of accomplishment by permanence, singleness, or independence, are the coarse kind of *pudgala-nairātmya* (non-self of personality); while the personality's void of any self-sufficient substance is the subtle kind of *pudgala-nairātmya*.

/bden bži'i khyad chos mi rtag sogs bcu drug dañ/gaṅ zag rtag cig rañ dbaṅ can gyis grub pas stoṅ pa gaṅ zag gi bdag med rags pa dañ/gaṅ zag rañ rkyā thub pa'i rdzas yod kyis stoṅ pa gaṅ zag gi bdag med phra mo yin la/

It is obvious that Guenther has omitted not only this passage but other important materials concerning this sub-school, while including under this heading materials that the Tibetan author did not include. Guenther has so mixed up the respective contents of the two sub-schools that it is useless to read these pages of his book to get information on the topic. And observing his performance here, it does not seem worthwhile to investigate his representation of the other schools treated by this Tibetan author.

Besides, Guenther admits that the "Jewel Garland" work follows the Indian tradition. Therefore, it is fair to notice the translation of terms in the light of the fact that this school (the Gelugpa) ordinarily uses Buddhist terms in the contextual meanings of the translations from Sanskrit of the Tibetan canon (the Kanjur and Tanjur). Referring again to a passage, his p. 133, included under the Yogācāra subsection of the Svāntika—which is actually in the Sautrāntika subsection in the original Tibetan—he renders it as follows:

*Traversing the Path.* Belief in the absolute status of the self is for them wishfulness and emotivity, and belief in the absolute status of the entities of reality other than the self is intellectual fog. The latter is of two kinds: *coarse*, insofar as it is the belief that the objective and the subjective are of different material; and *subtle*, insofar as it is the belief that the psychophysical constituents and other entities of reality exist in truth.

This is the Tibetan for the foregoing:

/gñis pa lam gyi spaṅ bya ni/gaṅ zag gi bdag 'dzin ñon sgrib dañ/ chos kyī bdag 'dzin śes sgrib tu' dod ciñ/ śes sgrib la yaṅ gzuñ 'dzin rdzas 'gžan du 'dzin pa lta bu žes sgrib rags pa dañ phuṅ sogs kyī chos bden grub tu 'dzin pa lta - bu žes sgrib phra mo gñis su'dod do/.

Now translating the same passage with fidelity to the well-established Sanskrit-Tibetan correspondences, we have;

Second, they claim that among the things to be eliminated on the path, the imputation that there is the self of personality (*pudgala-ātman*) is the obscuration of defilement (*kleśa-āvaraṇa*) and the imputation that there is the self of nature (*dharma-ātman*) is the obscuration of the knowable (*jñeya-āvaraṇa*). Furthermore, they claim in regard to the obscuration of the knowable that there is a coarse kind of obscuration of the knowable, to wit, the imputation that apprehended and apprehender are a different substance; and that there is a subtle kind of obscuration of the knowable, to wit, the imputation that the natures (*dharma*) in the personality aggregates (*skandha*), etc. happen by reason of their truth (*bden grub*).



I cite this one example to show how Guenther's penchant for such terms as "wishfulness" and "emotivity" is more important for him than is faithful translation of a passage. Even if we should give him the benefit of the doubt and allow that he may have understood the original Tibetan, it is even more serious that he should convert the well-written Tibetan into English sentences that continually fail to communicate the original sense of the Tibetan. To present more examples from this portion of his book would entail unwarranted space.

A final consideration is Guenther's obvious intention to set forth a kind of superiority for Mi-pham's text, e. g. (p.142):

While the Prāsangikas are traditionally held to represent the climax of Buddhist philosophy, Mi-pham 'Jam-dbyangs rnam-rgyal rgya-mtsho makes it abundantly clear that they merely represent the climax of Buddhist epistemology and that the next step in the philosophical quest is the one from epistemology to Being. Therefore he is the only one who deals with Tantrism in his *Summary*, while *The Jewel Garland* lets philosophy end here with epistemology.

Guenther seems not to know that the Gelugpa tradition, in which *The Jewel Garland* was written, also places the Tantric attainment higher than non-tantric Māhāyana Buddhism. This is made clear in a brief work of Tsong-kha-pa (founder of the Gelugpa) included in my "Observations on Translation from the Classical Tibetan Language into European Languages," *Indo-Iranian Journal*, XIV, 3/4 (1972), stating at p. 178: "It is well known that the Mantra path far surpasses the Pāramitā path, like the sun and moon". Furthermore, after a masterful exposition of the Prāsangika position in the last section of his *Lam rim chen mo*, Tsong-kha-pa concludes with a brief introduction to Tantra. Therefore, the superior status of Tantrism in Tibetan Buddhism is not a bone of contention here, although Westerners may wonder why Tantrism is accorded such an exalted place. Rather, it is a question of whether such Tantric materials belong in a *siddhānta* work. Guenther tries to justify the inclusion in Mi-pham's work by claiming it to be "the next step in the philosophical quest," suggesting to the reader that Tantrism is justifiably included in the category of philosophy. However, students of Buddhist Tantra can easily determine that the Tantra involves procedures for body, speech, and mind known as gestures (*mudrā*), incantations (*mantra* or *dhāraṇī*), and intense concentration (*samādhi*). This is scarcely to be termed "philosophy." The authors of the *siddhānta* treatises that summarize the main non-Buddhist as well as the Buddhist philosophical positions, were well advised to exclude Tantric material, even though such authors themselves - certainly in Tibet - were also generally followers of the Tantras and frequently authors of works in this latter field.

In conclusion, it is a pity that a fine class of Tibetan treatise, the *grub mtha'* (*siddhānta*), should be introduced to Western readers in such a garbled fashion. I hope that some competent translator will accurately render the entire text of the *Jewel Garland* into a European language, with notes and introduction appropriate for this text.

OPERA MINORA. By Giuseppe Tucci. Università di Roma, Studi Orientali Pubblicati a Cura della Scuola Orientale Volume. VI (Parti I e II). 615 pp. Roma: Dott. Giovanni Bardi, Editore, 1971.

The scholarly limitations of the traditional *Festschriften* have long been recognized. The editors of these elegant volumes are therefore to be commended for choosing to honor Giuseppe Tucci with the republication of a selection of his own works rather than the usual *Mélanges*. In two volumes totaling over six hundred pages, the *scritti minori* ("minori per mole, non per valore" as Luciano Petech puts it in his brief introduction) of this great scholar are presented, and there is virtually no one in the field of Himalayan studies to whom these works will not be of great use.

There is no way to review such works as these except to list the contents. I have incorporated the changes mentioned in Petech's *avvertenza* (p. ix) so that readers will be aware of the differences between the articles as presented here and their original versions:

- Part I:
1. Note sulle fonti di Kālidāsa
  2. Note ed appunti sul *Divyāvadāna*
  3. Linee di una storia del materialismo indiano (pp. 48-156): complete re-working of the third chapter; appendixes of the original text omitted (pp. 687 -713)
  4. Note sul Saudarananda Kavya di Aśvaghōṣa
  5. The *Vādavidhi*
  6. Is the *Nyāyapraveśa* by Diñnāga ?
  7. A visit to an 'astronomical' temple in India
  8. Bhamaha and Diñnāga
  9. Animadversiones Indicae
  10. A fragment from the *Pratītya-samutpādavyākhyā* of Vasubandhu
  11. The *Jātinirakṣī* of Jitāri
  12. Note indologiche
  13. Notes on the *Nyāyapraveśa* by Saṅkarasvāmin
- Part II:
1. The sea and land travels of a Buddhist Sadhu in the sixteenth century (pp. 305-320): important changes and corrections.
  2. The *Ratnāvalī* of Nāgārjuna
  3. Some glosses upon the *Guhyasamāja*
  4. On some bronze objects discovered in Western Tibet
  5. Indian paintings in Western Tibetan temples
  6. Nel Tibet Centrale: relazione preliminare della spedizione 1939
  7. Travels of Tibetan pilgrims in the Swat valley (pp. 369-418): many corrections and additions; the appendix containing the Tibetan text has been omitted (pp. 85-103 of the original edition).

8. Alessandro Csma (*sic*) de Koros
9. Minor Sanskrit Texts on the *Prajñāpāramitā*
10. The validity of Tibetan historical tradition
11. Preistoria tibetana
12. Tibetan Notes
13. Buddhist Notes
14. Ratnākaraśānti on *Āśraya-parāvṛtti*
15. Earth in India and Tibet
16. The sacral character of the kings of ancient Tibet
17. The symbolism of the temple of bSam-yas
18. The Fifth Dalai-Lama as a Sanskrit scholar
20. A Hindu image in the Himalayas
21. The wives of Sroṅ-btsan-sgam-po

At the beginning of part one appears a bibliography of Tucci's works from 1911 to 1970. It numbers almost three hundred items and gives testimony to the enormous breadth of interest of this great scholar.

T. R.