

#### IV.—THE MONKHOOD.

Under this heading are detailed the Curriculum for the Monkhood, the Lāmaic Grades and Discipline, and the Daily Routine of a lāma's life in Sikhim.

##### I.—THE CURRICULUM.

In nearly every Bhotiya<sup>1</sup> family in Sikhim, one son is devoted to the Church. This practice is fostered by the deep religious habit of the people and the attractions offered by the high social position and privileges enjoyed by the lāmas, rendering them superior to the highest lay official and free from ordinary tribunals. A certain amount of reflected honour also attaches to the family which has afforded the lāma.

The rule is for the second son to become a lāma, while the eldest son marries in order to continue the family name and property, and be the bread-winner.

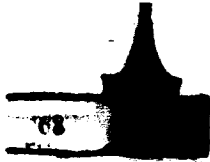
The course of training which I now detail is that which obtains at Pemiongchi, as that monastery is regarded as a standard one which the other monasteries try to live up to.

*Preliminary Examination—Physical.*—The boy-candidate for admission is usually brought to the monastery between the age of eight and ten years, and very seldom over twelve years.

The parentage of the boy is enquired into (and at Pemiongchi only those candidates who are of relatively pure Tibetan descent are ordinarily admitted to that monastery). The boy is then physically examined to ascertain that he is free from deformity or defect in his limbs and faculties. If he stammers or is a cripple in any way or bent in body, he is rejected. When he

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<sup>1</sup> "Bhotiya" means an inhabitant of "Bhot" or Tibet, and is thus synonymous with "Tibetan." It includes those residents of Sikhim who are of Tibetan ancestry, and who, though largely mixed with Lepcha blood, retain Tibetan speech and manners. These only are professing Lāmaists and eligible to become orthodox lāmas. Lepchas are not eligible.



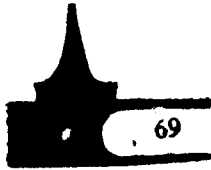
THE PROBATIONER'S CURRICULUM.

has passed this physical examination he is made over by his father or guardian to any senior relative he may have amongst the monks. Should he have no relative in the monastery, then by consulting his horoscope one of the monks is fixed upon as being his most suitable tutor; and this tutor receives from the boy's father a present of tea, eatables, and beer. The tutor then takes the boy inside the great hall where the monks are assembled, and publicly stating the parentage of the boy and the other details, and offering presents of beer, he asks the permission of the *dbU-chhos*, or elder monks, to take the boy as a pupil. When approved, the boy becomes a probationer.

*Probation.*—As a probationer he is little more than a private school-boy under the care of his tutor. His hair is cropped without any ceremony, and he wears his ordinary lay dress. He is taught by his tutor the alphabet (the "Ka, Kha, Ga," as it is called), and afterwards to read and recite by heart the following small booklets of about six or seven leaves each<sup>1</sup>:—

Leü <i>bdun ma</i> or "The Seven Chapters"—A prayer-book of Guru Rimpochhe.	
<i>Bar-chhad lam gsel</i> or "Charms to clear the way from Danger and Injury"—a prayer to "The Guru" in twelve stanzas.	
<i>Sher-phyin</i> —An Abstract of Transcendental Wisdom in six leaves.	
<i>sKu-rim</i> —a sacrificial service for averting a calamity.	
<i>Mon-lam</i> —Prayers for general welfare.	
<i>sDig shags</i> or "The Confession of Sins." <sup>2</sup> The mere act of reading this holy booklet even as a school exercise cleanses from sin. Most of the monasteries possess their own blocks for printing this pamphlet. Both the text and its translation have been given by Schlagintweit. <sup>3</sup>	
<i>rDor gchod</i> ,—a <i>Sutra</i> from the Book of Transcendental Wisdom.	
<i>Phyogs-bohui-phyogs-dral</i> or "Description of the Ten Directions" ... ..	6 pages.
<i>Namo Guru</i> —"Salutation to The Guru" ... ..	5 "
<i>mChhod-hbul</i> —To give offerings ... ..	6 "
<i>gTorma</i> —Sacred cake ... ..	8 "
<i>bsangs bsur</i> —Incense and butter-incense ... ..	5 "
<i>rTo-mchhod</i> —Rice offering ... ..	4 "
<i>Rig-hdsin sngön-hgro</i> —The First essay of the Sage ... ..	4 "
<i>drag-dmar sngön-hgro</i> —The Primer of the Red Fierce Deity ... ..	4 "
<i>lKah brgyed</i> —"The Eight Commands" or precepts ... ..	4 "
<i>lDe gshegs kun hdus</i> —The Collection of the Tathagathas ... ..	4 "
<i>Yeshe sku mchhog</i> —The best Fore-knowledge ... ..	5 "
<i>rTea-gdung bshag-gsal</i> —The root-pillar of Clear Confession... ..	4 "

<sup>1</sup> Such small manuals are about eight or ten inches long by two to three inches broad and usually have the leaves stitched together.  
<sup>2</sup> The word for *sin* is "scorpion," thus conveying the idea of a vile, venomous, clawing, acrid thing.  
<sup>3</sup> *Op. cit.*, pages 122 to 142.



The young probationer is also instructed in certain golden maxims of a moral kind, of which the following are examples:—

Some precious maxims. “*The four Precipices in Speech.*—If speech be too long, it is tedious ;  
“if too short, its meaning is not appreciated ; if  
“rough, it ruffles the temper of the hearers ; if soft,  
“it is unsatisfying.

On speech. “*The Requirements of Speech.*—Speech must possess vigour or it  
“will not interest ; it must be bright or it will not  
“enlighten ; it must be suitably ended, otherwise  
“its effect will be lost.

“*The Qualities of Speech.*—Speech must be bold as a lion, gentle  
“and soft as a hare, impressive as a serpent, pointed as an arrow,  
“and evenly balanced as a *dorje* held by its middle (literally ‘*waist*’).

“*The four Relations of Speech.*—The necessary question should first  
“be stated. The later arguments should be connected with the  
“former. Essentials should be repeated. The meanings should be  
“illustrated by examples.

“The great religious king Srong-*btsan-sgam-po* has said,<sup>1</sup> ‘speech  
“should float forth freely like a bird into the sky, and be clothed in  
“charming dress like a goddess. At the outset the object of the  
“speech should be made clear like an unclouded sky. The speech  
“should proceed like the excavation of treasure. The arguments  
“should be agile like a deer chased by fresh hounds, without hesita-  
“tion or pause.’

Human gatherings. “*Collections of human beings* occur for three purposes, namely, (I)  
“happiness, (II) sorrow, and (III) worldly gossip.  
“The gatherings for happiness are three, namely,  
“(1) for doing virtuous acts, (2) for worship in the temples, and  
“(3) for erecting houses and for feasts. The gatherings for virtuous  
“acts are four, viz., the gathering of the monks, the gathering of  
“the laity for worship, writing and copying holy books, and giving  
“away wealth in charity. There are six kinds of gatherings for  
“worship, namely, the gathering of the rich, the gathering in a  
“separate place of the common men, the gathering for thanksgiving  
“of those who have escaped from their enemy’s grasp, traders  
“who have escaped returned safely and successfully, sick men  
“from the devouring jaws of death, and youths on gaining a  
“victory.

Low conduct. “*The eight acts of Low-born persons.*—Using coarse language, im-  
“politeness, talking with pride, want of foresight,  
“harsh manners, staring, immoral conduct, and  
“stealing.

<sup>1</sup> In the *Mani bkah-kbum*, *vide* page 293.

“*The ten Faults.*—Unbelief in books, disrespect of teachers, making one’s self unpleasant, covetousness, speaking too much, ridiculing another’s misfortune, using abusive language, being angry with old men or with women, borrowing what cannot be repaid, and stealing.”

The ten Faults.

“*The three Improper Acts.*—To speak of a subject of which one is ignorant, to take an oath, to give poison to any one.”

The three Improper Acts.

After two or three years spent in this training, during which corporal chastisement is freely inflicted, if the boy is then found to be hopelessly stupid, he is dismissed; while should he prove to be fairly intelligent, he is admitted to the regular noviciate. The object of this probationary stage is to weed out unpromising individuals.

Test of results.

## THE NOVICIATE.

The novice or “Grā-pa,” pronounced “Tá-pa,” [literally “student” or “learner,” and seldom called *dgen-yen* or *dgethsul* (*Skt.* Śrāmaṇa)] is, now for the first time brought under monastic rules. He is ceremoniously shaved, takes the vows, assumes the dress of a monk, and receives a religious name.

Its general character.

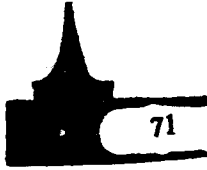
The candidate for the noviciate is searchingly interrogated by the *dbU-chhos* (or elder *lāmas*) regarding his descent, his entrance donation and presents being proportionate to the impurity of his descent. If he has a good strain of Tibetan blood, he is let off cheaply and *vice versā*; but it is the paternal descent which is most regarded: mixed blood on the mother’s side being tolerated to a considerable extent.<sup>1</sup>

Appraising of descent.

When the boy’s descent is satisfactorily appraised, the *dbU-chhos* of the Great Assembly Hall are requested to place the boy under the “*sgris*” or General Rules. And on permission being accorded, the parent or guardian of the boy prepares a feast of food and beer for the monks. After a few months another present of food and beer, accompanied by a flesh gift of a pig or bullock, must be made, with the request for a *gtor-bzings* in the temple. A suitable date for this is fixed by astrology.

Preliminary presents, &c.

<sup>1</sup> The alleged reason for this being the pre-eminence of the father, from whom comes the bone and structure of the child, while from the mother only came “the flesh.” It is notable that the Tibetans habitually say “*apo-ame*,” i.e., father and mother, and not like the Indians “*ma-bap*,” i.e., mother and father.



Then a magic circle or *mandal*<sup>1</sup> is prepared. And on the following morning all the monks (*dge-dun*) before early mass drink tea at the expense of the candidate. And after early mass, when all the monks have departed except the elders (*dbU-chhos*), the parent or guardian of the boy with his relatives, who has been waiting outside, now requests an interview with the elders (*dbU-chhos*), and accompanies his request with a present of a slaughtered pig and a load of beer, a load of parched gram (*zib-hbras*), and about half a maund of rice. On these being accepted, the boy is brought in and is made to recite some of the books he has learned, especially "the Eight Precepts," "the Refuge formula," "the performance of religious kindness," and the celebration ritual of "sKu-rim" and "Mon-lam." Then is done the ceremony of *bGes-sprad* and the proclamation *bKab-bsgo*.

The boy is then tonsured (in Pemiongchi this is done with the identical razor used by the pioneer lama Lhatsun Chhembo). He then is given a religious name, and takes the usual vows of poverty, celibacy, &c., followed by the declaration that "From to-day I have entered on a religious life." The ceremony concludes with a present to the "*gnas zhag*," of two bricks of Chinese tea: when these are not procurable the sum of seven rupees is paid.

At the midday mass, the boy is brought into the Great Assembly Hall dressed in the three pieces of monkish vestment (*chhös-gös*) and carrying a bundle of incense sticks; and he is chaperoned by a monk (*gonpa*) named the "bride-companion" (*ba-grags*), as this ceremony is regarded as a marriage with the Church. He sits down on an appointed seat by the side of the bride-companion, who instructs him in the rules and etiquette (*sgris*) of the monkish manner of sitting, walking, &c.

Then mass is begun, and on its conclusion beer is brought inside in a skull-cup, and distributed to the assembled monks under the name of *gzo-chhang*. (It is considered improper to bring the ordinary bamboo jugs of beer into the Assembly Hall.) Then a pig and a bullock are given by the boy's people, as well as a money present. If the boy's relatives are wealthy, this sum should amount to two rupees for each of the two *dbU-chhos* and one rupee to each of the 108 monks. But if the boy's relatives are poor, the total amount may be limited to sixty rupees. Should, however, this money and "flesh" presents not be forthcoming, the boy's admission cannot be confirmed.

On the third day, that particular one of the boy's relatives who is the "dispenser of gifts" (*sbyin bdags*) must visit each of the two

<sup>1</sup> For description, *vide* Chapter V, page 320.

*dbU-chhos* at their respective chambers, taking an offering of rice, beer, and flour. And each *dbU-chhos* gives about ten rupees as a return present for the articles received. Then the boy's relatives return to their homes.

The boy is now subject to the monastery rules and discipline; and must practise and learn by heart the books of the magic circles (*dKyil hkor*). And he shares in most of the privileges of the other monks, getting his share of meat and lay offerings of money and gifts of alms—these latter two are, however, appropriated by his *lāma-tutor*. And he resides in the monastery, getting occasionally leave of absence for a month or so to re-visit his home. He must implicitly obey his tutor, and the relatives of the boy must come frequently to pay their respects to the tutor, bringing presents of cooked food, &c.

*Examinations.*—Within a year of his admission to the order he should attempt to pass the first professional examination, and in the following year or two the second examination for promotion. And until he passes these examinations he must perform the menial office of serving out tea and beer to the elder monks in the Great Assembly Hall.

The examinations are conducted in the presence of the assembled monks, who observe a solemn silence, and the test is for the candidate to stand up in the assembly and recite by heart all the prescribed books. The ordeal is a very trying one, so that the candidate is given a companion to prompt and encourage him. The first examination lasts for three days; and nine intervals are allowed daily during the examination, and these intervals are utilized by the candidates in revising the next exercise, in company with their teacher.

The books for the First Examination comprise the worship necessary for three "magic circles," viz.—The *first* is the magic circle of *dKon-mchhog spyi hdsus Rig-hdsin hdsah mtshan snying-poī chhos hkhor*.<sup>1</sup> This book contains about sixty pages, and its recitation takes nearly one whole day. It comprises the chapters:—

- (1) *Tshe-sgrub* or The obtaining of long life.
- (2) *Zhi-khro*—The mild and angry deities.
- (3) *Guru-drag*—The fierce form of Padma Sambhava.
- (4) *Seng-gdongma*—The lion-faced demoness.
- (5) *Chhos skyong Mahakala Yeshe mgonpo*.
- (6) *Thang-lha*,<sup>2</sup> *mDsöd-lnga*, *Lha-chhen* and *sMan bstün*—Local and mountain deities.
- (7) *bsKang bshags*, *tshogs* and *Tashi smon-lam*.

<sup>1</sup> Or "Banquet to the whole assembly of the Gods and Demons"—*vide* page 276.

<sup>2</sup> Mt. *Thang-lha* with its spirit "Kiting" is a northern guardian of *Sikhim*.

The *second* comprises the magic circle of the collection of the Tathagathas and "the powerful great pitiful one" (Avalokita)—*bDe-gshegs-kün hdus-gar-dbang*, *Thugs-rje chhen-po*, of about 40 pages.

Then follow the magic circles of the fierce and demoniacal deities *Guru-drag-dmar*, *Khrowo-rol waī gtor-zlog* and *Drag-poi-las Guruī-gsol-hdebs len-bdunma*, *Kha hdon chhos spyod*.

Those who disgracefully fail to pass this examination are taken outside and beaten by the *Chhos-khrims-pa*. And repeated failure up to a limit of three years necessitates the rejection of members from the Order. Should, however, the boy be rich and wish re-entry, he may be re-admitted on paying presents and money on a higher scale than formerly, without which no re-admission is possible. If the rejected candidate be poor and he wishes to continue a religious life, he can only do so as a lay-devotee doing drudgery about the monastery buildings. Or he may set up in some village as an unorthodox *lāma-priest*.

The majority fail to pass at the first attempt. And failure on the part of the candidate attaches a stigma to his teacher, while in the event of the boy chanting the exercises correctly and with pleasing voice in the orthodox oratorical manner, his teacher is highly complimented.

The *Second Examination* is conducted like the first one, and lasts for two days, but at this examination "the iron letter" (*i.e.*, inflexible rule) *lchag-yig* is solemnly read out before the examination.

The text-books for Second Examination. The books to be recited by heart at the Second Examination are the following:—

- (1) The worship of "The Lake-born *Vajra*" (*mTsho-skyes-rdorje*), *i.e.*, *Padma Sambhava* and the *Guru-Sage* who has obtained understanding (*Rig-hdsin rtog sgrub-guru*).
- (2) The three roots of sagedom (*Rig hdsin rtsa-gsum*)—
  - (a) *Rig hdsin lhamaī-las*.
  - (b) *Tshe-sgrub khog dbugs*.
  - (c) *gSang sgrub dongyi snying-po*.
- (3) The deeds of *Dorje Phāgmo* (*rDorje phagmoī-las*), the great happiness of *zag-med* (*zag-med bde-chhen*), and the four classes of the Fierce Guardians—*chhos srung drag-po sde bzhi*. The names of these demons are—on the east, *kLu-bdud Munpa nagpo*; on the south, *Srinpo Lanka-mgrim-bchu*; on the west, *Mamo Sha-za phra-gral nag-po*; on the north, *gShenpa sPu-gri-dmarpo*.
- (4) The subjugation of the host of demons—The offering to the *Dhyāni Budhas bdud dpung zil non*, *Kun-bzang, mchhod-sprin*.

- (5) The sacrificial ceremony *bskang bshāgs*, viz., Rig-dsin *bskang-bshags*, Phagmai *bskang bshags*.  
 (6) The prayer of the glorious "Tāshi"—the Lepcha name for Padma Sambhava—Tāshi-smon-lam.

The above books reach to about fifty-five pages.

- (7) The circle of the eight Commanders of the collected Buddhas. *bKah bgyad bde gshogs hduspai dkyil-hkhor kyī las* and Khrowo-rol waī *gtor-zlog gyī skorī bkah brgyad*. This has about 40 pages. [The names of the eight Commanders, *bKah bgyads*, are—(1) Chhe-mchhog, (2) Yang-dag, (3) *gShin-rje*, (4) *rTa-mgrin*, (5) Phurpa, (6) Mamo, (7) *hGad stong*, (8) Rig-hdsin.]

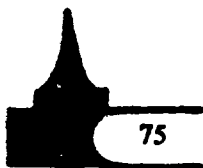
When the young monk recites by heart all these books satisfactorily, and so passes this examination, he is not subject to any further ordeal of examination: this being the final one.

It should be noted, however, that outside Pemiongchi practically no examination obtains. All that is done is merely to insist on the young monks endeavouring to commit to memory as many of these books as possible.

**THE MONKHOOD.**—On passing these two examinations, the successful candidate becomes a junior monk, and is supposed to keep "The Ten Precepts,"<sup>1</sup> but he is still called a *grā-pa* or "learner." [The term *dge-slong* or "the virtuous beggar," which may be considered as representing the *Bhikhu* of Indian Buddhism, is not in use in Sikhim; and in Tibet it is restricted to those lāmas who profess the strict observation of the 253 obligations.] He is presented with a scarf of honour by the monks, and is considered a member of the Order—even although he be under 20 years of age. And from that date he is relieved of the menial office of serving out tea and beer, and he takes a higher seat in the Assembly Hall. And he now directly receives his share of the money and other lay gifts which had hitherto been the perquisite of his tutor. And he has the privilege of drinking beer which he should not previously have tasted—although abstinence from intoxicating drinks is one of "the eight precepts." And he may even drink the beer off the same table as his teacher. But he may not yet discuss any great subject with his master, as this would be disrespectful. He is taught to pay his teacher the deepest respect and to place implicit reliance on all his sayings.

<sup>1</sup> The Ten Precepts (Skt. *Dasasila*) *Mi-dgé-behu*—literally "The Ten Unvirtuous Deeds," according to the Lāmas, are (1) Not to kill any living being, (2) Not to steal, (3) Not to commit adultery, (4) Not to lie, (5) Not to drink wine (this is not observed), (6) Not to sit on a lofty seat or have a large bed, (7) Not to wear flowers or ribbons, (8) Not to be fond of songs or dances, (9) Not to wear ornaments of gold or silver, (10) Not to eat flesh food after noon.





He now is instructed in the preparation and adornment of *torma*, or sacred food for the gods and demons; and in the blowing of the copper trumpets, in the manipulation of the cymbals, and in dancing and rhetoric, and in any science which he fancies. And he is now at liberty to choose for himself a teacher. The "sciences" usually taken up are astrology, medicine, and painting, but the majority of the newly-fledged monks are content with the position of an ordinary monk.

His further academic instruction.

Until, however, he commits to memory the following books, he will never become a successful chaplain or family priest (*mchhod-gnas*), which is a paying business and the goal of most of the monks. For those lāmas who can recite by heart all the Litanies and other sacerdotal ritual, without consulting their books, are much more popular and sought after than those who read their ritual service. He therefore tries to learn by heart—"The real story of animal beings by Sagon, who had returned from the dead" (Sagon *hgro dngos zhi*), and the Litany of Avalokita—'The Powerful Great Pitier (*gar-dbang Thug-rje chhenpo*), and "The exhorting Mani," which are used on the occasion of a death. Also "The ripe (magic) circle which draws to the best and most pleasing dwelling" (*smin-byed-dbyang gi-dkyil-akor dbang mchhog-gnas hdren*).

His sacerdotal functions.

I have already noted that the majority of the lāmas exercise sacerdotal functions, and are priests rather than monks. Many of the lāmas are permitted to reside in their villages for the greater part of the year, ostensibly as village-priests for the convenience of the people. They must, however, return at definite intervals to their parent-monastery, which keeps a roll of all its members and punishes those individuals who absent themselves for unduly long periods.

The regulation which is most frequently violated is that of celibacy; but in most of the institutions other than Pemiongchi celibacy is not observed. Should it be proved that a Pemiongchi monk consorts with women, he will be expelled by a chapter, unless it be his first offence and he prays publicly for forgiveness, and then is awarded some penance and pays a fine of 180 rupees according to the rules of the *lChags-yig*. He must also pay over again the entrance fees and presents as before.

Penalty for violation of celibacy.

## II.—LĀMAIC GRADES AND DISCIPLINE.

The consecutive offices through which the young lāma must pass to reach the highest grades are the following:—

- Lower offices.
- I.—*Conch-shell Blower*—for about one year. These go in pairs.
  - II.—*Pourer of holy water*, or *Chhab-hdren*—for one year.
  - III.—*Image care-taker* or *sKu-gnyer*—for three years.

The *Ku-nyer* is also charged with the duty of dusting and arranging the objects on the altar and making the offerings of water, lamps, sacred food, &c., and the removal of the same.

On completing his service in this last office he passes out of the stage of *grā-pa* (pronounced *tā-pa*) or learner, and becomes an *dbU-chhos* (pronounced "u-chhö") or "Head of Religion." And by the laity he now is called *Yā-pa* or "Reverend Father." From this class of *dbU-chhos* are selected the

*U-chhö* or *Yā-pa*. officials to fill the special offices of IV and V, and one from the Pemiongchi monastery acts for a term of a few years as family priest to the Sikhim Raja, doing especially the *sKang-gso* worship.

IV.—*The Commissariat Manager* or *spyi-gnyer* (pronounced *Chi-nyer*) tenable for three years. There are two of these, and they are in charge of the lay menials of the monastery. When the menials have any complaint it must be made through the Commissariat Manager, who privately informs one of the *dbU-chhos* of the details, and afterwards it is laid before the assembly of *dbU-chhos* under the presidency of the *U-mdse* and *Dorje sLob-dpon*. The orders which are then passed are communicated by the two Commissariat Managers to the menials concerned.

V.—*Provost Marshal* or *Chhos khrims-pa* (pronounced *Chhö-ṛṭim-ba*), an appointment tenable for one year. This office requires qualities of pre-eminent learning, popularity, tact, and the ability to enforce discipline and respect. The Provost Marshal is appointed by the vote of the monks (*tāpa*). These select one of the *yāpas* or superior monks, and recommend him to the Sikhim Raja in a memorial, which they all sign. The Raja's minister then informs the nominee that he has been appointed Provost Marshal for the current year, and that into his charge have been placed all the books of the Library, including the *lChags-yig* Rules, and certain advice is given him, accompanied by the presentation of an exceptionally long and honourable scarf; a refreshment of tea and beer is given.

One of his duties is to read the *lChags-yig* Rules to the assembled monks, and also lecture to them occasionally on religious and civil history and discipline.

He is the recognised head of the monks and their spokesman. When any person requests that the "Banquet to the whole assembly of the Gods and Demons" (*Tshogs-hkhor*)—*vide* page 276—be performed, all the monks assemble and do the necessary worship and make the magic circles. It is the *Chhö-ṛṭim-ba* who declares the object of the sacrifice, viz., for one or other of the four conditions—birth, old age, sickness or death.

He is usually re-appointed for one or more terms, as there is difficulty in finding suitable men for this appointment.

After filling the above office he is eligible for the two highest appointments in the monastery, viz.—

VI.—*Principal* and *Chief Celebrant* or *dbU-mdsad* (pronounced *Um-dsé*); and

VII.—*Patriarch* or *rDo-rje sLob-dpon* (pronounced *Dorje Lô-pön*).

These two offices are held for life, and the holders enjoy equal rank and receive the same stipend and perquisites, and, as we have seen, sit opposite each other in the assembly room. But the *Um-dsé*

The *Um-dsé*. is always the more learned of the two, and is necessarily something of a man of the world.

He supervises the whole establishment and controls the discussions, and it is to him that the peasantry resort for advice and settlement of their disputes. The *Dorje Lô-pön* upholds the dignity of religion

The *Dorje Lô-pön*.

by taking no part in secular matters and doing the mechanical work of meditation and some of the higher ritual, one of his chief duties being to abstract the soul of the dead and despatch it on the right path to heaven or for a new rebirth.

The Incarnate *Lāma* of *δLa-brang* monastery is supposed to exercise the functions of a Bishop of Sikhim; but

Bishop.

he has only the title of Protector of Religion—the titles of *Do-dam-pa* or “bishop,” *Khénpo* (*mkhan-po*) or “abbot” are not used in Sikhim.

### III.—MONASTIC ROUTINE.

The daily routine of the Sikhim monk differs somewhat, according to whether (*a*) he be living apart from his monastery, say, as a village priest, or (*b*) as a resident in a monastery, or (*c*) as a solitary hermit. I will describe the practices in this order.

#### AS A VILLAGE PRIEST.

The monk immediately on waking must arise from his couch, even though it be midnight, and commence to

Night devotion.

chant the *mi-rtak-rgyud-bskul*, taking care to pronounce all the words fully and distinctly. This contains the instructions of his special *Lāma*-preceptor (*rtsa-wa-blama*), and in the recital the monk must call vividly to mind his spiritual guide. This is followed by a prayer for a number of requests by the monk himself.

Then he assumes the meditative posture of "the seven attitudes," in order to subjugate the five senses. These attitudes are—(1) sitting with legs flexed in the well-known attitude of Buddha; (2) the hands resting one above the other in the lap; (3) head slightly bent forwards; (4) eyes fixed on the tip of the nose; (5) shoulders "floating like the wings of a vulture;" (6) spine erect and "straight like an arrow;" (7) tongue arched upwards to palate like the curving petals of the eight-leaved lotus. While in this posture he must think that he is alone in a wilderness.

The three original sins of the body are then got rid of according to the humoural physiology of the ancients in the three series of *dbuma*, *roma*, and *rkyang-ma*. After taking a deep inspiration, the air of the *roma* veins is expelled three times, and thus "the white wind" is let out from the right nostril three times in short and forcible expiratory gusts. This expels all Anger. Then from the left nostril is thrice expelled in a similar way "the red air," which rids from Lust. The colourless central air is thrice expelled, which frees from Ignorance. On concluding these processes, the monk must mentally realize that all ignorance, lust, and anger—the three Original Sins—have disappeared like frost before a scorching sun.

He then says the "a-lia-ki," keeping his tongue curved like a lotus petal. This is followed by his chanting the *blama'i rnal-hbyor* or "the Yoga of the Lāma," during which he must mentally conceive his Lāma-guide as sitting overhead upon a lotus flower.

Then, assuming the spiritual guise of his *Yidam* or tutelary deity, he chants the Four Preliminary Services—the *sngon-gro bzi-hbyor*. These are the Refuge formula or *skyabs-hgro*—*vide* page 308—which cleanses the darkness of the Body, the Hundred Letters or *Yige-brgyapa*, which cleanses all obscurity in Speech; and the magic circle of rice—the *Mandala*, see page 324—which cleanses the Mind; and the prayer *gsol-hdebs*, classifying the lāmas up to the most perfect one, confers Perfection on the monk himself.

This is followed by the chanting of *bla-grub*, "the obtaining of the Lāma," and "the obtaining of the ornaments *snyen-grub*."

The mild deity in this worship is called "The Agreeable One" (*mthun*) and the demon (*drag-po*) is called "The Repulsive" (*bzle-pa*). The demoniacal form must be recited that full number of times which the lāma bound himself to do by vow before his spiritual tutor, viz., 100, 1,000, or 10,000 times daily. Those not bound in this way by vows repeat the charm as many times as they conveniently can.



Having done this, he may retire again to sleep, if the night be not very far advanced. But if the dawn is near, Further devotion. he must not go to sleep, but should employ the interval in several sorts of prayer (*smon-lam*).

As soon as day dawns, he must wash his face and rinse his mouth and do the worship above noted, should he not At dawn. have already done so; also the following rites:—

1st.—Prepare sacred food for the six sorts of beings (*Rigs-strug-gi-gtorma*) and send it to *Ngo-wo-yidag*—The Offerings. Tantalized Ghosts.

2nd.—Offer incense, butter-incense, and wine-oblation (*gser-skyem*). The incense is offered to the good spirits—firstly, to the chief god and the *lāma*; secondly, to the class of “king” gods; and thirdly, to the mountain god *Kang-chhen dsönga* (*Ang. Kanchinjingna*). Then offerings are made to the spirits of caves (who guarded and still guard the hidden revelations therein deposited), the *dgra-lha* or “gods of Battle,” the *Yul-lha* or country gods, the *gzi-bdag* or local gods, and the *sde-brgyad*, “the eight classes of deities.”<sup>1</sup> The butter-incense is only given to the most malignant class of the demons and evil spirits.

Some breakfast is now taken, consisting of *thugpa* or weak soup, followed by tea with parched grain. Any especial Morning's occupa- work which has to be done will now be attended tion. to, failing which some *dge-sbyor* or other service will be chanted. And if any temple or *chaitya* (*chhorten*) be at hand, these will be circumambulated with “prayer-wheel” revolving in hand and chanting *mantras*. Then is done any priestly service required by the villagers.

About two o'clock in the afternoon a meal of rice is taken, followed by beer by those who take it, or by tea for non-beer drinkers.

About six o'clock P.M. is done the *gtor-bsngös* service, in which, Evening service. after assuming his tutelary deity, he chants the *sngon-gro* and the *skyab-gro*.<sup>2</sup> Then is done a *chhoga* (a form of celebration-worship) with bell and small drum in hands, followed by an invocation to all the host of *Lāmas*, *yidams* and *Chhos-skyong* (*Defensores Fidei*), on the assembly of all of whom there is done the worship of the magic-circle of a tutelary deity (*Yidam*).

At 9 or 10 P.M. he retires to sleep.

#### IN MONASTIC RESIDENCE.

In monastic residence the worship is conducted with much more Monastery routine. ceremony, especially on feast days.

<sup>1</sup> For list of these, *vide* Chapter VI, page 356. |

<sup>2</sup> *Vide* page 305.

In the morning, after offering the sacred food, incense, and butter-incense, a conch-shell is blown, on which all the monks must come out of their chambers (*gra-shag*). On the second blast all collect in the Great Assembly Hall, and during this entry into the hall the Provost Marshal (*chhos-khrimba*) stands beside the door with his rod in hand. All the monks seat themselves in Buddha fashion, each on his own mat. The monk's feet must not project and his clothes must not hang down or rest upon the mat. Each must face straight to his front with eyes fixed on the tip of his nose. And the most solemn silence must be observed. The slightest breach of these rules is promptly punished by the rod of the Provost Marshal or, in the case of the younger novices, by the *sKu-gnyer*.

Morning muster for mass.

When all have been properly seated, then two or three of the most inferior novices who have not passed their examination and who occupy back seats, rise up and serve out tea to the assembly,<sup>1</sup> each monk producing from his breast pocket his own cup and having it filled up by these novices. Before drinking it all must wait for the *Um-dsé* to say the Grace, in which all the assembly joins.

Service of tea.

Grace before drinking.

A usual grace is—

“We humbly beseech Thee! that we and our relatives throughout all of our life-cycles may never be separated from the Three Holy Ones! May the blessing of The Trinity enter into this drink!”

Then sprinkling a few drops on the ground with the tips of the fore and middle fingers:—

“To all the dread locality demons of this country, we offer this good Chinese tea! Let us obtain our wishes! And may the doctrines of Buddha be extended!”

The tea is then drunk and the cup is refilled two or three times.

The service of tea is succeeded by soup named “*gsol-jam thugpa*,” and served by a new set of the novice underlings.

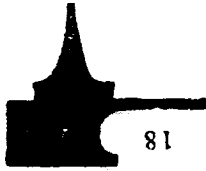
Service of soup. When the cups are filled the *Um-dsé*, joined by all the monks, chants the “*thug-pai mchhod-pa*,” or “the Sacrificial Offering of the Soup.” Three or four cups of soup are supplied to each monk. The hall is then swept by junior monks.

The *Um-dsé* then inspects the magic circle (*dKyil-khor*)<sup>2</sup> to see that it is correct, and this ascertained he commences the celebration of the celebration. He always heads the service, the rest of the congregation repeating it word by word closely after him and using a *Psalter*. This service consists of the

Celebration of Mass.

<sup>1</sup> Nol ayman is allowed to serve out the monks' food. The lay servants bring it to the outside door of the building and there deposit it.

<sup>2</sup> For its description, *vide* Chapter V, page 320.



sngön-hgro, skyabs-hgro and las-sbyang, on the conclusion of which the assembly disperses. As a sample of this part of the worship, I here translate a short version of the sKyabs-hgro (vulgarly “KYAM-DÓ”), or

THE REFUGE FORMULA.

This service well illustrates the very depraved form of Buddhism which is professed by the lāmas. For here we find that the original *Triple* Refuge formula for Buddha, The Word and The Assembly has been extended by the lāmas to include within its bounds the vast host of deities, demons and deified saints of Tibet as well as many of the Indian Mahayana and Yogacharya saints. Its text is as follows:—

“We—all beings—through the intercession of the Lāma, go for refuge to Buddha!

“We go for refuge to Buddha’s Books (Dharma)!

“We go for refuge to The Assembly of the Lāmas (Sanghha)!

“We go for refuge to the host of the Gods and their retinue of the Yidam (tantalized ghosts), mKhah-hgros (fairies), and the Defenders of THE Religion who people the sky!

“We go for refuge to the victorious Lāmas who have descended from the Sky (*i.e.*, all inspired Lāmas)!

“We go for refuge to The Lāma who is the holder of Wisdom and the Tantra! (*i.e.*, The holder of *Padma Jungre* as personified by Wisdom and Tantra.)

“We go for refuge to the All-Good Father-Mother, *Samantabhadra*—Yab-yum Kun tu-bzang-po! (The primordial Buddha-God.)

“We go for refuge to the divinely adorned Mild and Angry Loving Ones—Longs-sku-zhi-khro-rab-hbyam!

“We go for refuge to the *Maha Vajradhara* Incarnation (of Shakyá-muni)—sprul-sku-Dorje-achhang-chhen!

“We go for refuge to The Diamond Sworded Guide ‘*Vajrasatwa*’—sTon-pa-Dorje-Sems-pa!

“We go for refuge to the victorious *Shakya Muni*—rGyal-wa Shakya-Thub-pa!

“We go for refuge to the Fierce *Vajrapani*—Phyag-na-Dorjé-gtum-po!

“We go for refuge to the Converted Mother *Devi Marici*—Yum-hgyur-lha-mo öd-zer-chan ma!

“We go for refuge to the Learned *Acharji Manjusri*—sLob-dpon hJam dpal bshes-bsnyen!

“We go for refuge to the *Pandita Sri Singha*—Pan-chhen-Shri-Singha!

“We go for refuge to the *Jina Jñyana Suda*—rGyal-wa-gyang-na-su-da!

"We go for refuge to the *Pandita Bimala Mitra*—Panchhen Bhi-ma-la-ri-tma!

"We go for refuge to the Incarnate Lotus-born *Padma Sam-bhava*—sprul-sku-Pad-ma-hbyung-gnas!

"We go for refuge to (his wife) the *Dakini* of the Ocean of Fore-knowledge—*mKhah-hgro-ye-shes-mtsho-rgyal*!

"We go for refuge to The Religious King *Dharma raja* Thi-srong-de-tsen—*Chhös-rgyal-Khri-srong-Idéū-btsan*!

"We go for refuge to The Apocalypse Finder—Tertön Myang-ban-ting-hdsin-bzang-po!

"We go for refuge to The Guru's disciple, the Victor *Sthavira* Dang-ma—*gnas-brtan-ldang-ma-hlun-rgyal*!

"We go for refuge to the Reverend Sister, the powerful Lioness Lady *Singeshwara*—*lche-btsun Seng-ge-dbang-phyug*!

"We go for refuge to the Incarnate *Jina* Zhang—tön sprul-sku-rgyal-wa-zhang-rtön!

"We go for refuge to The Gu-ru, clever above thousands—*mKhas-pa-nyid-kbum*!

"We go for refuge to *Dharma Gurunath Ber-nag*—*Chhos-bdag-gu-ru-jo-kber-nak mgon-po*!

"We go for refuge to The Illusive Lion *Gyábá*—*Khrul-zhig-seng-ge-rgyab-ba*!

"We go for refuge to the Great Devotee 'The Clearer of the misty moon'—*Grub-chhen-zla-wa mün sel*!

"We go for refuge to the Indian Sage *Kumaraja*—*Rig-hdsin-ku-ma-ra-dsa*!

"We go for refuge to the *Jina* Prince of the Scentless Rays—*rGyal-sres-Dri-med-hod-zer*!

"We go for refuge to the Incarnate 'Noble Banner of Victory'—*sprul-sku-dPal-hbyor-rgyal-mtshan*!

"We go for refuge to the Omniscient renowned *Chandrakirti*—*Kun-mkhyen-Zla-wa-grags-pa*!

"We go for refuge to The Three Incarnate Kind brothers—*Drin-chhen-sprul-sku-mchhed-gsum*!

"We go for refuge to the Bodhisatwa, The Noble Ocean—*Byang-sems-dPal-hbyor-rgya mtsho*!

"We go for refuge to the Incarnate Sage, the religious Vajra—*sprul-sku-Rig-hdsin-chhos-rdor*!

"We go for refuge to The Entirely accomplished and renowned Speaker—*Yongs-hdsin-ngag-dbang-grags-pa*!

"We go for refuge to *Mahāguru Dharmarāja*—*bLa-chhen-Chhos-kyi-rgyal-po*!

"We go for refuge to the Revelation Finder *Zhigpoling*—*gter-bton-zhig-po-gling-pa*!



"We go for refuge to the Religious king of accomplished knowledge<sup>1</sup>—*Chhos-rgyal-yon-ten-Phuntshogs!*

"We go for refuge to The Banner of obtained Wisdom—*mKhas-grub-bLo-gros-rgyal-mtshan!*

"We go for refuge to The Unequaled useful Vajra—*Tshung med-gzhan-phan-Dorje!*

"We go for refuge to the Radical (*Mula*) Lāma Aśoka—*Myangan-med-rTsa-wai-bLa-ma!*<sup>2</sup>

"We go for refuge to the Lāma of the Three collections of the *Mula Tantra*—*rTsa rGyud-düs-gsum-bLa-ma!*

"We go for refuge to the accomplished Sage *Satwa* Phuntshogs—*Sems-dpah Phun-tshogs-rig-hdsin!*

"We go for refuge to The Beloved Religious King *hsTan-hdsin*,<sup>3</sup> the holder of the doctrines—*Chhos-rgyal-Byams-pa-bsTan-hdsin!*

"We go for refuge to the Reverend Sky *Vajra*—*mKhas-btsun-Nam-mkhah-Dorje!*

"We go for refuge to the *Shri-Ratna-Bhadra-Satwa*—*Sems-dpah-Rin-chhen-dPal-bzang!*

"We go for refuge to the collection of mild and angry Yidams (Tutelary gods)!

"We go for refuge to the holy doctrine of *Maha Anta* or the Great End—*rDsogspa-chhen-po!*

"We go for refuge to The male and female Saints of the Country!

"We go for refuge to The Fairies (*mKhah hgro*), Defenders of Religion (*Chhös-skyongs*), and Guardians (*bSrungs ma*)!

"Oh! Lāma! Bless us as you have been blessed; Bless us with the blessing of the Tantras!

"We beg you to bless us with *OM*, which is the BODY. We beg you to purify our sins and pollutions of the body. We beg you to increase happiness without any sickness. We beg you to give us the real undying gift of life!

"We beg you to bless us with *AH*, which is the COMMAND. We beg you to purify the sins and pollution of speech. We beg you to give us the power of speech. We beg you to confer on us the gift of perfect speech!

"We beg you to bless us with the *HUM* (pr. *Hung*), which is the MIND! We beg you to purify the pollution and sins of the mind! We beg you to give us the real gift of pure heart. We beg you to empower us with the four powers!

"We pray you to give us the gifts of the True Body, Command and Mind!

<sup>1</sup> The first Bhotiya King of Sikkim, *vide* page 249.

<sup>2</sup> This may be a reference to the great Emperor Aśoka or his confessor—Upagupta, the Thirteenth Patriarch of the early Buddhist Church in India.

<sup>3</sup> The sixth Bhotiya King of Sikkim, *circa* 1770—90.

“ —OM—AH—HUNG!—

“ Give us such blessing as will clear away the sins and pollution of bad deeds!

“ We beg you to soften the evils of bad causes!

“ We beg you to bless us with the prosperity of our body, *i.e.*, health.

“ Bless us with mental guidance.

“ Bless us with Buddhahood soon.

“ Bless us by cutting us off from (worldly) illusions.

“ Bless us by putting us into The Right Path.

“ Bless us by making us understand all religious things.

“ Bless us to be useful to each other with kindness.

“ Bless us with the ability of doing good and delivering the animal beings from misery.

“ Bless us to know ourselves thoroughly.

“ Bless us to be mild from the depths of our heart.

“ Bless us to be brave as Yourself.

“ Bless us with the Tantras as Yourself!

“ Now, we, the innumerable animal beings, conceive that we have become pure in thought like Buddha, and we conceive that we are working for the welfare of the other animal beings. We, now having obtained the qualities of the collection of the gods and the roots of the Tantras, and the zhi-wa, rgyas-pa, dbang and Phrin-las, pray that all the animal beings be possessed of happiness and be freed from misery. Let us all animals be freed from lust, anger, and attachment to worldly affairs, and let us perfectly understand the true nature of religion!

“ Now, O! Father-Mother! The unadorned Dharma Kāya *Samanta bhadra*—Yab-yum Chhos-sku-Kun-bzang! The richly adorned Mild and Angry Loving Ones—Longs-sku-zhi-khro-rab-hbyams! The incarnate sages of the Skull Rosary—sprul-sku-rigs-hdsin-thöd-hphreng-btsal! and the Mula Tantra Lama—Tsa-rgyud-bla-ma! I now beg You to depart!

“ O! Ghosts of heroes, dPa-o! Female fiends, Dakkini Demoni-  
“ nical Defenders of the faith, Chhos-skyongs! The Holy Guardians  
“ of the Commandments—Dam-chan-bkahi-bsrung-ma! And all those  
“ that we invited to this place! I beg You All now to depart!

“ O! The powerful King of the Angry Deities, Khro-wo-i-rgyal-  
“ po-stob-po-chhe! The powerful Ishwara and the host of the Country  
“ Guardian Gods—mthu-stobs-dbang-phyug-yul-hkhor-srung! And  
“ all those others that were invited to this place with all their retinue!  
“ I beg You All now to depart!

“ MAY GLORY COME! *Tashi-shok!*

“ LET VIRTUE COME! *dGé-o!*”

[Here endeth The Refuge Service.]

About 8 A.M. the conch-shell blast again summons the monks to the Assembly Hall, where, after partaking of refreshments of tea and parched grain in the manner already described, a full celebration (chhoga) is done. And on its conclusion the monks disperse.

Other services. About 10 A.M. a Chinese drum is beaten to muster the monks in the Assembly Hall. At this meeting rice and meat and vegetables are served out as before, and with this is also served beer called *gsos-rgyab*, the *lto-mchhod* being done as formerly. A full celebration is then performed and the meeting dissolves.

In the afternoon a conch shell is blown for tea and a Chinese drum beaten for beer, the monks assembling as before and doing a full celebration of the worship of Mahakala Natha (*mgonpo*) and the Guardians of Religion respectively.

When sacerdotal celebrations on behalf of lay individuals have to be done, they are introduced within the latter celebration, which is interrupted for this purpose. And after each of these extra celebrations the monks remain outside the Assembly Hall for a very short time and then re-assemble. On finishing the extra chhogas, the chhoga of the Religious Guardians is then resumed and concluded.

In the evening another assembly, preceded by tea as refreshment, conducts the celebration of *skang-shags* with 108 lamps.

Another and final assembly for the day is made by beat of drum, and rice and flesh-meat is served out.

The refreshments and meals usually number nine daily.

#### IN HERMITAGE.

In the case of the hermit-lāma (or *mtshams-pa*), of which there are very few in Sikhim, he is engaged all day long in mortifying his passions and worldly desires, repeating mantras and practising those postures and magic rites which, according to the Tantrik school, give miraculous powers and a short cut to Nirvana.

Hermits. Their meditation, &c. The order of these exercises, according to the book entitled, "The complete Esoteric Tantra,"<sup>1</sup> the reputed work of Padma Sambhava, is as follows:—

1st.—The mode of placing the three mystic words (*i.e.*, *ku*, *sung*, and *tuk*).

2nd.—The Nectar-replying rosary.

3rd.—The jewelled rosary-guide for Ascending.

4th.—Secret counsels of the four Yogas.

5th.—The great Root of the Heart.

<sup>1</sup> *gsang-mgags lpyi rgyud*.

- 6th.—The Lamp of The Three Dwellings.  
 7th.—The bright Loosener of the Illusion.  
 8th.—The water-drawing “dorje.”  
 9th.—The secret guide to the fierce Dakini.  
 10th.—The drawing of the Essence of the stony nectar.  
 11th.—Counsel on the Dakinis’ habits.  
 12th.—Fathoming the mystery of the Dakinis.  
 13th.—Counsel for the Khandoma—Fairies’ heart-root.  
 14th.—The Four Words for the path of Pardo.<sup>1</sup>  
 15th.—The Pardo of the angry demons.  
 16th.—To recognise the Gyalwa Rig-na or The Five Former Buddhas. Then Nirvana is reached.

The hermit-lāmas of Sikhim usually leave their hermitage for some months annually to visit villages and places of pilgrimage. A true hermit who has cut off all connection with the world is called *sgomchhen* or “great devotee.”

Theoretically it ought to be part of the training of every young lāma to spend in hermitage a period of three years, three months, and three days, in order to accustom himself to ascetic rites. But this practice is very rarely observed in Sikhim for any period, and when it is done, a period of three months and three days is considered sufficient. During this seclusion he repeats the mantra of his tutelary deity an incredible number of times. *sNgon-gro-bzi-ḥbyor*, complete in all its four sections, must be repeated 100,000 times. In the “Kyabdo” portion he must prostrate himself to the ground 100,000 times. The repetition of the *Yige-brgya-pa* itself takes about two months; and in addition must be chanted the following voluminous services:—

*Phyi-ḥgrub*, *nang-ḥgrub*, *gsang-ḥgrub*, *bla-ḥgrub*, *snyen-grub*, *ḥphrin-las*, and *bzi-ḥgrub*.

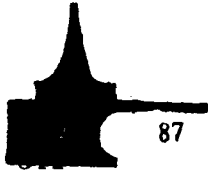
As a sample of the form of lāmaic ritual employed in the worship of a special divinity, I give here a translation of the manual entitled—

#### THE WORSHIP OF DÖLMA,<sup>2</sup> THE DELIVERESS.

Dölma is one of the most popular of the deities, and a large proportion of the laity can repeat her services by heart. Her popularity. She is known to Northern Buddhism by the Sanskrit name of *Tārā* of which Dölma is a literal Tibetan translation, meaning “The Unloosener (of difficulties)” or “The Saviouress.” And it is to this attribute of being ever ready to help and easily

<sup>1</sup> *Pardo*, the ghostly interval between death and judgment—*vide* article “Wheel of Life,” in chapter on “Temple,” page 266.

<sup>2</sup> *sgrol-ma*, vulgarly *Dö-ma*.



approachable that she owes her popularity. Most of the other deities cannot be approached without the mediation of a lāma; but the poorest layman or woman may secure the immediate attention of Dölma by simply appealing to her direct.

The striking similarity between Dölma and "The Virgin Mary" of Roman Catholicism has excited comment. Dölma, like The Virgin Mary, occupies a maternal relation to the Buddhas, and is an intercessor, a ready hearer of prayers, easily approachable, and able and willing to relieve or soothe petty troubles, and her name is a favourite personal name for women.

Her worship seems to date from about the 7th century A.D., when Tantric ideas began to tinge Indian Buddhism. It seems to me that the name was evidently suggested by the Hindu myth of *Budha*, or the planet Mercury, whose mother was Tārā; and either by wilful or accidental confusion the idea got transferred to *Buddha*, who about this time also received a place in the Hindu Pantheon.

There are now two recognized classes of the goddess Dölma, viz.—

- (a) The *Green Dölma*—"The Dölma" of the Tibetans, of which King Srongtsan-gampo's *Nepalese* wife was an incarnation, and
- (b) The *White Dölma*—who is especially worshipped in China and Mongolia and very seldom in Tibet. King Srongtsan-gampo's *Chinese* wife is believed to be an incarnation of this form.

The white form is seated like a Buddha, and has seven eyes, one being in the forehead in addition to the ordinary facial pair, and one in each palm and in the sole of each foot.

The green form—"The Dölma" of the Tibetans—is usually represented in the form of a bejewelled young Indian woman of a green complexion seated on a lotus, with her left leg hanging down and holding a long-stemmed lotus flower. She is, however, given a variety of other forms, mild and demoniacal, to the number of twenty-one or more. The demoniacal forms<sup>1</sup> are very similar to those of the Hindu Durga. These several forms are evidently the objective representations in concrete fashion of the numerous titles of the goddess:—thus Locanā, Māmaki, Vajradhatviswari, Pandara, Ugratārā, Ratnatārā, Bhrikutitārā, Visvatārā, &c. And latterly her names have been extended to reach the mystic number of 108.

<sup>1</sup> Khrô-gnyer chan (pr. *To-nyer chên*), "She with frowning brows," &c.



Her Manual of Worship is alleged internally to have been composed by the first of the seven mythical Dhyani Buddhas, viz., Vipashyi. The appendix, however, is signed by Gedun Dub, the Grand Lāma, who built Tashilhunpo monastery *circa* 1445 A.D., so that it is possible he composed this version.

The Manual is here translated:—

“EXHORTATION TO DÖLMA'S WORSHIP.

“If we worship this high and pure-souled goddess when we retire in the dusk and get up in the morning, then all our fears and worldly anxieties will ‘give way,’ and our sins be forgiven. SHE—The conqueror of myriad hosts, will strengthen us. She will do more than this! She will reach us directly to the end of our transmigration to Buddha and Nirvana!

“She will expel the direst poisons and relieve us from all anxieties as to food and drink, and all our wants will be satisfied; and all devils and plagues and poisons will be annihilated utterly; and the burdens of all animals will be lightened! If you chant her hymn two or three or six or seven times, your desire for a son will be realized! Or, should you wish wealth, you will obtain it, and all other wishes will be gratified and every sort of demon will be wholly overcome!”

HER WORSHIP.

Her worship is divided into seven stages, viz.—

- (1) Invocation—Calling her to come.
- (2) Presentation of offerings of sacred food, water, flowers and rice, and occasionally a *mandala* or magic circle offering.
- (3) Hymn in her praise.
- (4) Repetition of her spell or *mantra*.
- (5) } Prayers for benefits present and to come.
- (6) }
- (7) Benediction.

I.

INVOCATION.

“Hail! O! emeraldine Dölma!  
 Who art the Saviour of all beings!  
 I pray Thee descend from Thy heavenly mansion, at Potala,  
 Together with all Thy retinue of gods, titans, and deliverers!  
 I humbly prostrate myself at Thy lotus feet!  
 Deliver us from all distress!  
 Hail to Thee, Our Holy Mother!”



## II.

## PRESENTATION OF OFFERINGS (Sacrificial).

“ We hail Thee! O Rever'd and Sublime Dölma!  
Who art adored by all the kings and princes  
Of the ten directions and of the present, past and future.  
We pray Thee to accept these offerings  
Of flowers, incense, perfumed lamps,  
Precious food, the music of cymbals,  
And the other offerings!  
We sincerely beg Thee in all of Thy divine Forms<sup>1</sup>  
To partake of the food now offered!  
On confessing to Thee penitently their sins  
The most sinful hearts, yea! even the committers of the  
Ten vices and the five boundless sins,  
Will obtain forgiveness and reach  
Perfection of soul—through Thee!  
If we (human beings) have amassed any merit  
In the three periods, the present, past and future,  
We rejoice in this good fortune, when we consider  
The unfortunate lot of the poor (lower) animals  
Piteously engulfed in the ocean of misery.  
On their behalf, we now beg to turn the wheel of religion!  
We beseech Thee by whatever merit we've accumulated  
To kindly regard all the animals.  
And for ourselves!  
When our merit has reached perfection  
Let us not we pray Thee  
Linger longer in this world!”

## III.

## HYMNS IN PRAISE OF DÖLMA.

(*In her Twenty-one Forms.*<sup>1</sup>)

“ Adoration to Arya Tārā!  
And Avalokita (her spiritual father),  
Rich in power and the store-house of pity!  
Hail! rever'd and sublime Dölma!  
We adore Thee!

<sup>1</sup> Each stanza refers to a different form of the goddess as noted in the foregoing text.

“ Hail! Dölma! Thou ever ready heroine!  
 Born, like a lightning-flash, from the pitying tear<sup>1</sup>  
 Shed for humanity by The Lord of the three worlds  
 The Lotus-born!

Hail! to Thee whose face is shining  
 As a hundred harvest moons  
 Lit by the splendid light of  
 A full thousand fulgent stars!

Hail! O! Thou whose hand is decked with  
 The Blue and Golden water-lotus!  
 Thou beneficent and zealous Soother of difficulties,  
 Thou monopoliseth the realms of woe, as well as action.

Hail! O! Thou with head adorned by Tathagatha<sup>2</sup>,  
 Conqueror of the Universe!  
 Thou hast overcome Thine enemies without exception  
 And shown Thyself a saintly Victor.

Hail! By Thy mystic ‘*Tut-ta-ra-hung*.’<sup>3</sup>  
 Thou possesseth the realms of earth and sky.  
 Thou treadest under foot the seven worlds  
 And makest one and all to bend!

Hail! The mighty gods adore Thee—  
 Indra, Agni, Brahma and the Lord of the Winds;  
 The risen ghosts and the dread ‘*Ti-za*’;  
 The horde of harmful spirits praise Thee!

Hail! By Thy mystic ‘*tré*’ and ‘*phät*’  
 Thou destroyest the cunning schemes of Thy opponents.  
 With Thy right leg flexed and the left extended,  
 Thou consumest Thine enemies with devouring fire!

Hail! With Thy awful word ‘*tu-re*’<sup>4</sup>  
 Thou banishest the bravest of devils!  
 With the mere frown of Thy tear-born face  
 Thou completely routeth enemies!

<sup>1</sup> The allusion here is that Avalokita—“The Storehouse of Pity”—on looking down upon the world shed tears out of pity for the misery of humanity. The tear from the left eye on falling to the earth formed a lake, on which instantly, like a lightning-flash, appeared, floating on a lotus flower, the goddess Dölma, who was then commissioned by Avalokita to soothe human suffering.

<sup>2</sup> In this form of Dölma's image a figure of Tathagatha Amitabhä Buddha is seated on her hair.

<sup>3</sup> & <sup>4</sup> Part of Dölma's spell or *mantra* already given under head of “Rosaries,” *vide* page 238.



" Hail! Thou emblem of The Three Holies!  
 With lovely hand posed on Thy breast  
 And shining within a glorious halo  
 Thou confoundeth Thy enemies with dazzling light!  
 Hail! In Thy placid mood  
 Thy glory gains brilliancy from Thy gems  
 And laughing in Thy 'Tutu-ra tutu-ra'<sup>1</sup>  
 Thou enslaveth the hearts of man and fiend!  
 Hail! Oh! Owner of all the earth.  
 Thou maketh the mighty bend their head  
 And quake beneath Thy angry frown  
 While all the poor Thou cherisheth!  
 Hail! With crescent moon as a diadem,  
 And adorned with every jewel,  
 And O-pag-med in Thy plaited hair  
 Thou sheddeth excessive light!  
 Hail! Thy necklace<sup>2</sup> glows  
 Like the fire of the last *kalpa*<sup>3</sup>  
 And wreathed in smiles and with right foot extended  
 Thou wholly vanquisheth Thy enemies.  
 Hail! Happy virtuous Soother!  
 Thou actively sootheth our every woe  
 By 'Swa-ha, Om!' and Thy immaculateness  
 Thou cleanseth from foulest sin!  
 Hail! With glorious dazzling halo,  
 Thou overpowereth all Thine enemies.  
 Thou coined for us the ten mystic words  
 And by 'Hung' Thou solved all knowledge!  
 Hail! With bent foot and Thy 'Tu-re'  
 Thou possesseth the realms of 'Hung'  
 O! Omniscient One!  
 And Thou shaketh the three worlds!  
 Hail! holding in uplifted hand  
 The marked beast of the heavenly lakes,  
 With Thy 'Tara' and 'Phat'  
 Thou purgeth from all poison!  
 Hail! Thou teacher of Indra,  
 The King of Gods, and the goddesses,  
 With Thy wealth of charming armour  
 Thou saveth from evil dreams and strife!

<sup>1</sup> Part of her *mantra*.

<sup>2</sup> Or rosary.

<sup>3</sup> At the end of each *kalpa* the world is consumed by fire.

"Hail! Thou cleanseth the mist  
 From off the eyes of sun and moon!  
 By saying 'Tā-ra' and 'Tu ta-ra'  
 Thou savest from the most fearful plague!  
 Hail! Thou forceth the three worlds to admit  
 Thy benign use of godly power,  
 With Thy potent 'Tu-re'  
 Thou routest the host of ghosts and devils!  
 We proclaim the might of Thy mystic spells.  
 All Hail to these—  
 Thy one-and-twenty forms!"

## IV.

[Here is repeated on the rosary 108 times the mantra of Dölma,  
 viz.—

"Om! Tāre tut-ta-re ture swā-ha!"]

## V &amp; VI.

## PRAYER FOR BLESSINGS.

"I beg thee O! Revered Victorious and Merciful One! to purify  
 me and all other beings of the universe thoroughly from the two evil  
 thoughts; and make us quickly obtain the perfection of Buddha. If  
 we cannot attain this perfection within a few generations, then grant  
 us the highest earthly and heavenly happiness and all knowledge.  
 And relieve us, we beseech Thee, from evil spirits, plague, disease,  
 untimely death, bad dreams, bad omens and all the eight fears and  
 accidents. And in our passage through this world grant unto us the  
 most perfect bliss—without possibility of increase—and may all our  
 desires be realized without exertion.

"Let the holy religion prosper, and in whatever place we dwell,  
 we beg Thee to soothe there disease and poverty, fighting and  
 disputes, and to increase the holy religion.

"And may Thy good<sup>1</sup> face always beam on me and appear large  
 like the moon in forwarding my heart's object of admission to the  
 heavenly circle and Nirvana.

"Let me obtain the favourite god of my former life, and let me  
 gain entry into the prophesied paradise of the Three Buddhas of  
 the past, present, and future.

"Now! O! Thou! The Great Worker!  
 Thou quick Soother and gracious Mother,  
 Holding the *utpal* flower!  
 Let thy glory come!

"TASHI SHOK!"

<sup>1</sup> In contradistinction to *fury-face*.