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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.
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.1

We have indicated some "shortens" 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.

---

1. 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)
Table of content of the original text.

Man ņag khrid kyi rim pa lag len thun mchams daň bčas pa
(p. 64–117 in “A-TRİ THUN TSHAM CHO NA DAN CHA-LAK CHE”)

I. SŃON 'GRO

(rgyud ma smin pa smin par byed pa sńon' gro'i gdams pa)
(1.) A. žen pa bzlog pa'i thabs su mi rtag pa sgom pa
(2.) B. sems bskyed čiň skyabs su 'gro ba
   a) sems bskyed pa
   b) skyabs su 'gro ba
   c) sdig pa bšags pa
(3.) C. bsod nams kyi chogs bsags pa
(4.) D. gsol ba gdab čiň byin rlabs ţi ba

II. DŃOS GŻI

(smin pa grol bar byed pa dńos gżi'i gdams pa)
(5.) A. mchan bčas la sems bzuň
   a) lus gnad
   b) lta staňs
   c) dam chig
(6.) B. mchan med (mňam par bţag pa)
   a) mňam bţag gnas čha ru ņams su blaň pa
      1. bča' ba lus kyi gnad
      2. lta staňs dbaň po'i gnad
      3. bţag pa sems kyi gnad
      4. sruň ba dam chig gi gnad
(7.)  b) mňam bţag bog 'don du ņams su blaňs pa
      1. lta staňs dmigs pa'i gnad
      2. 'čhar chul dge sbyor gyi gnad
      3. ņo sprod thabs lam gyi gnad
(8.) C. gnas lugs kyi don la ņo sprod pa
   a) raň 'byuň gi ye şes ņos bzuň
      1. sgom chul gyi gdams pa dńos
      2. de la ņo sprad pa
(9.)  b) blos byas kyi dri ma daň bral
      1. 'jogs
      2. bšig
      3. skyoň

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(10.) c) dri med pa'i ye šes lam du bsłaṅ pa
  1. lus lha sku
  2. ñag zlas brjod
  3. yid ye šes
  4. sna chogs thabs kyi khrul 'khor

   III. MTHAR PHYIN PA

   (grol ba mthar phyin par byed pa'i khrid)

(11.) A. nub mo bag čhags gtod la mnan pa
  a) bzuṅ ba
  b) sbyaṅ pa
  c) spel ba
  d) ar la gtad pa

(12.) B. ſiṅ mo snaṅ ba la rcal sbyaṅs pa

(13.) C. naṅ nub rtog pa lam du bsłaṅ ba

(14.) D. rgyun du raṅ ſo sprad pa
  a) snaṅ ba sems su ſo sprad pa
  b) sems mtha' bral du ſo sprad pa
  c) mtha' bral sku gsum du ſo sprad pa

(15.) (Conclusion)

   Colophon
   Passage to be inserted on p. 101

   * * *

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 meditations (dṣgom) 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' (āmigs 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’ (mṇam bţag) 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 tiṅ '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 ‘tranquilities’ (ṭi 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’ (ṇo 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 (raṅ 'byun gi ye šes). Through psychophysical mastery of the mind (in its aspect of ‘psychic fluid’), the pure and impure aspects (daṅs sṅigs) 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’ (bṣigs).
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 (skyon).

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 (nahn sgom), although outwardly the adept may lead an active, perhaps even worldly life.

The arising of Stainless Wisdom (dri ma med pa'i ye 'ses) 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 sla) 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, klañ sgom, in which meditation becomes one with the Void.

*   *   *
bla ma dam pa rnams la (p. 79) phyag ’chal lo/
(II) gānś pa rgyud smin pa grol bar byed pa la gsum ste/
   (A) mchan bčas la sems bzuṅ pa daṅ/
   (B) mchan med mñaṃ par bžag par daṅ/
   (C) gnas langs kyi don la no sprod pa’o/

(A) daṅ po la/
   sña dro daṅ po nam mkha’ gsal ma khad slob ma rnams 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 mthiṅ šog la/ a bris pa śiṅ mtho dman ran pa la bskyon te
   bcug la/
   tho skor du mi khyi’i ku čo las sogs med pa śin tu dbyen žiṅ ’gol bar byas la/
   rjas khrid bya ba la gsum te/
   a) lus gnad daṅ/
   b) lta staṅs daṅ/
   c) dam chig go/

a) daṅ po la čha langs lña ldan du bča’ ste/
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
   (B) the equipoising 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) 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’
   c) the ‘vow’

   a) Firstly, one assumes the fivefold posture:

1. mChän bcas, ‘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 mChän med, ‘that which is without attributes,’ i.e. the Void, Unconditioned, which is the object and foundation of subsequent meditation. A better translation of mChän med would perhaps be ‘that which transcends attributes’, cf. Myv. 1602: nimitta-nisaraṇaṃ anitattam— mchān ma las ‘byin pa ni mchān ma med pa’o /

2. To find a satisfactory translation of mhaṃ pa-bzag pa is not easy. Having chosen ‘equeipoise’, I am gratified to see that the same term has been employed by professors iLessing 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 staṇs—dṛṣṭi ‘gaze,’; dealt with in detail and thus translated by D. Snellgrove “Hevajratantra” vol. I, p. 84,85. Note, however, that in our text lta staṇs 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 mnàn te/ skyil kruṅ du bča’/
phyag mtheb chen kyis srin mjub mnàn te/ mñam žag tu bča’/
sgal chigs ma bčus ma rten pa/ ya yo gan bub du ma soṅ par byas la/ draṅ por
siṅ ges sraṅ ste/ dpuṅ mgo gzeṅ bya/
’grim pa čuṅ cam bkug la ske ’jiṅ draṅ thag gis sraṅs/
mig gyen lta thur lta ma yin pa thad kyi a la hrig ge gzir/
’di’i dus su lus khrims kyis bsgrims la čhun gyis gčun te gnad du ’gro bar bya/
lus ’gal ’gul ya yo bča’ gču/ mig slab slob ’byed ’jum mi bya/ kha čhu sna čhu mig
čhu thams čad raṅ ’babs su ’gror bžug ste/
lus gnad de’i yon tan gyis ’du ba čha sñoms/ šes pa raṅ sa zin/ rus chig khrom
bu sdebs/ rca rluṅ thig le thams čad gnad du ’čhun pa’i yon tan yod do/

b) gñis pa lta staṅs la/
rig pa mig daṅ bstun te/ de yaṅ dgoṅs (p. 80) mjad chen pos/ ha čaṅ sgrad na yul
’jin du ’gro/ bcums na byiṅ ’thibs su ’gro gsuṅs 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 6, 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 7: the body must 
ot 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 8; 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 dGoṅs mjod 9 says: “If the eyes are 
fully open, one will grasp external objects; if they are shut, one sinks into drowsiness.”

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

---

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 goṅ ltar ch’a lugs lha ldan du bča’la khrims kyis bsgrims ste/ gnad du ’gro bar bya/ Cf. also the expressions gnad du zin (p. 81), gnad du ‘čun (p. 79), and gnad du bsnuṅ (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 dGoṅs 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 šīñ ltar drañ señ ñe ba/ gžu rgyud ltar phra thanñ 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 sogos bun thanñ ’gyur gyi je riñ je riñ la bshiñs te/ rtags ma byuñ bar du gčun la bsgom du bžug/
rgyun du bsgom pas dmigs rtan ni/ thig le lha sku a g-yuñ druñ las sogos gañ bde la gtda du bžug go/
de yañ rab la gtda 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; 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; 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" 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: 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 mañes na gžug tu 'byams pa bya ba'øj..." "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 hûm a a dkar sale 'od a yan om 'du (ST).

13. bsgom pas is corrected to bsgom pa'i.
pa yaṅ 'byuṅ la/ či rigs kyis žag gñis gsum chun čhad la zin pa šas čhe ste/ gab pa las/ žag gsum gro daṅ bži dgoṅs pa'i luṅ gnad gsuṅs pa' 'aṅ don de'o/ sña thun phyi thun kun la yaṅ (p. 81) yaṅ khrid čiṅ lta ba daṅ 'chos sa gnad čhe/ de ltar byas kyaṅ zin dka' na/ sa mtho phyogs su zla gam gral bya/ maṅ na gral mdun rgyab rím pa maṅ du 'čhar bčugs te/ lus gnad sňar bžin la mig bar snaṅ la gzir/ rig pa sgra la ma yeṅs par gtad du bčug go/ hũm hri 'am/ hũ hũm ņam/ hi hiṅ las sogs ma niṅ gi sgra skad gaṅ ruṅ la/ brgya yan čhad stoṅ phyin čhad či rigs su 'dren du bčug pas zin rtags mi 'byuṅ mi stid čiṅ/ gžan yaṅ sgra khrid 'di gred po'i rigs loṅ ba daṅ/ rgan rgon daṅ kun gzi 'jam pa'i rigs rnams la mčhog tu bsṅags par snaṅ ņo/ zin rtags maṅ yaṅ bsduṅ na naṅ daṅ phy'i' zin rtags gñis su 'dus/ naṅ du rig pa gnad du zin pa'i rtags brgyad 'byuṅ ste/ rus sbal 'khar gžoṅ du bčugs pa lta bu 'khub' mi nus pa daṅ/ bye'u phrug la ser bu phog pa lta 'dar čhuṅ
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 HÍN 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 15, 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,

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 thiṅ ē ba daṅ/

gun 'brum bdal pa lta bu lus sams gņis ka mer re ltem me ba la gnas pa daṅ/
me lcags brdabs pa lta bu res zin res mi zin pa thun re la yaṅ bsnoł mar khrig
khrig 'oṅ ba daṅ/
lcags sbubs nas čhu draṅs pa lta bu rig pa 'phra la draṅ ba thur re breṅ ē ba la
rece ēgīg tu gnas pa daṅ/

buṅ ba rci la čhags pa lta bu rjas la 'bral mi phod pa/ btaṅ gis mi thoṅ ba gzer
btab pa ltar 'byar ba daṅ/

rgya mcho la ṇa phyो ba ltar gaṅ la yaṅ thogs pa med par phyam phyam 'gro
ba bžin du rece ēgīg las mi 'da 'ba daṅ/
rci śiṅ la rluṅ phyो ba ltar rig pa sreb phyam phyam snaṅ yul la žen čhags
(p.82) med pa 'byuṅ ste/
de yaṅ rtags rnamš la la la chaṅ par 'byuṅ ba yaṅ yod/ re re gņis gņis las mi 'byuṅ
ba yaṅ yod/
de'i dus su phyī rtags su rab la lus g-yo 'gul med pa 'byuṅ/ či rigs la ṅu rgod
'khrab rgyug śiṅ śugs 'oṅ ba daṅ/ bžin log gis 'gyur ba daṅ/ kha mig mi sum padaṅ/
lus sbrid pa/ rṇul ba 'dar ba 'gyel ba 'byuṅ ste/ rig pa zin pas 'jam rluṅ a ba 'du tir chud
pa'i rtags yin gsuṅs/
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 (?); 16
(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.

16. The translation is tentative.
gžan yañ sa čhu šas čhe na/ zin phyi ste/ rjes la 'grogs su oñ/ me rluñ šas čhe na zin rtags sña ste/ rjes la 'gags su 'gyur/

deyañ sdod pa'i dus su thun gyi mgo bzañ la žabs ñan na/ sña btab nas gred pa'i rtags yin pas gdab pa dka' bas/ mchan bças la ñan 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 bças la khrid dus ñan kyañ mchan med bzañ na d-cancel 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 mthoñ ba'i nañ sña nub phyi'i dus su thams čad byed mkhan/ ñes pa'i rca ba/ gyod kyi gţi ma/ legs ñes kyi phun 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; 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.
nants ru kho rañ gi ṅo bo la lta ru bčug ste/ 'byuñ sa 'gro sa gnas sa ṅes ·bzuñ gzugs
dbyibs legs par rcad 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 che A khrid kyi gtam rgyud rgyal bu* ston thun (p. 199—201).]
SIX

bla ma dam pa rnams la phyag 'chal lo/
(B) gnis pa mchan med la gnis te/
a) mñaam bżag 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. bżag pa sems kyi gnad dañ/
4. sruñ ba dam chig gi gnad do/

1. dañ po stān bde ba'i steñ du lus ran bžin čha lugs lāa ldan goñ du bstan pa ltar bya ste/ čhed du lus mi sgrim/ mi gčun mi glod par/ ran sa ran 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
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 [18] 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 rto g dpyod and sn 'lam byed as well.
thig le thams ċad raṅ sa ’jin/ šes pa rnal du phebs te/ rnam par mi rtog pa’i tiṅ ’jin raṅ šugs bskyed pa yin no/

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

2. gniṅs pa lta staṅs la/

khro bo drag po gyen la lta ba/ ži ba byaṅ sems thur la lta ba/ g-yas thabs g-yon šes rab kyi lta staṅs maṅ du gsuṅs kyaṅ/ da res saṅs rgyas daṅ sems dpa’ čhen po rnam s kyis tiṅ ’jin zab mo la sṅoms par ’jogs dus kyi lta staṅs yin pas/ thad so’i bar snaṅ stoṅ pa la rig pa mig daṅ bstun/ mig ’bras daṅ rji ma mi sgul ’byed ’jum mi byed par had de thad draṅ la lta ste/

’od zer dpag med kyi žal nas/ khyad par lta staṅs gnad šes na/ yaṅ dag don rig ’khor ba’i sa las ’phags/ des na sems dpa’i lta staṅs bya/

žes gsuṅs 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 emptily straight ahead.

‘*Od zer dpag med* has said: “In particular, if you know the precepts concerning the gaze, you will perceive the Pure Reality 19; 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, emptily, 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 ʿchen poʾi 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 ŋan kyi dran pa či bsam la/
thams čad reol bchas sdug bšal gyi rgyu ’ba’ žig tu soñ bas/ da ni dmus šes par bya
ste/ ’das pa’i rjes mi b’chad/ ma ’ońs pa’i sňon mi bsu/ da ltar kyi rig pa so ma la dañs
siñ ŉe bžag ste/
don la kun gzi ma g-yos pa’i kloñ du rig pa ma bōs par ’jog ste/ de la ’dod ’dod
re re dgos dgos dañ/ duñs duñs dañ bsam bsam dañ/ spyod spyod kyi bsam dran ġig
kyañ med par skye med kyi steñ (p. 86) du khro chogs kyi sgyur/ mñañ ŋid kyi ŋañ
du lhan gyis bžag ste sgo lña rañ yan/ rig pa brten med/ ’jin pa rañ grol/ ’gyu ba rañ
sañs/ ma bōs rañ lugs la ’ jog ste/
dgoñs mjad čhen po’i žal nas/ mchan med kyi steñ du mñañ par bžag/ ’bol le bžag/
lhod de bžag/ šigs se bžag čes dañ/
’bum las kyañ ma bōs pa’i thig le gčig la bžag par bya’o/ bžag nas kyañ bka’
rtags kyi phyag rgya dañ bchas ste e ma ho/ žes dañ/
्रca rgyud las bsgom pas dbyiñs ŋid mi rtogs kyis/ gsal la dmigs med ŋañ 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 álaya; 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 gdam 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.
chod/ rcol ba khrol/ gêg tu sdu/ dbyiṅs su dril/ ṇaṅ la ḏog ṇes daṅ/
žal ḍhems las der gsal gyi dgoṅs pa la der ’jin gyi ṇes pa med par ḏog ṇes daṅ/
mdo las mi yeṅs don la mi rtog na/ sgom pa gzi gnas de ŋid yin/
mi rtog yoṅs khyab gsal dvaṅs na/ sgom pa’i dṇos po de ŋid yin/
mi ḍhags rtul ṣugs mkhar ldan na/ bsgom pa’i ’bras bu de ŋid yin/ ḍes sogs/
gziṅ yan ṇes ṇes skye ba’i luṅ ḍi rigs su draṅs te bṣad la/ don du rig pa čl la yan
mi brten par rten med čer re bṣag/ gzuṅ ’jin kyis ma g-yogs par gčer bur rjen ne bṣag,’
rnam rtog gis ma bslad pa’i rkyan par laṅṅ ne bṣag/ bdag gis ma bćiṅs pa raṅ lugs su
lhod de bṣag/ sḏnam byed kyis ma rtog par rnal mar lhaṅ ne bṣag/ rab rib kyis ma
sgribs par ’od gsal du lam me bṣag/
graṅs daṅ thun daṅ bṣad de (p. 87) sgom du gžug go/
4. bži pa la thun chad čhe na byiṅ rgod ldṅṅ por ’gro/ čhuṅ na gnas čha med čiṅ raṅ so mi zin pas/

The Žal chems 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 shingly 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,

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 “g Śen 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 bsiñ ste riñ la btañ/ ji žig nas žag re la thun skor gsum bžis skyol ba 'byuñ gsuñs te/ ŋañ la ŋañ gis sgoms pa gal ḍhe'o/
ne gu'i žal nas ŋan gyes mi bya bzañ gyes bya žes pas 'phro bzañ dus su bčad la ŋal 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/ rtoqs pa sri'u gso ba 'dra bas/ ŋams grib sdig nal las sogls la 'jems/
spyod lam mgo čhag gi nad pa dañ 'dra bas/ mčhoñ rgyug khur 'gros ŋal dub las sogls drag ṣul 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 čiñ/ smra bčad/
bsam dran ro dañ 'dra bas/mi gno mi bsam mi rtoq 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 daň ŋi ma la mi bsdad/ rluň daň ser bu la mi phyar/ chaň daň sňo rňad
las sogs 'byuň ba 'khrug čiň byiň 'thibs skye bas zas spaňs/
ye šes kyi 'grib pa guň gños kyi dus su čuň cam glod la ŋal gso/ zas gos čha mňam/
mchamš dam du bsdam/ 'phel ba la dga' brod mi bskyed/'grib pa la žum sdud mi byed/
don du hril gyis dril nas las daň po brcon 'grus kho na geo čhe bas/ skad gčig kyaň
g–yel ma gžug pa gal čhe / žugs na raň gi mňan 'chaň ba spu zeň ňe ba skyi ša bun
ne bsgraň ste/
fi ma'í guň daň (p. 88) nam gyi guň/byiň 'thibs dus su bsgom rgyu min/srod daň
tho raňš sňa dro daň / phyi dro'i dus su ňams su blaň/ rlan čan yul du dbaň po
gseň/ žes bla čhen daň/
las daň po pa'i ňams len la drod thebs bgrya daň/ ňu thebs bgrya 'byuň žes ri
khrod pa'i gsuňs so/
de Itar sgom pas/ daň por blos byas kyi ži gnas skye/ bar du raň bžin kyi ži gnas
'čhar/ tha ma mthar thug ži gnas la brtan pa thob pa 'byuň/ 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 joy23 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

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

23. Drogl is clearly a misspelling for brod 'joy'.
brtan pa thob par bya/
  khyad par du dge sbyor 'bogs pa'i dus su/ bêvo lña ñi šu/ zla ba las sogs su sbyaṅ du gžug go/
  mchan med la mñaṃ 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 equipping 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 rnams 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. ŋo sprod thabs lam gyi gnad do/

1. dañ po la ’bum las/ rgyal mchan mthon pa’i tiñ ne ’jin kyis bzuñ 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/ real sbyoñs/ ŋar 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 ŋañ 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 spyd čes pas/ rig pa mig dañ bstun te/bar snañ stoñ pa la hur gyis gtad de/
   dbañ po la hrig ’don rig la ŋar bskyed/ sgyu lus la
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 24—the essence of the means, i.e. the path 25.

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 26, 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

24. I have translated ṇo sprod by ‘confrontation’. After the disciple has had a certain number of psychic experiences (‘char 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 ṇo sprod.

25. Thabs (“Means”) is identified with lam “the Path”, which belongs to the triad gḍi, lam, bras-bu, “the Foundation (i.e. the ālayavijñana 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. ṣar 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 ūe ba/ phyi’i yul la ma žen/ naṅ gi sems la mi dpyod /gsal rig ūar 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 ūe/ raṅ sar du khrol le/ de’i naṅ la rgyun čhags su gnas par bya/

thun chad kyaṅ je riṅ la sriṅ ste goṅ ltar sgoṅ žiṅ/ kha zas spyod lam lus ūag 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 ūams su blaṅ ho/

2. gniṅ pa la/ de ltar bskyaṅs pas ji žig la phyi naṅ gi ’char chul thams čad raṅ bžin gyi thad kar rbad rbad čhod čiṅ či byas kyaṅ rig pa rcol bral lhugs pa las mi ’da’ ba daṅ/

šes pa la bya rgod po nam ’phaṅs gcod pa lta’ bu’i dpa’ ’byuṅ/ ’thas pa lṭeṅs 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 blankly28, feeling is dispersed (?) 29— 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”) 30, instability (or: ‘stupor’) 31, 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 illustrate the general vagueness 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 “Gaṇḍ can bod kyi brda skad mith gzi gsal bar ston pa'i bstan bcos” (1966, no place of publication indicated) p. 90: phyod de sa le ba. G. Uray, however, makes the following remark regarding phyod 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). Loṅ loṅ ‘being in pieces, in fragments’ (Ja. p. 554), bun loṅ ‘whirling up and down, troubled, impure’ (id. p. 369).

30. For ‘thas pa', cf. text A, p. 16, l. 18: dge sbhor thas pas bśigs pa’am

31. I presume that lteṅs pa is an error for ldeṅs pa; ldeṅ—g-yeṅ (ST) g-yo (Gaṇḍ can bod kyi brda skad ... p. 77) ‘unrest, instability.’ According to SG , however, ldeṅ pa means ‘to lose oneself in trance’ and is a state which should be avoided. Cf. Bru ēchen’s own commentary (“rGyab skyor”) p. 160 l.12 bar du bśigs ma šes na bzung thog tu ldeṅs 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 raṅ bžin gyis 'bar/ tol skyes kyi dran pas 'khub mi nus/ phyi naṅ gi bar čhod raṅ žir 'gro ba las sogs pa'i phan (p. 90) yon ņams su blaṅs pa daṅ/ gsal ba' byuṅ bas/
goṅ gi ži gnas kyi gzi legs par thiṅs/ dge sbyor gyi 'gram chugs pa daṅ/ dog 'don pa la gdams pa 'di šin tu gčes pa yin no/

3. gsum pa sprin daṅ lhag rluṅ med pa'i nam mkha' daṅs pa la/ goṅ gi lta staṅs lus gnad 'čhar bčug ste/ rig pa bar snaṅ la gtdad de/ nam mkha' daṅ 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 ņo sprad de/

gab pa las dpe don rtags daṅ gsum du mņam pa 'di/ skal ldan sems la gņis med don du sgoms gsuņs pas/
de'i dus na phyi nam mkha' la dņos po dbyibs kha dog mtha' dbus phyogs mchams mchan ŋid ņos bzuṅ gaṅ du yaṅ grub pas rca bral du saṅ ņe/ stoṅ ņid du khrol le ba 'di dpe yin/

naṅ du bdag gi sems zer ba'i rig rig po sal sal po 'di yaṅ phyi naṅ dbyer med par gčer gyis mthoṅ/ sal gyis rtogs pa de rtags yin/
without directions (i.e. limits), it is torn apart \textsuperscript{32}; Wisdom of Insight flames by itself; one cannot be moved by recollections arisen suddenly (\textit{tol skyes pa'i dran pa}) \textsuperscript{33}; 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. \textit{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 \textsuperscript{34} and Sign.

The \textit{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.

\textsuperscript{32} '\textit{dral} is a variant form of \textit{ral}. cf. the “\textit{rGyab skyor}” p. 172 1.15 \textit{rig pa'i rgya phyogs med nas ral te}.

\textsuperscript{33} I have followed SG’s explanation of \textit{tol}; cf. however \textit{tol skyes šes-mthar phyin par šes pa} (\textit{Ch. gr.} p.3 35), \textit{tol ba-gtob ba'am nes pa la'ahn} (id). Cf. \textit{gtol med} ‘not known, dubious’ (Ja. p. 210).

\textsuperscript{34} \textit{Don} — this term is difficult to translate; its exact meaning in this context is not clear to me. Snellgrove translates \textit{don} in the expression \textit{dpe don rtags} by ‘substance’ (“Nine Ways of Bon”. p. 251, 1. 3) . In the expression \textit{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 sms ſn méd/ sms ſn méd či bžin nam
mkha’ khrug ge ’dres/ dbye yis mi phyed pa gñis med mñam pa čhen po’i ſnaḥ las rgyun
čhags su kad de ba de la/ don bon ſn méd bon sku bya ste/
de yis mchon nas yul šes thams čad la sbyar du ruṃ ste/
luṃ drug las/ snaḥ ba sna chogs ’di ni kun tu bzaḥ mo la/ mjad spyod thams čad
thabs te yab/ de las ma g-yos pa de gšen lha an gsuṅs pa dag duan gnad gčig tu go ste/
’grel ba las/ dpe don rtags duan gsum du phyé ba yaḥ/ (p. 91) ’khor ba’i’ sms
čan bkri draḥ cam du zad gsuṅs so/
de nas gdam pa ’di an/ dge sbyor ston pa’i dus su dgʿam/ bču gčig bčo lha
las sogs su bskyen du gžug čiṅ/ ži gnas lhag mthoṅ zuṅ ’brel du bskyed čič/
obg ’don pa’i thun mchams/ ’gro mgon bla ma’ i gsuṅs 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 Luz 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 tranquillities 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 ṇo sprad pa la gsum te/
  a) dañ po rañ 'byuñ gi ye ṇes ṇos bzuñ/
  b) bar du blos byas kyi dri ma dañ bral/
  c) mthar dri med kyi ye ṇes lam du bslan pa'o/

   a) dañ po la gnis te/
      1. sgom chul gyi gdams pa ḇnos dañ/
      2. de la ṇo sprad pa'o/
      1. dañ po la lde mig las/ gnas pa bdc ba dbus mthiñ rca la bzuñ ṇes dañ/
          drañ don las/ gsañ ba rca dañ rluñ dañ  thig le la/ ṇig pa ṇems kyi 'gro ldog  sgom
             pa skyabs kyi rab ṇes 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 bsbrug/ de ṇis 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.”

35. The syntactic function of gnas pa and bde ba seems uncertain.
žes gsunás pas/ de la lus gnad  ni goñ ltar  čha lugs īna  ldan du bča' la khrims kyis bsgrim ste/ gnad du  'gro bar byed/
yān na chañs stañ gi gnad bdun bča' yañ gsunā/  
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 nī 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 rhub 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' (?). 36

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 37. 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 38 and the female deity sKos kyi ni 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 gSen lhaj 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 1. 13: thog mar gzi yi gnas chul ni... 'khor 'das ma srid goñ rol du/ thog mar Rig pa'i rgyal po sñâ/
steṅ rluṅ mnan la/ rca g-yas g-yon gyi thig le žugs dbu ma'i naṅ du čhud
de/steṅ 'og gam gčig du bsgril la/ spyi gcug tu slebs pa daṅ/ rca g-yas g-yon kha la
čhags par bsam la/ rluṅ ma thub na tal gyis btaṅ/ de nas yaṅ rṇub la goṅ ltar sbyaṅ/
de ltar skor ldog lan gsum lḥa bdun nam/ bar du dgu bču gčig bčo lḥa/ tha ma
bču bdun bču dgu rca gčig las sogs su rgyug sbyaṅ bya ste/ li sig ni zla ri'i chul du thun
ni dus kyis goms pa gčes pa yin gsuṅs pas/ yaṅ bar ma ston bar skor zlog bya/

rluṅ thun bču'am/ bčo lḥa ni ṣu cam soṅ ba daṅ/ yar spar dus kyi thugs kha'i
thad cam du slebs pa daṅ/gar soṅ čha med par bsam la/ ha'am phaṭ kyis sgra 'čams
phyed ṅes btab ste/ gnas lugs kyi thog tu lhod kyis rlod la lta staṅs bčas ste/ dge
sbyor gyi steṅ du ji ltar gnas pa žig bżag/ dge sbyor thun skor (p.93) lḥa'am bču cam žig
bsgom/ yaṅ snaṛ bžin rca rluṅ gi dmigs pa gnad du bsnun te/ srod tho raṅs sña dgoṅs
dus su rab tu yaṅ 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’ 39, it is said to be important to exercise it in the lunar fashion 40; as for the sessions of meditation 41. 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.


40. The Žaṅ - zuṅ 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.
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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 buzñ/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 čiñ gags su ma soñ ba gal čhe/ gal te soñ na yañ bços šes pa gal čhe ste/ spyir gyi gdams pa 'di bog dañ gegs gñis ka čhe bar šes pa bya'o/

2. gñis pa la goñ gi thabs lam gyi dmigs pa skor gčig sgom du bčug pa'i rjes su gnas lugs kyi ŋañ 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/

sñañ 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 čiñ gsal ba ltar/ kun gyi rgyud la rañ čhas gnas pa'i ŋams/ rañ 'byuñ gi ye šes sprin bar ŋi ma cam žig/ sgrib med zañ thal du lhag ge 'čhar te/

de'i chul ni sñañ 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 spearated the pure and the impure aspects of the consciousness, at that time for a little while . . . . 43.

The sNan 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 obscurations 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 (sens) to a horse: zur gsum sfiṅ gi bdu rce na/ sens kyī rta pho rluṅ 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 ʃhon mi bsu ba/ blo bur gyi dran rtog ma g-yos pa/ byiŋ ʃmug gi dbaNH du ma ʃoNH ba/ rig pa yul du mi byed pa/ chogs drug sgo lña'i rjes su mi 'breNH ba/ tiNH ʃe/ jin gyi ro la mi: ʃhags pa/ da lta'i ʃes pa raNH gsal 'jin med sa le ba/ spros dga'/ daNH ʃhas pas daNH siNH ʃe ba/

dig mas (p. 94) bu ram zos pa'am/ ʃa ʃhuNH más bde ba myoNH ba lta bu ʃzig 'chaɾ ba de la/ lhan ʃgi ʃkyes pa'i ye ʃes ʃes kyaNH bya/ theg pa ʃhen po don gyi gnas lugs kyaNH zer/ dus gsum saNH rgyas kyi dgoNH pa yaNH zer/ ʃenIS raNH 'byuNH gi gʃen lña dkar po yaNH zer bas/

bla mas bstan bstan bʃad bʃad pa raNH gis bsgoms bsgoms sbyaNHs sbyaNHs pas/ 'chaɾ la'aN re re ba/ ma ʃar gyis kyaNH dgos dgos pa'i sgra'o ʃche/ g-yer po ʃche de de kho na yin ʃnO/ logs na med do/ rgyud la khol ʃgi/ ʃams loNH ʃig/ dmar thag ʃhɔd ʃgi/

de ltaɾ du yaNH luNH drug las/ de yin de la chɔɾ te ltoN/ bltas pas mthoNH ba ʃaNH yaNH med/ de yis de fiND mthoNH ba yin ʃes daNH/
li ʃu'i gsuNHs las/ 'di ka raNH ka yin pa la/ ma ʃes bya ba ʃi la zer / ʃes daNH/
'bum las raNH rig pa'i ye ʃes de ni phyi nas kyaNH mi 'chaɾ/ naNH nas kyaNH mi'chaɾ/ raNH la raNH 'chaɾ gsuNHs pa rnams kyaNH/ de ltaɾ ro žes sogs rgyas par ʃno 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; with out 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 44 (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 Luṅ 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.’

Lišu 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

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 “Hevajratantra” (vol. I, p. 114) where the same two similes are used, likewise to describe the arising of a certain knowledge. The expressions used are: kumārī 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 daňs sňigs ’byed/ raň ’byuň gi ye šes mňon du ston/ rig stoň ma bu ’phrod/ ſãms rtog kyi bog’s 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 ldeňs po yin/ de la mčhog tu ma ’jìn par ſa’i a ba srog rcol gyi gdams pa sgoms daň/ phyis dge sbyor žig yoň bar ’dug gsuňs pa bžin bsgoms pas/ sňar gyi ſãms rnams sbrul lpags (p. 95) bžin rješ nas ſãms rtogs bzaň po ſar ba’i lo rgyus gsuňs/

lar yaň thabs lam zab dgu/ gčes dgu maň po bas/ rca rluň gi dmigs pa skor re bog čhe ba myur bar ſãms su myaňs pas/ bu kun rgyun du’ di rten pa gal čhe ba yin/

bye brag ’di skyoň ba’i dus su bču bčo lňa las sogs su sgom du gžug/
raň ’byuň ye šes ſnos ’jìn 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 45, 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.

45. Žaṅ žuṅ Sad ne ga'u is mentioned in rJogs pa čhen po žaṅ žuṅ sṅan rgyud...fol. 8 b 1. 5 — 9 a 1. 1.
bla ma dam pa rnams la phyag 'chal lo
b) gnis pa bar du blos byas kyi dri ma dañ bral ba'i thabs la bslab pa la/
1) 'jogs bśig skyoṅ gsum gnad du bsnun pa gal čhe ste/
dañ po bžag thabs la/ gšen rab 'da' dga' 'čhi drod las/ der gsal gyi dgoṅs pa la der
'jin gyi šes pa med par bžag/ sgo lňa rañ yan du bžag/ rig pa khyab bdal du bžag/ lus
sems bços med du bžag/ čes dañ/
gab pa las/ sems kyi lam ni bços su med pa bde žes dañ/
bla čhen gyi gsuṅ las/ gañ snañ rañ šar gyi spyod yul/ thug phrad rañ sor bžag/
jin čhags ēnen med kyi šes pa rgya yan lhug par bžag/ gzuṅ, jin dbyer med kyi šes pa
sgom med yeṅs med du bžag čes dañ/
ri khrod pa yab sras kyi žal nas kyan/ ma bços pa'i ūnañ la rañ lugs su lhag ge
bžag/ lhod de
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.

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 have said: “While in the natural state equipoise (the mind)

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

<table>
<thead>
<tr>
<th>A. jog pa</th>
<th>B. bšigs pa</th>
<th>C. skyoṅ pa</th>
</tr>
</thead>
<tbody>
<tr>
<td>mṇam bzung</td>
<td>rjes thob/rjes šes</td>
<td>mṇam rjes dbyer med</td>
</tr>
<tr>
<td>ŋams</td>
<td>rtogs pa</td>
<td>ŋams rtogs zuṅ ’jug</td>
</tr>
<tr>
<td>ži gnas</td>
<td>lhag mthoṅ</td>
<td>ži lhag zuṅ ’brel</td>
</tr>
<tr>
<td>šes rab</td>
<td>thabs</td>
<td>thabs šes zuṅ ’brel</td>
</tr>
<tr>
<td>lla ba</td>
<td>spyod pa</td>
<td>lla spyod zuṅ ’brel</td>
</tr>
<tr>
<td>ston pa</td>
<td>gsal ba</td>
<td>gsal ston gnis med</td>
</tr>
</tbody>
</table>

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/
real 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 ŋen 'dug

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

2. gāñis 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 čiṅ sgom yod thams čad sgom med du bšig čiṅ/ sgom
mkhan gyi dran thag rbad de bčad la yeñs meddu ŋams su blaṅ ste/

rgyud las/ bsgom pas saṅs rgyas mi rñed kyi / rañ 'byuṅ ye šes 'čhar du čhug/
šar bas dbyiṅs ŋid mi rtogs kyi / gsal la dmigs med rañ bžin žog čes dañ/

ne rgyuṅ gi gsuñ las/ bsgoms pas gtan la mi phebs kyi/ saṅs 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 bluntly 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 saṁsāra”.

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 rgyuṅ 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 ston fid mi 
jin gyi/ bsgom med sten du yeňs med sten/ da lta'i šes pa brel brel po klod dgrol šig
la či dgar spyod/ čes daň /
bla čhen gyi gsuň las/ šiň khur daň 'dra ste lhod kyis klod/ šigs kyis šig/ khrol
gyis dkrol/ čes gsuňs pas/
bar du bšig šes pa gal čhe/
bla ma kha čig žal nas/ sgom ži gnas thog tu ldeňs pa ni/ don gñer lam du gñid log
'dra/ žes gsuňs pa daň/ tiň ne 'jin ro la čhaps pa ni naň gi bdud/ čes daň/
gab pa las bsgoms so sňam pa'i bsgom pa des kyaň/ kun gži byaň čhub (p. 97)
sems la 'grib
čes gsuň pa rnams kyaň don de la mi dgoňs sam/
3. gsum pa tha mar bskyňs pa la yaň bšig pa'i rjes la čhed du mi sgom par/
ñaň gis dran thag 'thud la sgom med yeňs med du bskyň pa bya ste/
čog bžag las/ sgom du či yaň med pa la/ yeňs su med pa'i man ŋag g's/ rig pa'i
rgyun yaň gsal bar ston/čes daň/
dpon gsas tha mi thad ge'i gsuň 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 bzhag 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  gtin (rdin) chen dang mi 'bral bar gzer gdab ces dang/
bla chen gsun las/ klod dkrol bshig gsum gyi rjes la/ sgoms ye'ns med rtog 'jin
med par rgyud la brten ces pas/

na'la na'na' gis dran thag 'thud de/ dus dang rnam pa kun tu bskyah 'no/
de ya'na las dang po skor re la cha'na bar byed pa'i dus su/ lus gnad lta sta'ns mnam
bzag ltar bca' ste/ rig pa ma bchos gnas lugs kyi ste'n du 'jog/
bar du bshig ste bza'na bdo ba sgom mkhan la cher gyis ltas te/ sgom yod sgom med
du 'shigs kyis bshig/

tha mar bskyah ste ched du mi sgom/ dran pa thag pas rig pa tha mal du ma
shor bar bya ste/ sgom med ye'ns med 'bral med du rgyud la bsten te bskyah/
de ya'na dang po bshig pa thu'n la 'jog pa dang skyo'n ba yun cha mnam cam bya/ de
nas skyo'n 'ses je ri'n du rgyun 'thud la tha ma skyo'n 'ses 'ba' zig tu gyur pa da'na' 'jog
bshig 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-mediated 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 bzaṅ bdo ba sgom mkhan la čer gyis las te is unclear to me.
des na da lta thun sgom dus kyi mchan med kyi dños gži ņams len gyi sṇiṅ tig 'di fid yin pas/ dus rnams (p. 98) kun gyi ņams len la gdamgs ņag 'di spyīr 'drim šes par bya ŋiṅ/ bye brag tu 'bog pa'i dus su ni bču bčo lña las sogṣ su bsgom du gžug go/

dri ma daṅ phral ba'i thabs la bslab pa'i thun mchams dam pa rin po čhe'i gsuṅ bžin/ spros pa ste dgu pa'o/
its completion.49

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:

\[ \begin{align*}
\text{tiṅ nē 'jin gyi thun sgom dañ/} \\
\text{sems dpa’i ēna sgom dañ/} \\
\text{rtogs pa’i kloñ sgom gsum mo} \\
\end{align*} \]
TEN

bla ma dam pa rnams la phyag 'chal lo/
c) gsum pa dri ma med pa'i ye šes lam du bslaṅ pa la bži ste/
   1. lus lha sku/
   2. ŋag zlas brjod/
   3. yid ye šes/
   4. sna chogs thabs kyi' khrul 'khor ro/
      1. daṅ po la goṅ gi skyoṅ šes kyi steṅ nas yar lta mar lta/ phar khrul chur khrul/
         ya yo/ gča' gču saṅ siṅ byas la bsre/ na gnod ma dal gyis laṅs te dag pa'i phyag skor la
         bsre/ de nas drag tu btaṅ la bsre/ de nas luṅ ma bstan 'bza' bzo mčhoṅ rgyug las sog
         bya byed sna chogs la bsre/ de nas brdeg brduṅ 'khro'chig las sog s ma dag pa la bsre/
         de dag kun kyaṅ 'dres nas lus kyi bya byed spyod chul dag ma dag thams ēad
dge sbyor gyi ṅaṅ du lam du sloṅ ba yin no/

2. gņis pa la yaṅ dge sbyor ṅaṅ 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 (?) 50 connected with various means (?)

1. Firstly, on the basis of the above ‘knowledge of retaining’, he will accompany (reating of realization) with looking upwards and downwards, moving hither and thither, being twisted, unsteady, and careless It 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 sṽñĩ po skyabs sems kha thon mdo zlos/ skad daṅ glu dbyaṅs ži drag či 
rigs su byas la bsre/ mi gnod na loṅ gtam gleṅ slaṅ ku re dri smad 
las sogś luṅ ma 
bstan či rigs la bsre/ de nas ku čo chig reub rjun phra las sogś ma 
dag pa ṅnams la 
 yaṅ čhed du bsre/
de dag thams čad lam du sloṅ na ṅag daṅ ’dres ma yin/
3. gsum pa la dge sbyor gyi ſaṅ nas bdag lus yi dam du bskyed la bsre/ gžan yna bya 
čha dge spyod kyi tiṅ ne ’jin daṅ/ sṅags phyi naṅ gi bskyed riṃ las sogś la 
bsre/ de la 
’dres nas luṅ ma bstan gyi bsam mno rtog dpyod sna chogs 
la bsre/ de nas 
dug gsum dug lña las sogś (p. 99 ) ma dag pa kun la bsre/
de dag thams čad ’dres na yid daṅ dge sbyor ’dres pa’o/
4. bži pa la bred skrams sñaṅs pa daṅ/ ’jigs šiṅ ya ṅa ba dañ/ skyug bro že log pa/ 
na žiṅ cha ba daṅ/ ’khro žiṅ ’chig pa daṅ/ ’cher žiṅ ſo cha ba daṅ/ žen čiṅ čhags pa 
daṅ / sṅug čiṅ bsṅal ba daṅ/ bde žiṅ skyid pa daṅ/ de las sogś pa’i sñaṃ byed/ 
ku 
’phrig som ſi re dogs sṅug bsṅal ’gal rkyen mi ’os mi thāṅ ba ṅnams daṅ/ ’phral za 
’čhag ’gro ’dug bya
realization, he should recite the formulas, the Refuge, the Bodhisattva’s vow, prayers and sutras; 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)\(^{51}\).

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 cha dge spyan\(^{52}\), and the performing of the upātikramā of outer and inner mantras\(^{53}\). 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 cha dge spyan is the name of a person or the technical term for a particular samādhi.

\(^{53}\) These are the ‘pure’ actions.
byed spyod lam rnams nas/ mtha' na 'čhi ba yan čchod la rig pa'i gnad ma šor dram 'jin gyi gñen po dañ ma bral ba/ dge sbyor kyi ŋaŋ nas lam du khyer/ thad du gchod thog tu 'gel pham rgyal sre ba ste/

luña drug las/ rtul šugs chen po spyod nus na/ bzaṅ ŋan med par spyod pa/de ni rjogs chen snod du bsñags ŋes dañ/ ma bkags pa de spyod pa'o/ žes sgsun pas šes šiṅ/ de dag gi lam du khyer chul kyaṅ ži dal gyi thabs la mkhas pas/ dal gyi śnaṅ bsriṅ la 'bsre žiṅ so so phyè nas mchen med la naṅ tur 'bya/

las dañ po sgo gsum sna re nas bsre/ ji žig nas gsum ka la dus mchuṅs su bsre/ thog 'gel tbad čchod du bsre/
de yaṅ dañ 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/
drañ don las/ snaṅ ba gnod pa'i dus na phan pa'i grogs sten te žes dañ/ snaṅ 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 (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 Lün 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 'cad grogs su 'char/ 'ches gsun pa dañ/
(p. 100) gzi theg 'chen gyi nañ nas (thams 'cad) lam du khyer thub na/ lus ñag gi
bya byed/ spyod lam dag ma dag dge mi dge bzañ nañ 'briñ gsum ci byas pa thams
'cad dge sbyor du 'gro ste/

gsal byed las/ gzi ma'i don zig rtogs pa na/ bskal pa du mar sdig spyod kyañ/
dge med sdig dañ 'bral ba yin/ ñes dañ/ theg pa 'chen po'i. don dañ ma 'brel na sgo
gsüm dag pa'i 'dka' spyad du ma spyod kyañ 'bras bu' mi thob ste/ gzi ma'i don zig
ma rtogs na bskal pa du mar dge spyad kyañ/ dge rtog sdig gis bêïš pa yin/ ñes dañ/
luñ 'drug las/ lus kyi sdug bsña chub rgyur 'dod pa/ de la de min chu la mar ci añ/
dge sdig gnis med sdig ñid byañ chub yin/ ñes dañ/ gžan la 'di med snod sgro stoñ
pa yin/ 'di lâ gžan med gser gyi phyis bu yin/
gsun pa rnams kyañ don de 'dra'i dgoñs pa mthon žin/ des na las dañ po dge sbyor
gyi 'gram ma' thiñ bar du bços dañ/ sgre bzlog mañs na rkañ pas sa ma zin par lag
pas gar bsgyur ba dañ 'dra bas/ kho rañ la hri gyis 'dril ba gal che/ gzi 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 Luṅ 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'chen po'i don (n. 34).

55. By ‘physical suffering’ pūjā, study etc. is meant (ST).

56. The guru’s instructions (gdamgs ṇag) is ‘lion’s milk’ (señ ge’i o ma) which must be kept in a ‘golden vessel’ (gsers gyi snod?, i.e. entrusted only to a suitable pupil (ST).
daŋ/ lam du khyer ma šes na/ čhu phran than pas bskam pa daŋ 'dra ste/ rkye
mi thub pas gdam pa 'di gcö čhe ba yin pas/
spyir gyis dus rnams kun gyi ŋams len la/ gzi khrid kyi dus su bchu 'am bco lha logs
su 'bog go/
dri med kyi ye šes lam du slaŋ ba'i thun mchams/ bla ma dam pa'i gsun bsin
bkod pa ste bchu 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.

Gyer mi 1
\[d\text{Go}\text{n}s mjad \text{\c{c}h}en po 2\]
’Gro mgon 3
Dam pa (=d\text{Go}\text{n}s mjad)
’Dul ba rin po \text{\c{c}he} 4
Ne gu 5
Ne rgyu\text{n} 6
dPon gsas Tha mi thad ge 7
b\text{La} \text{\c{c}h}en 8

Che dba\text{n}
’Od zer dpag med
Yar me ba
Ri khrod pa (=d\text{Go}\text{n}s mjad)
Ri khrod pa yab sras
Li \text{\textu{s}u} 9
Sad ne ga’u 10
gSa\text{n} skor b\text{La} \text{\c{c}h}en po (=b\text{La} \text{\c{c}h}en ?)

On p. 76 there is a reference to the following:
bKa’ babs su Bru \text{\textu{z}u’i go\text{n}} ma kun
gTer ston g\text{\textu{s}e}n Gyer r\text{Ma} dbYil
Lo pa\text{n} g\text{\textu{s}e}n brgyad
mKhas pa mi b\text{\texti{z}}i
gDu\text{n} brgyud b\text{\texti{z}}u gsum
b\text{La} ma \text{\c{c}he} drug

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1 Gyer mi, i.e. Gyer mi \text{\texti{Ni} ma’od zer} is mentioned in the bs tan rcis of \text{\texti{Ni} ma’bs tan ‘jin} (NT), §91:

“In the year called Rab rgyal, i.e. the Earth—Rat—Year, Gyer mi \text{\texti{Ni}’od} and the incarnation r\text{Ma} ston Brid-\text{\textu{jin}} found the Treasure of Dr\text{\textu{a}n} ra\text{\texti{r}hyu\text{n} rjon} (1108)."
2 The spelling dGoñs mjad occurs twice in the text instead of the normal spelling omjod A short biography of dGoñs mjad 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-yuṅ druṅ (or 'Dul ba rgyal mchan) preceeded rGyal ba g-yuṅ druṅ (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 'byuṅ gnas?

6 i. e. Me ñag Ne rgyuṅ mKhār 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 than 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 Lišu stag riṅ, 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 dbaṅ rig 'jin and Padma mthoṅ 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 žaṅ żuṅ, by means of his skill in magic, 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 Žaṅ žuṅ Sad ne ga'u is found in "Bonpo Nişpanna Yoga", fol. 16.5—17.1.
INDEX OF TEXTS
quoted or mentioned.

Kun bzañ žal gdamsp. 86
kLu ’bump. 72
bKa’ luñp. 114
Gab pap. 80, 90, 95
’Grel ba p. 90
rGyudp. 96
Čog bžagp. 97
sNan rgyudp. 93
Drañ donp. 91 99
mDop. 86 107
lDe migp. 91
’Bump. 86 88 94
rCa rgyudp. 86
mJodp. 106
rJogs čenp. 112
rJogs čen sNan rgyudp. 113
žal čems p. 86
Ye phyi mo’i bon skorp. 105
Luñ drug p. 90, 94, 99, 100, 107, 109, 111, 113
GSen rab ’da’ dga’ čhi drod p. 95
Sems luñp. 69,70
gSal byedp. 100
gSuñ rabs. 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 read gchod p. 116
mDo sgyu ma gtan ’bebs p. 116
’Bump. 116
gSas mkhar tho tho rjogs dgu rim p. 116
gSas mkhar ye rjogs mčhog go rgyudp. 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' (ňo
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 ņoṅ sgom
and kloṅ 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 unintterruptedly 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 thik 'le 'jin

'samādhi' 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.

real

'reflective-power'
indentified with 'consciousness' (šes 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 real.

'tranquility'

ži gnas

three stages are enumerated:

a. bloś byas kyi ži gnas
b. raṅ bžin gyi ži gnas

c. thar thug gi ži gnas p. 277

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

rañ 'byuñ gi yešes

'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 avadhūti p. 261, is equi-
poised 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, real 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 rnams".

KA: sÑan brgyud kyi sñon 'gro'i rim pa rnams (10 fol.)
   1. rgyud yoṅs su dag čiṅ sbyoṅ par byed pa sñon 'gro' i rim pa
   A. bye brag so sor ņams su blaṅs pa
      a) spyir gčer pa'i sñon 'gro gsum gyi rgyud 'dul ba
         I. rgyud byin gyis rlabs pa dbaṅ gi khris 2b—5b
         2. rgyud yoṅs su d'ul ba mi rtag pa'i khris 3a—4b
         3. rgyud chaṅs par byed pa sdig bṣags kyi khris 4b—5b
      b) kun daṅ mthun pa'i sñon 'gro gsum gyi rgyud sbyaṅ ba
         1. sñiṅ rje chad med kyi gzi buṅ su sems bskyed pa 5b—7a
         2. dad mos gus pas gzi buṅ ste skyabs su 'gro ba 6a
         3. raṅ snaṅ dag pas gzi buṅ ste manḍal 'bul ba 6a—7a
      c) khyad par 'phags pa'i sñon 'gro gsum 1 gyi rgyud dag par bya ba
         1. bag sgrib sbyoṅ pa bžlas luṅ gi rim pa 7a—9b
         2. bsod nams gso pa gsum gyi rgyud dag par bya ba 7a—8a
         3. byin rlabs 'jug pa mos gus gsol 'debs kyi rim pa 8a—9a
   B. thun moṅ spyi dril du ņams su blaṅ pa 9b—10a
   C. ņams su blaṅs pa'i drod rtags 10a—10b
      1. gsum is ommitted on tol,
   KHA: zab mo gnad kyi dam pa dnos gzi (19 fol.)
   II. rgyud smin čiṅ grol bar byed pa dnos gzi'i rim pa 1
      A. sems ma zin pa zin par byed pa 1b—3a
         a) lus kyi gnad 1b—2a
         b) lta staṅs gi gnad 2a
         c) bslab bya'i gnad 2a—3a
      B. dran pa mi gnas pa gnas par bya ba 2 3a—5b
         (ńams su blaṅs chul f. 3b)
         a) ji ltar sgom pa 3b—5a
            1. lus kyi bya ba sdams nas byar med du glog pa 3b—4a
            2. ņag gi brjod pa sdams nas brjod med du glog pa 4a—4b
            3. sems kyi dran bsam sdams nas bsam 'das su glog 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. raṅg rig mi gsal ba gsal bar bya ba
   a) spyir ŋams su blaṅs pa
      1. gnad lhā'i sgo nas bčun pa
      2. thabs lam rkyen gyi rcol ba
      3. rgyud la rten pa'i 'chang chul
   b) bye brag tu ŋams su blaṅs pa
      1. snaṅ gsal nam mkha'i tiṅ né 'jin la sbyaṅs pa
         a) gnas gaṅ du ŋams su blaṅ pa
         b) dus nam gyi che ŋams su blaṅs pa
         c) chul ji ltar ŋams su blaṅs pa
         d) ŋams snaṅ 'od gsal gyi 'chang chul
      2. raṅ gsal sgron me'i tiṅ né 'jin la sbyaṅ pa
         a) gnas gaṅ du ŋams su blaṅs pa
         b) dus nam gyi che ŋams su blaṅs pa
         c) chul ji ltar ŋams su blaṅs pa
            1. lus gnad la 'od gsal glo bur du bskyed pa'i lus gnad lhā
               a) seṅ ge 'gyiṅ stabs
               b) glaṅ čhen rkyāṅ thabs
               c) dge sbyor čog bu
               d) naṅ mo'i zur 'groṅ
               e) šel gyi rna pho brag la 'jeg pa'i chul
            2. lta stāṅs
            3. gčun pa sems kyi gnad
            4. ŋams su blaṅ pa'i you tan 'chang chul
   c) khyad par gnad kyi gdamgs pas bogs 'don
      1. thabs lam gnad kyi bogs 'don pa
      2. rluṅ sems kyi sbyor bas bogs 'don pa
         a) rca rluṅ thig le'i gnas chul
         b) de la sbyoṅ dgos pa'i rgyu mchan
         c) ji ltar sbyoṅ pa'i chul

3) F. 5b has: mi gsal ba gsal bar byed pa'i gdamgs pa.
4) F. lob has: ... tiṅ né 'jin ŋams su blaṅs pa.
5) F. ñ3 a erroneously has gsum pa instead of bži pa
1. 'jam rlun la sbyaṅ pa
   a) lus gnad  
   15a—16a
   b) yid gnad  
   15a—15b
   c) rlun gnad  
   15b
2. rcub rlun la gčun pa
   a) ji ltar bsgoms pa  
   16a—17b
   b) ŋams myoṅ 'čhar chul  
   16a—17a
3. raṅ rlun la brten par bya
   6  
   a) 'od gsal gṇid daṅ bsre ba  
   16b—16a
   b) deṅ skyon yon 'čhar chul  
   16b—16a
   c) gnad bzuṅ ar la gtad pa  
   17a—17b
   17b—19b
GA: gŽi raṅ ņo sprad pa gčer mthoṅ lta ba'i khrid (13 fol.)
   III. rgyud rtcogs čiṅ mnoṅ du gyur bar byed pa rjes 'jug gi yan lag
A. gŽi raṅ ņo sprad gčer mthoṅ lta ba'i khrid
   a) gŽi'i raṅ bzin ņo bo la brten nas ņo sprad pa  
   1b—13a
   1b—8a
1. ma'i ņo sprod  
   1b—5a
2. bu'i ņo sprod  
   5a—5b
3. rcal gyi ņo sprod  
   5b—7a
4. ma bu rcal gsum dbyer med zuṅ 'brel du ņo sprad pa  
   a) gnas lugs  
   7a—7b
   7a—7b
   b) de la ņo sprad pa  
   7b
b) gŽi'i byed las khyad par gyi ņo sprod  
   7b—10a
   7b—10a
1. bsam dran nam mkha'i sprin ltar ņo sprad pa  
   7b—8b
   a) gnas lugs bstan pa  
   8a
   b) de la ņo sprad pa  
   8a—8b
2. rtog chogs bar snaṅ gyi ser bu ltar ņo sprad pa  
   8b—9a
3. ŋon moṅs mcho daṅ rba rlabs ltar ņo sprad pa  
   9a—9b
4. chogs drug mkha' yāṅs 'ja' chon ltar ņo sprad pa  
   9b—10a
   c) de dag gi grol 'khrul rgyas par bṣad pa  
   10a—13a
   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 bṣad 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 subject matter.
7. F. 1b has: byed las khyad par la brten nas ņo sprad pa
8. The heading is taken from f. 8 a; f. 9 a has: gnis pa (erroneously for gsum pa) ŋon moṅs pa raṅ grol du ņo sprad pa.
ÑA: lam ñams su len pa 'od gsal bsgom pa'i khrid (12 fol.)

B. lam ñams su blaṅs pa 'od gsal bsgom pa'i khrid
   a) bsgom chul lam gyi rim pa skyaṅ thabs
   b) bsgom byed blo'i dri ma gsal lugs
   c) bsgoms pas ñams daṅ 'od gsal 'čhar chul
      1. šar ba'i snaṅ ba 'byuṅ chul
         a) phyi snaṅ ba mthoṅ chul
         b) naṅ gi ñams myoṅ skye chul
      2. bsgom pa'i snaṅ ba 'phel chul
         a) snaṅ ba 'phel ba'i chul
            1. 9
            2. "
         b) snaṅ ba mched pa'i chul
            1. 9
            2. "
         c) snaṅ ba 10 rgyas pa'i chul
            1. 1
            2. "
         d) snaṅ ba 10 rjogs pa'i chul11)
            1. 1
            2. "
         e) snaṅ ba mthar thug pa'i chul11
            1. 1
            2. "
      3. de dag lam gyi rim pa daṅ sbyar ba

ČA: rkyen lam du sloṅ real sbyoṅ spyod pa'i khrid (16 fol.)
C. rkyen lam du sloṅ ba real sbyaṅ spyod pa'i khrid
   a) che 'dir real sbyaṅ pa
      1. sgo gsum lam du khyer ba
      2. chogs drug lam du khyer ba
      3. rtog chogs lam du khyer ba

9 No heading given.
10 F. 4b omits snaṅ ba
11 F. 7 a and 8 b insert 'čhar before chul.
4. sna chogs lam du khyer ba 12
   a) 5a—6a
   b) 5a
   c) 5a—6a
   d) 6a

b) 'čhi khar real sbyaṅ ba
   1. 'byuṅ ba 'jig daṅ bstun la ſams su blaṅ pa 6a—9b
   2. bsdus pa daṅ bstun la ſams su blaṅs pa
   3. khyad par gnad kyi gdams pa gdab pa

c) bar dor real sbyaṅ pa 9b—16a
   1. gnas pa gzi'i bar do
   2. bon ſnid 'od gsal gyi bar do 10a—11a
      a) ſnos bzuṅ pa
      b) bar do bčad pa
   3. stoṅ pa srid pa'i bar do 11a—12b
      a) 'čhar chul 11a—11b
      b) bčad chul 11b—12b
      c) grol chul 12b—16a
      d) 'ga' ſzig 'khrul chul 12b—13b

ČHA: bras bu raṅ sa bzuṅ ba sku gsum dmar thag bčad pa'i khrid (10 fol.)
D. bras bu raṅ sa bzuṅ ba sku gsum dmar thag bčad pa'i khrid 1b—10a
   a) dpe don 'brel ba'i ſno sprod 1b—3a
   b) raṅ snaṅ real gyi ſno sprod 3a—4a
      1. 'od raṅ 'od 'ja' chon ltar ſno sprad pa 3a—3b
      2. zer raṅ zer gzugs ſnaṅ ltar ſno sprad pa
      3. sgra raṅ sgra brag cha ltar ſno sprad pa 3b—4a
         a) phyi stoṅ sgra raṅ log la ſno sprad pa 4a
         b) naṅ brda thabs gžan rkyen la ſno sprad pa 4a
         c) gsaṅ ba raṅ rigung raṅ sgra la ſno sprad pa 4a
   c) 'bras bu sku gsum gyi ſno sprod 4a—10a
      1. saṅs rgyas raṅ čhas su ſno 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/ gsaṅ ba rtul šugs kyi spyd pa daṅ/
   phyogs med rnam par rgyal ba'i spyd pa daṅ gsum las/ daṅ po ni . . . . .)
2. lha sku ye šes kyi ḍhar chul
   a) sku'ī ḍhar chul
   1. ḍhar gzi
   2. ḍhar chul
   b) ye šes kyi mkhyen chul
   c) ḍhrin las yi mjad chul
   1. dños
   2. mjad chul
3. btan bžag rjes gnañ bka' rgya'i rim pa
   a) rjes su gnañ ba
   b) bka' rgya gdab pa

COLOPHON

*   *   *   *

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13 F. 5b erroneously has gsum pa for gñis pa
14 F. 4a has: btan bžag zur gyi bstan pa
Errata:

<table>
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THE THAKURIS OF DIYARGAUN - A REVIEW.

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[Shrestha, B. K: Karnali Lok Samskriti: Diyaragunka Thakuriharu (Folk culture of the Karnali. The Thakuri's of Diyargaun). Vol III, Janajivam (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 Puraska, 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-Buji 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 Thakurs. 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 lagiya pratha (Lagi—high caste people who make some sort of payment for work done by untouchables and lagiya—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-Ista* (soil friend), *Dharme Ista* (religious friend), *Hitko Ista* (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 Paturene (a deity who speaks through a Dhami’s mouth) and Napaturene (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. Paturene 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. Keessing (1958) (p. 24). 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 Lati-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.

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 Vaibhāsika, Saumrāntika, Yogācāra (=Cittamatra), and Madhyamika. 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 Rnāing-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 bṣag 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 Svātāntrika Mādhyaṃkika 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 gives 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 Mādhyaṃkika Svātāntrika, he first makes introductory remarks about the Mādhyaṃkika school culled from the text. He follows with subsections “Contents of the Philosophical Faith of the Yogācāra-Mādhyaṃkika-Svātāntrikas” (pp. 131-135) and “Contents of the Philosophical Faith of the Sautrāntika-Mādhyaṃkika-Svātāntrikas” (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-Mādhyaṃkika-Svātāntrikas) 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 bzh'i khyad chos mi rtag sogs bcu drug dañ/gañ zag rtag cig rañ dbañ can gyis grub pas ston pa gañ zag gi bdag med rags pa dañ/gañ zag rañ rkya thub pa'i rdzas yod kyi's ston pa gañ 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 Svātāntika—which is actually in the Sastrāntika 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:

/gnīs pa lam gyi spāñ bya nī/gañ zag gi bdag 'dzin ŋon sgrīb dañ/ chos kyi bdag 'dzin šes sgrīb tu' dūd ciñ/ šes sgrīb la yañ guñ 'dzin rdzas 'gzan du 'dzin pa lta bu žes sgrīb rags pa dañ phuñ sogs kyi chos bden grub tu 'dzin pa lta - bu žes sgrīb phra mo gnīs 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 Präsangikas 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 Präsangika 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.

Alex Wayman

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 ("minor 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 Aśvaghoṣa
        5. The Vādavidhi
        6. Is the Nyāyapraveśa by Dīnāgā?
        7. A visit to an "astronomical" temple in India
        8. Bhamaha and Dīnāgā
        9. Animadversiones Indicae
       10. A fragment from the Pratītya-samutpādavyākhya of Vasubandhu
       11. The Jātinirakṣṭi of Jitārī
       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 Ratnāvali 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
19. A Hindu image in the Himalayas
20. The wives of Sroñ-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.