

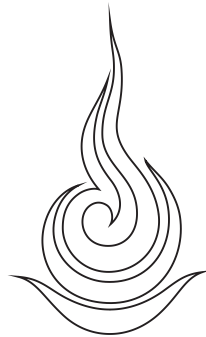


# ESOTERIC COSMOLOGY — AND — MODERN PHYSICS

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The Mother of the World, watercolour by the author. Photo by Juric.P.

## Dedication

Thanks to my students, past, present and future, and in particular to  
those that have helped in the production of this book.

Om

Obeisance to the Gurus!  
To the Buddhas of the three times.  
To the Council of Bodhisattvas, *mahāsattvas*.  
To them I pledge allegiance.

Om Hūm! Hūm! Hūm!



# Contents

Preface.....	xi
1. Divine Causation, Preliminary Precepts.....	1
The primacy of Mind.....	1
The great Symbol.....	5
Darkness, <i>ākāśa</i> and <i>svabhāva</i> .....	12
<i>Skandhas</i> and <i>saṃskāras</i> .....	18
The <i>ālayavijñāna</i> , <i>śūnyatā</i> and the appearance of phenomena.....	25
The <i>trimūrti</i> .....	31
The factor of <i>deva</i> and human interrelationships.....	34
<i>Buddhi</i> .....	42
The significance of Light.....	45
2. Mirrors, Time and the Logoic Mind.....	50
The <i>ālayavijñāna</i> and Logoic Mind.....	50
The Mirror-like Wisdom.....	53
Differentiation.....	58
The functioning of a mirror.....	63
Signposts of revelation and analogy.....	69
The factor of consciousness.....	75
<i>Śūnyatā</i> and <i>saṃsāra</i> .....	80
3. The Question of ‘God’ and the Physiological Key .....	85
The physiological key.....	85
The Anthropic Principle.....	94
Does a ‘God’, a ‘Soul’ or <i>ātman</i> exist?.....	96
The consideration of mind/Mind.....	106
The Creative process.....	108
Further considerations of Mind.....	115
4. Sources of the Causative Impulse Esoterically Considered.....	121
The mind/Mind and causation.....	121
The enlightenment process and causation.....	124
<i>Buddhi</i> and <i>ātma</i> .....	135
Planetary formation esoterically considered.....	142
Logoi as the creative Word.....	144
5. The Causal Body and the Monad.....	157
The planes of perception and the human constitution.....	157
The Sambhogakāya Flower.....	167

The factor of the <i>devas</i> .....	173
The Monad.....	178
The evolution of Logoi.....	184
Concluding statements concerning Logoic evolution.....	195
6. The Spiral of Consciousness, the Energy View.....	202
The general description.....	202
The spirals of consciousness.....	206
The time-space continuum.....	221
<i>Chakras</i> .....	237
<i>Kuṇḍalinī</i> and the serpent symbolism.....	245
The activity of the Heart centre.....	260
The ten stages of the evolutionary process.....	275
The evocation of <i>suṣumṇā</i> .....	287
The first seven verses of the book of Genesis.....	290
7. The Spiral of Consciousness, the Geometric View.....	296
Analysis of the zero.....	296
The geometry of causation.....	300
The function of the Dhyāni Buddhas.....	304
The foundational geometry.....	306
Einstein's theory of general relativity.....	313
8. The Nature of Bījas (atomic unities) and Causation.....	316
On <i>bījas</i> .....	316
The nature of <i>bījas</i> .....	319
<i>Bījas</i> as 'atoms'.....	326
The clairvoyant investigation of the Anu.....	334
The permanent atoms.....	349
The <i>devas</i> and the permanent atoms.....	362
Form building.....	365
The Logoic permanent atom.....	376
The Lipikas.....	385
9. The Atomic Universe, Esoterically Understood.....	397
The concept of ether.....	397
The problem of gravity.....	401
The four ethers.....	405
The Higgs field.....	408
Quarks and leptons.....	413
The Higgs field, dark matter and subjective space.....	422
The concept of gravitons.....	425

Gravity further considered.....	432
The thought field.....	434
The formation of the nucleus of an atom.....	440
<i>Saṃskāras</i> and cyclic time.....	443
The astrology of the subatomic particles.....	446
Dimensional perception.....	451
10. Meditation on the Electrical Nature of Mind.....	455
General esoteric considerations.....	455
The role of the Pleiades.....	463
The plasma and electric universe theories.....	482
Appendix One.....	505
The Heart is the Mind.....	505
Appendix Two.....	521
The Root Races.....	521
Appendix Three.....	545
A further note on figure five.....	545
Bibliography.....	550
Index.....	556

## Tables

Table 1. The triune principles.....	111
Table 2. The triune aspect of Deity.....	115

## Figures

Figure 1: The Trimūrti.....	33
Figure 2: The sun as a symbol.....	91
Figure 3. The Spiritual Triad.....	122
Figure 4. The relation between universal & empirical consciousness.....	123
Figure 5. The principles constituting a person.....	161
Figure 6: Summary of the planes of perception.....	165
Figure 7: Stages of expression of the Monadic Eye.....	181
Figure 8: The door to the cosmic Paths.....	181
Figure 9: The serpent of time.....	182

Figure 10. The spiral of consciousness.....	207
Figure 11. Spiral-cyclic motion.....	209
Figure 12: The geometry of spiral-cyclic motion.....	215
Figure 13. Fourth dimensional motion.....	217
Figure 14. The three types of motion.....	219
Figure 15. The time-space continuum.....	224
Figure 16: The movement of <i>bījas</i> .....	226
Figure 17: The expansion of thoughts.....	227
Figure 18: The wheel of the <i>dharma</i> .....	228
Figure 19: The time line.....	229
Figure 20: The swastika.....	231
Figure 21: The self-conscious individual.....	231
Figure 22: The lotus as an expression of energy and consciousness.....	238
Figure 23: The sun, earth, moon relationship.....	253
Figure 24: The inwards and outwards motion of consciousness.....	255
Figure 25: The three principal <i>nāḍis</i> .....	256
Figure 26: The symbolic horns of a ram.....	259
Figure 27: A cross-section of a <i>nāḍī</i> .....	261
Figure 28: Involution and evolution of consciousness.....	271
Figure 29: The face of the Waters.....	279
Figure 30: Formation of the Tau cross.....	282
Figure 31: The rectified Tau cross.....	283
Figure 32: The evocation of <i>suṣumṇā</i> .....	288
Figure 33: The hexagon.....	308
Figure 34: The ten principles.....	310
Figure 35: The spirillae of an atom.....	328
Figure 36: The ultimate physical atom.....	329
Figure 38. Various views of combinations of Anu's.....	347
Figure 39: The hydrogen micro-psi atom.....	348
Figure 40: The cosmic law of Karma.....	381
Figure 41: The symbolism of Cancer the crab.....	391
Figure 42: Fermions and quarks.....	418
Figure 43. The six quarks.....	441
Figure 44. The Heart is the Mind.....	516
Figure 45: The evolution of the Root Races.....	539

Auu.....m!      Cried the Bird (Kālahamsa).  
Ahh.....h!      Cried Prakṛti (the substance matter).  
Huu.....m!      Resounded the Universe.  
                         (It has been accomplished.)

Throughout the Depths  
of the fathomless cosmic Quietude  
the slumbering universe stirs.  
First a murmur,  
the eternal Sound, Prāṇava – Aūm  
resounds,  
as Hiraṇyagarbha, the World-Egg  
exuberates,  
pulsating vibrantly,  
crystallising  
the dawn of a new cycle.

OM.  
DEITY IS.  
I AM  
THAT.

YOU ARE  
THE ETERNAL  
INFINITUDE!

Arise matter!  
Arise mind!  
Arise Being!  
Come and Know yourself.

## Preface

Physics is in many ways an esoteric subject, at least to the lay person who does not have the mathematical skills to understand the fundamental derivations of the science, nor has had the time to learn the subtleties of many of the concepts and terms that are used. Most people are neither epistemologically or ontological savvy and hence rely upon popular depictions, catch phrases, of concepts describing new ground breaking discoveries and formulations. Many high Initiates and their disciples have incarnated into the scientific community in order to advance all fields of science. This is especially so for those along the fifth Ray of Scientific Reason and the seventh Ray of Ritualistic activity and Organisational Power. The endeavour of this book therefore is to incorporate the findings of these Initiates into a broader view that takes into account the nature of multidimensional space and the primacy of mind/Mind in the universe, and how it causes and organises phenomena. Consequently I wish to introduce a higher esoteric science that overlays or underlies what they empirically deem correct. This thesis however shall not delve into neurological science, of the mind-brain connection, which is a valid field of investigation for some scientists, but the information imparted may offer some further clues to these researchers.

In this work I shall diverge somewhat from the previous volumes in this series that deal mostly with Buddhist philosophy and its ramifications. This is mainly because Buddhist concepts concerning the ‘creation’ of things are either along the lines of a denial that such is possible (e.g., the Prāsaṅgika Mādhyamika position), or else are

essentially derived from Hindu beliefs. The Western schools of thought on the other hand possess a wealth of concepts and semantics concerning the nature of how all things have come into existence. Much however that is promulgated along this vein is exoteric, i.e., materialistically biased, or interpreted empirically, with little or no comprehension of the nature of the multidimensional universe. The graduates of our universities are well fed with such fare. This has led to disquisitions or analysis which misconstrue some of the import, and are blinded to much else, of the religious doctrines some purport to be experts of.

Many scholars have never comprehended the main agenda of the exponents of the ancient schools of thought that were the living traditions of a gradual Initiation into the keynote of the Mysteries that were at the heart of the belief system or religion in question. Only the Initiated possessed the proper keys to unravelling the truths of the system, and when they died out those keys exoterically died with them. There is however an esoteric methodology of gaining enlightenment, known only to a very few that kept such knowledge alive. The propagation of the Mysteries is also veiled in the concept of *guruparamparā*, the 'ear whispered' tradition in Hinduism and Buddhism. Here the most esoteric teachings from the guru, the custodian of a particular lineage or tradition of Tantra are passed on to his/her spiritual 'son'. Consequently the exponents of the esoteric tradition have always existed throughout the ages possessing knowledge of the 'hidden Mysteries'.<sup>1</sup> They have reincarnated from cycle to cycle of activity to ensure that the Mystery tradition is kept alive.

Unbeknownst to them, some exponents of this tradition incarnated into the scientific community. Their purpose was to endeavour to explore and decipher the context of the mysteries hidden in the structure of matter and the constitution and evolution of the universe, with its many suns and planets. In this way the context of the ancient tradition was expanded to include the material domain in a way that was never before possible. Humanity has benefitted immensely as a consequence. Now is the time to unite the inner and outer Mysteries into a unity. My work is a step in this direction, however I have not the

---

1 Jesus for instance hinted at this when he stated to his apostles in *Mark 4:11*: 'And unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables'.

time to explore in depth all of the competing theories concerning the origination of the universe. Neither am I a physicist, with an extensive knowledge of mathematics and the intricacies of modern cosmological and subatomic observations, be that of the Big Bang theory, relativistic theory, or quantum electrodynamics. Myriad are the papers published by the scientific community on diverse subjects, such as whether the Hubble constant for the redshift, upon which the age of the universe is calculated, is indeed a constant. The published literature is vast and a researcher must wade through them the best he/she can along any line of intended research. Similarly with the alternate models, such as those that postulate no Big Bang, the incorporation of the Wolf Effect, plasma cosmology, or of the electric universe. To my mind, and for many others, the arguments concerning the current concept of the expanding universe that evolved from a Big Bang, verses concepts of the steady state theory (or versions thereof) have not been conclusively proven.

What I wish to present is the esoteric view of the causation of phenomena and cosmicogenesis, and to integrate it as much as possible with mainstream scientific thinking. The esoteric view (as known by enlightened Minds) presupposes a hylozoistic universe, where the appearance of all phenomena is governed by the laws pertaining to the application of mind/Mind, where mind refers to the reifying, dissecting, criticising empirical mind, and Mind to the enlightened, unifying all-embracing 'super-Mind' gained by enlightened Beings. The distinction between the two was adequately developed in my *A Treatise on Mind* series. Hence much that is written in this present volume finds its basis to the information given in that former series. Analysis of the laws of Mind presuppose a multidimensional universe, consisting of different planes of perception that is attainable by one who is mastering the vicissitudes of mind and developing the attributes of Mind.

The scientific community still needs to properly embrace this multidimensionality, not so much in terms of mathematical modelling, but through pure logic and the experiences derived via meditative awareness. Much that was taught by the ancient enlightened seers and their modern successors is obtained through direct visual perception, utilising extraordinary psycho-spiritual powers (*siddhis*) totally unknown to the empiricist. Direct psychic microscopic vision for instance, of what



constitutes the atomic universe, should consequently not be automatically discounted by empiricists because they do not acknowledge the existence of such powers. When the scientific community as a rule will remove their blinkers, and consequently include such psychic evidence, by producing expanded Minds to solve their current empirical problems, then a new era of science will develop. A scientific revolution will occur that will take them far into a new epoch of ‘miracle making’, and so build the new era communities based on Mind fused with Love, where Love-Wisdom is the mainstay of all that ensues.

As the reader shall discover the esoteric view presents a grand universal theory of everything, where much that is still enigmatical to materialistic thinkers becomes meaningful. The esoteric view explains the seeming paradoxes in the subatomic world as part of the natural order of what is, being but extensions of the laws governing the subjective universe. Cosmologically, the esoteric view presupposes a vast Hierarchy of increasingly transcendent enlightened Minds that have evolved from solar systems and galaxies billions of years before our solar system was formed. They are collectively capable of causing the appearance of solar systems, galaxies and cosmoses, from out of primal ethereal ‘substance’,<sup>2</sup> by rightly organising and projecting the powers of MIND.<sup>3</sup> Everything manifests for a Purpose, is prearranged and impeccably formulated to produce the evolution of mind from out of that ‘substance’. Nothing happens by chance. The (final) Anthropic Principle rules this universe.

Running throughout the former series, *A Treatise on Mind* as well as this book, lies the gain of the millennial long deductions on causation and cosmology from both Hindu and Buddhist sources, aided by the rest of the world’s mythological outpouring. There have always existed the enlightened, the Hierarchy of Enlightened Being, the Council of Bodhisattvas, who have cumulatively developed Mind, and so know the secrets of Nature. They have adequately demonstrated this knowledge in their monumental works, such as the mathematics encoded in ancient

<sup>2</sup> What is meant by ‘substance’ here shall be explained later.

<sup>3</sup> Such MINDS are termed Logoi in this book, a term explained in *A Treatise on Mind* Series.

monuments, such as the great Pyramid, and through the recorded demonstration of the *siddhis* they possessed. The scientific community still needs to properly acknowledge the manifestation of such phenomena, let alone do the appropriate experimentation, and so accordingly utilise these findings in the theorisations for the origination of things.

This present volume hopes to present some relevant information and concepts for those of that community to broaden the scope of their investigations and so incorporate a vaster, better understanding of what the universe actually is, and how it correlates to human consciousness. It is for such open-minded researchers and those interested in further developing wisdom that this book aims to assist. Similarly for those with esoteric inclinations, the aim is to give them a far deeper perception as to how the domains of perception within which they reside come into existence. Many aspects of this complex subject are analysed, which necessitates interrelating the most abstruse information in a logical, fresh and hopefully inspiring manner. This subject is viewed in terms of energy interrelationships, and the control of substance by Mind. The nature of the unfoldment of such Minds, hence the way of making prime Causative Agents, was explained in my series *A Treatise on Mind*.

It is not possible to overestimate the importance of studying the nature of Causation, for its process affects and effects everything seen around us in this material universe. It is hoped that the information presented will assist the reader to aspire to become a ‘prime Causative Agent’. As this subject is interwoven with the entire enlightenment process, it is the objective of evolution itself.

We have reached the era where much that was formerly veiled can now be openly revealed for proper consumption of the worthy who will take the time to seriously study the presented material. This is indeed a fortunate provision for the future evolution of human consciousness. Accordingly, my works manifest as part of a well established agenda for the gradual revelation of the esoteric aspects of the world’s spiritual literature. The first major expression thereto was that given to humanity under the auspices of Helena Blavatsky more than a century ago, followed by the many books penned by A.A. Bailey, the amanuensis of a highly enlightened Tibetan Rinpoche of the time, who telepathically dictated those books.

In many ways this present book is concerned with presenting the bridging information between the theories and findings of the scientific community and speculators in cosmology with what will later be expanded in depth in my future work on the Cosmicogenesis portion of H.P. Blavatsky's monumental work, *The Secret Doctrine*. Esoteric students will consequently better comprehend the advanced esoteric philosophy, partly explained by Blavatsky, veiled in the *Stanzas of Dzyan* (stanzas of meditation). Those coming from the scientific community that wish to comprehend the esoteric view will then have a far better basis to rationally critique a esoteric philosophy possessed by the enlightened that has up to now largely been anathema to scientists because of their materialistic bias. Through such bias this community have blinded themselves to much of what constitutes this universe. The veils of such ignorance need to be lifted, so that a proper marriage between the exoteric empirical sciences and the esoteric ageless wisdom tradition can propel human thinking far into a vast new renaissance of Revelation.

Upon study of the information presented the serious student will better comprehend the way that the *Heart that is the Mind* unfolds, hence will learn to reside consciously in that Heart forevermore. This is the hope of the author, and indeed, it is part of the series of Revelations that must be imparted to the world's disciples if the new era is to externalise and Shambhala be grounded by a *maṇḍala* of enlightened Knowers.<sup>4</sup> They must be well versed in the process that makes a Logos, be it a planetary, solar, and beyond...to THAT which embodies the universe—for each are prime Causative Agents within Their own spheres of Attainment.

Om Tat Sat!

---

<sup>4</sup> See *The Constitution of Shambhala*, volumes 7A and B of *A Treatise on Mind*.

## The Great Evocation

From the point of light within the Mind  
of the awakening one,  
let light stream out to all celestial abodes,  
let light fill all space.

From the point of Love within the Heart  
of the aspiring one,  
let the experience of Love fill the mind  
with the rapture of Love's universal embrace.

From the focussed will of the meditating one,  
let its purpose awaken the Fires of lighted resolve  
of all seeking to escape from the *saṃsāric* morass.

From the places of abode of human minds  
let them seek the way of liberation,  
as taught by the custodians of  
the Way of the Heart.

Let the Lords of Shambhala receive  
each liberated pilgrim that passes through the Door  
that opens to great Logoic Thrones,  
and so to travel their cosmic Path.

Let all this, and more, come to pass,  
as each person awakens to an enlightened stance.  
May group purpose unfold as the multitudes  
hearken to the compassionate call.

Love is the All that is the One that moves  
and pulls us upon the cosmic Way  
to the central Spiritual Sun.

*Oṃ Maṇi Padme Hūm*

Note that this evocation is a corollary to 'The Great Invocation' found in the books by Alice Bailey. A modernised form is explained in my *A Treatise on Mind*, volume 7B, 465-68.

## Divine Causation, Preliminary Precepts

### **The primacy of Mind**

The esoteric doctrine acknowledges the essential unreality and yet unity of all manifest forms, that the corporeal universe is an embodied expression of energy and is constantly modified by the interplay of various elementary and subjective forces. Next comes the concept that all forms manifest according to cyclic law, that everything thus reincarnates, consequently moving from subjective space into manifest objectivity at the appropriate cycle, and vice versa. The appearance and evolution of mind is the object of the cyclic coming and going of the manifest forms. Mind in fact is all there really is, in that it encompasses all that can be seen and known in the universe. Without the factor of mind (and its consequent evolution into Mind) the appearance and disappearance of universes would be absolutely meaningless. No matter how many such universes manifested and disappeared over countless aeons they will leave no record or factor of 'existence' without a mind/Mind to cognise the event. The imprint of phenomena upon mind/Mind hence makes the appearance of a universe in terms of what is experienced, cognised, substantially real. The evolution of mind/Mind hence is the logical objective of such an appearance. The corollary being therefore that one could say that a universe exists because Mind has evolved to comprehend, then encompass it. By utilising the creative aptitude of the Mind and the expression of its laws, an encompassing Entity can also logically cause a universe to come into being so as to incarnate into it. The

universe therefore being the physical sheath that becomes the vehicle of expression of that Entity. In doing so it helps lesser mind/Minds to evolve increasingly vaster all-encompassing Mind-states. In this respect what the laws governing the expression of mind/Mind and how it manifests via multidimensional space to be causative of phenomena needs explication. The esotericist however rarely thinks in terms of such a vast field, much more important are considerations closer to home, our earth sphere, of the Logos that has incarnated into it as a vehicle of expression, of the solar Logos of whose Body of manifestation that Logos is part of, and the great Lives that inform the local part of our galaxy.

That human intelligence is one such factor that can recognise the phenomena of a universe is not an accident, rather it is a pre-planned forgone conclusion by vast Intelligences from former cycles of evolutionary attainment that have set the laws of what we understand as Life into motion. To understand the nature of mind, one must comprehend how it evolves and the attributes governing its ability to project thought-forms, and hence to create forms. It is a mistake to think that a mind needs a brain mechanism in order to function. Such a mechanism is needed for physical plane activity and cognition by means of the senses, but certainly the mind survives after the death of the form. Considerations concerning the nature of this subject is vast, and many books have been devoted to it. My series *A Treatise on Mind* presents the higher metaphysics, hence the information needs no repetition here.

Once we speak of survival after death then we are considering a multidimensional universe. This factor must then be included in our analysis of what the universe is and of how it came into existence. It is in this arena that the scientific community has yet much to discover, and without an understanding of the multidimensional nature of mind/Mind and its relation to physical phenomena many of their conclusions are short-sighted.

Energy follows thought, is directed by the Eye and projected by the will of the thinker. This entire world system is in fact an objectivised Thought-Form, in which we manifest the characteristics of actors undergoing a cyclic play, a play that is part of the creative Ideation of a primordial (Ādi) Buddha, a Logos, that embodies the Word for all time and space.<sup>1</sup> The Idea manifests in terms of an evolutionary pattern that

<sup>1</sup> A similar concept is provided in the Vedas, R.L. Kashyap for instance in his *Hymns of Creation, Heaven & Ancient Fathers* (Sakshi, Bengaluru, 2011), 4, states

benefits all players on the world stage, as well as the divine Thinker. This present analysis is not however primarily concerned with the understanding of the purpose of that 'play', but rather with the method producing its manifestation.

All objectivised thought forms progress through recognisable changes, of inception then maturation, as the expression of their intent is fulfilled. There is consequent old age and death when their inherent life is withdrawn or modified to suit new manifesting environmental conditionings. This also happens when the will of the thinker is directed to another direction.

Inherent in the concept of 'Thought' are the Fires of Mind, and it is in the expression of Fiery substance wherein there is a confluence between the views of modern physicists and esotericists. The difference being that in the concept of physicist's view of the Big Bang the originating source of the energy from which the universe was formed is unaccountable. The esotericist has the impact of the energy of cosmic Mind to cause the manifestation of phenomena. One must also take into account that the cosmic Fire in question needed to produce the causation of all Logoic forms, even upon the stupendous scale when viewing a universe, comes from countless aeons of evolutionary development of Mind and ever-vaster arenas of creative expression of the powers of Mind, as such a ONE evolves in the ineffable cosmos. Intense is the pressure of Fire contained in the vastness of the sphere of containment of a Logoic Mind, the vaster the Logos, the more intense the energies concerned. With such energy then planetary, solar, galactic beginnings and that of a universes is possible.

The method of the appearance of phenomena shall be detailed in the last three chapters of this book. The preliminary chapters are devoted to laying the foundation for comprehending the esoteric lore and related terminology provided by our wise forebears, stemming from their meditative experiences concerning the subject of causation and the appearance of world spheres, and by logical extrapolation, the universe. The Sanskrit terminology introduced may be difficult

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that: 'the *Rig Veda Samhitā* (10.72) in the next chapter 11 deals with the birth of the Gods. *Taittiriya Samhitā* (6.1.1.2) states that the world of Gods is interwoven with that of human beings. The two worlds function together. As TS (1.2.3.2) states, 'the Gods are mind-born yoked to the mind, have the blissful power of discrimination (*daṁṣhīṇa*) and are the children of discernment'. Such a statement echoes later Buddhist statements concerning the nature of their Deities.

for many unaccustomed to the eastern philosophical systems, but if comprehended they hold the clues to many mysteries concerning the appearance of phenomena.

We must remember here that Buddhist and Hindu scholars took for granted the existence of the subjective dimensions of perception. They needed not exoteric proof that modern day materialistic scientists wish, because for them the subjective domains were simply part of their meditative world and directly experienced as such. The ‘problem’ for them was to explain how, precisely, the material domain appeared from the subjective domains, and what forces were involved in the process. The Sanskrit terms then relate to their form of scientific terminology explaining what, how, when and why. Similarly, the deities named in the process symbolise different types of forces and Mind-states that are brought to bear in the causation of things, a world or solar sphere, and the mode of the evolution of the units of Life, the bearers of consciousness and sentience, to a status where they are liberated from the phenomena scientists perceive to be the ‘real world’. To the ancients, and esotericists alike, this material phenomena is the great illusion, and needs to be transcended by mind in order to experience the Real, namely, that pertaining to the domain of enlightened perception.

Thinking in terms of a planet, sun, galaxy or universe is but a matter of scale, as the same principles manifest throughout, but one must learn to think transcendentally in order to comprehend the vaster perspectives of the Real, that manifest from within-without as far as what might constitute a Logoic Mind. Without comprehension of the meaning of the needed terminology, Sanskrit, or its equivalent in any sacred language, it is not possible to convey the teachings productive of revelations to the unenlightened.

That manifesting via the atomic world works via a similar, though reified paradigm. It is but a matter of applying the same principles upon the subatomic world as one would upon the macroscopic, but altering the view and terminology to fit. If a Logos at the level of embodying a solar system were to view the life of the human Soul on earth such a One would be faced with a similar problem, where the human unit would be a microscopic entity, an ‘atom’. A Logoic Vision is so Vast that when looking to the human world the view will be of masses of human thoughts and the Soul-groups appearing upon the mental plane. Their

vision can descend no further, because our mental plane represents the dense physical to them. To view into their ‘sub-atomic world’ represented by the activities of human units they must Peer through the Minds of great enlightened Beings, who have risen up the ranks of higher awakened perceptions and so are closer to the Logoi in Mind. The Minds of the enlightened ones thereby act as microscopes for the Logoi.

### The great Symbol

All manifest life is governed by cyclic laws. Cause produces effect, and all lives eventually return to the emanatory cause. That cause is the essential reality upholding the rest of the play (manifesting as the *Great Symbol*<sup>2</sup> that is the *saṃsāra-śūnyatā*<sup>3</sup> interrelation). The nature of the continued cyclic projection of the cause is dependent upon the expression and characteristics manifested by the play. A highly simplified example of cyclic projection can be viewed thus:

A book plus fire becomes ash. Ash plus earth, plus seed and right environmental conditions, becomes a tree. A tree plus processing, plus ink and print becomes a book.

This cycle (as all others) obviously necessitates a mediatory manipulator—here the human hand, whilst the fulfilment of the instinct towards knowledge becomes the primal cause. As the information in the book becomes redundant, it is discarded to make way for another with more relevant information. The mediatory manipulators in Nature<sup>4</sup> are represented by the various members of the *deva* kingdom,<sup>5</sup> or by the will of a creative Thinker, a Logos. The law of *karma* becomes the leitmotiv or basis for all such action.

If we were to bring all cycles of cause and effect back to the original cause (and thus effect) to represent the sum total of all that is, we would have one ‘infinite’ cycle (or circle) of cause and effect emanating from a primal cause.

<sup>2</sup> *Mahāmudrā*, explained in *A Treatise on Mind*.

<sup>3</sup> *Saṃsāra-śūnyatā* is the nexus of enlightenment, *saṃsāra* being the transitory, illusory world and *śūnyatā* the place of liberation.

<sup>4</sup> I capitalise this term to emphasise the inherent divinity of all life.

<sup>5</sup> The *devas* shall be explained later.



Before the originating primal cause existed, the universe must have been perfectly motionless, i.e., Void of all mental attributes (*śūnyatā*). This must have been its primordial state if naught existed then, there being no cause or effect of that cause. In Blavatsky's *The Secret Doctrine* this state of 'existence' is presented as 'DARKNESS ALONE FILLED THE BOUNDLESS ALL'.<sup>6</sup> The Rig Veda states that 'Darkness hidden by darkness in the beginning was this all'.<sup>7</sup> The first darkness is the darkness of *śūnyatā*, of that which exists beyond mind, and the second darkness is that of ignorance, of incarnation into the *māyā* (illusion) of *samsāra*. What this statement really means is that the mind to experience was not yet incarnate. Neither the darkness of the absolute, nor the darkness of the material domain was able to be cognised. Without the mind functioning everything is veiled. Once incarnate then the darkness of ignorance must be overcome so that the greater Darkness of the Real can be experienced.

Once we add an originating cause, seen as the primary motion of the thought of a Thinker, then its effects must eventually rebound upon itself. In effect, a sphere of action is produced that is viewed two dimensionally as a *circle*. This geometric form encompasses the maximum amount of space with the least surface area, and when seen three dimensionally it takes the form of a sphere. It can be viewed as the outer sheath or external boundary of the originating Thought encompassing the sum of the related qualities. In the microscopic world the sphere appears in the form of atomic unities.

Physical existence is in essence a reified expression of the conditionings existing upon subjective levels, (the higher planes of perception) and is cyclically made manifest for the purpose of the salvation of basic substance. Birth and death on the earth can be seen as an ever-progressive succession of an infinite number of finite cycles ('rebirths') that are always transmuted by a conscious mind/Mind<sup>8</sup> into

6 H.P. Blavatsky, *The Secret Doctrine*, Vol. 1, (Theosophical Publishing House, London, 1888, 2005), 27.

7 Kashyap, 14. He further states that 'This all was an ocean without mental consciousness (*apraṇetam*)'.

8 As stated, I use the term 'mind' for the empirical, concrete mind, (intelligence), and the term 'Mind' for the abstracted, liberated enlightened Mind. This dual aspect is delineated as mind/Mind.

larger cycles of experience. These continually spiral into one boundless, 'infinite' cycle that represents the body of manifestation of an Ineffable Logos or Buddha of Meditation.

All the modifications of existence essentially stem from the symbol of the (cyclic) sphere, when its various qualities are metaphysically analysed. Such analysis was begun in my investigation of the nature of cellular consciousness in the fourth volume of *A Treatise on Mind*.<sup>9</sup>

The various patterns and symmetry observable in Nature, such as in the shape of leaves, flowers, animal bodies and many crystal forms in the mineral kingdom, are expressions or extensions of a 'blueprint' derived from the geometrical properties of the sphere, circle, ovoid, a seed or ovum. Light is said (according to Einstein's mathematics) to traverse space in a curved path. Such a path will inevitably be productive of a spherical or ovoid shape.

Analysis of the properties of the *ovoid or sphere*, the world Egg of various mythologies, must thus form the basis for our concept of primeval causation. (Despite the fact that the limitations of our reasoning abilities may not allow us to see that far into the past.) In the Hindu philosophy we have for instance, the appearance of *hiranyagarbha*,<sup>10</sup> literally the 'golden womb, embryo' or 'golden Egg', the 'universal germ'. From it comes the universe or the world sphere. The term is a name of Brahmā, who was born from the radiant golden Egg (*hiranya*), or womb (*garba*), of the creative (*saguṇa*) Brahman. It is the womb of space-time, from which all evolution sprang.

9 *Maṇḍalas: Their Nature and Development*.

10 *Hiranyagarbha*, [from *hiranya* = imperishable substance, golden + *garbha* = womb, embryo, foetus, an interior]. Another rendering (provided by Kashyap, Ibid, 18) is that: *hi* is derived from *hita* = placed, hidden, and *raṇya* = delight, hence 'the hidden delight'. H.P. Blavatsky states in her *Theosophical Glossary* that this term refers esoterically to: 'the luminous "fire mist" or ethereal stuff from which the Universe was formed'. Brahmā is described in the *Rig-Veda* as born from a golden Egg formed out of the seed deposited in the waters when they were produced as the first *vikāra* (modification) of the self-existent (Brahman). According to *Manu* (1:9) this seed became a golden Egg, resplendent as the sun, in which Brahman, while remaining transcendent, evolved into Brahmā the Creator, who is therefore regarded as a manifestation of the Self-existent. Having stayed a 'year' (of *pralaya*, a period of dissolution, *nirvāṇa*) in the egg, Brahmā divided it into two parts by his thought, thereby forming the heavens and the earth; and in the middle he placed the sky, the eight regions, and the abode of the waters.

The ovoid or sphere is the veil of the Great Symbol, when fundamental reality is cognised. When the empirical universe is analysed it becomes the symbol of the Path. This Path must be pictured in terms of a spiral within the sphere because the nature of the evolution of consciousness must be added. Instinct, desire, and thought-form construction are factors necessarily taken into account by any causative agent. There are transcendent aspects to the concrete manifestation of divine impulse contained within the sphere.

The Great Symbol (*mahāmudrā*) is the Real, the cause and result of evolutionary being, of the nature of enlightened perception. It is the great Mystery, from which the other symbols embodying the lesser mysteries of all being/non-being emanate. Causation is effectively the vitalisation of the Great Symbol that delineates time and space as the Womb of being, and from which all the lesser evolutionary symbols embodied as manifest (and even imaginary) forms emanate. The analysis therefore of the mysteries of this and all related symbols will lead us to an understanding of the fundamental nature of being/non-being, and indeed, when rightly pursued, to full enlightenment and liberation from the realm of cause and effect. This then provides the ability to wield causative energy in the guise of a creative Deity.

Concerning the *mahāmudrā*, H.V. Guenther states:

Mahāmudrā is the fact that all entities coincide with unoriginatedness, that the interpretative categories of subject and object do not obtain *per se*, that the veils of emotional instability and of primitive beliefs about reality have been torn, and the absolutely specific characteristics (of everything) are known as they are. Hence Mahāmudrā is said to be the immaculate effect. Its actuality is that (i) it has neither colour nor shape as all other determinate entities which have a beginning, a middle, and an end, that (ii) it is all-encompassing, that (iii) it is unchanging, and that (iv) it stretches across the whole of time. Therefore *mahāmudrā* is instantaneous awakening to Buddhahood, which means that the four time-situations and the four delight-intensities are not disrupted.<sup>11</sup>

11 H.V. Guenther, *The Life and Teachings of Naropa*, (Shambhala, Oxford, 1963), 222-224. The 'time-situations' and 'delight-intensities' are given in *fn.* 1, 222-223, as: 'variedness, maturation, absence of distinct characteristics, ferment; joyous excitement, ecstatic delight, co-mergence delight, recession of excitement'.

Guenther further states:

Of particular significance, however, is the definition of Mahāmudrā as stretching across the whole of time. Mahāmudrā is not an event *in* time, it rather *is* time, not restricted to a particular now, but including the past and the future which we usually think of as non-existent.<sup>12</sup>

The Symbol is embodied in our temporal forms and manifests as all related qualities. The quickest way to understand its intrinsic nature therefore is to comprehend the nature of ourselves. This constitutes all of the qualities and energies, latent or empowered, that cause us to come to be and to manifest the complete potential of our evolutionary journeying. For, as all sacred books say, we are built in the image of the prime causative agent embodying our planetary sphere, who sustains all related manifestation. The Symbol however, is beyond causation and its resolution. It is an expression of the nexus between *śūnyatā* and *saṃsāra*, between the Buddha (of whatever description), who can express Himself no lower than *śūnyatā*, as the embodiment of divine Compassion; and his Consort, who characterises the attributes of *saṃsāra*, from which the wisdom principle (*prajñā*) is derived. Together they give birth to the Son, which is human consciousness encapsulated in a sphere of attainment (the *tathāgatagarbha*).<sup>13</sup> The best way to depict the nature of this nexus, the Great Symbol, is thus in the form of a sphere of containment, but what it contains is ultimately attributeless (when relegated to *śūnyatā*<sup>14</sup>), but its actual attributes that manifest upon the abstract mental plane are discerned by the enlightened Mind.

From the *tathāgatagarbha* inevitably a Ray of conscious awareness is projected downwards into the empirical domains to encapsulate a sphere of mental substance, then the astral and etheric, to finally manifest itself in the womb preparatory to being born in the physical domain. The mental

12 Ibid, 224.

13 Its qualities, in relation to the phrase 'the Sambhogakāya Flower', were explained in detail in volume 3 of *A Treatise on Mind*. It is also sometimes denoted the Causal body, the Ego, the human Soul. It is the cause for the reincarnation process, absorbing into its constitution the gain of the experiences whilst incarnate. It is group conscious, and is a sphere of Mind existing within a sea of Mind upon the higher mental plane.

14 The conventional concept is that *śūnyatā* is Void, attributeless, but it has characteristics, which I explain in Volume 3 of *A Treatise on Mind*, pages 259-63.



forces manifesting via the etheric double then uses the mechanism of the nervous system of the brain to interrelate with the transient world of material interrelationships and attachment. The purpose is to gain mastery of all-that-is by means of the evocation of the powers of the Mind out of mind.

The principle of incarnation for a Logos is similar, though of a far vaster scale and magnified scope and viewed in terms of transmuted correspondences.

The Symbol is thus the mode of containment at first of the principle of intelligence, which is conditioned by the factor of time, and thus of *karma*. An analysis of intelligence thus becomes fundamental to the understanding of the nature of being/non-being and of causative factors. Being the key tool with which we interpret and deduce the Symbol the factors that influence the rational mind hence need proper comprehension. Depending upon how the mind is controlled and directed, so the ability to think (and the related opinions) is accordingly swayed by means of the veils of imagery, and the use of symbols, such as the sphere. However, as it endeavours to comprehensively do so it must lift its imaginative faculty from out of the bounds of empirical constructs and thus into abstractions. Wisdom (*prajñā*) is thereby developed, wherein the enquiring one takes on the attributes of the Consort of the Buddha. The Buddha can then impregnate the Womb of the abstract Mind with enlightenment qualities that produce the liberation that *śūnyatā* represents. The nexus is breached and the nature of the Great Symbol stands revealed.

The above is an outline of the major part of the process that releases the energy and qualities that the Symbol embodies. Intelligence, as the foundation to the expression of the abstract Mind, is consequently an instrument needing to be perfected via self-mastery for the *mahāmudrā* to be comprehended. It must be developed before it can be transcended, otherwise there can be no ‘tensity’ of Mind substance that could withstand the potency of the thrusts of the impregnating Buddha. The Womb of the Consort would be incomplete, unable to process or hold his substance, yab-yum<sup>15</sup> cannot be thus maintained.

The factors influencing intelligence are given below. I have related them to their evolutionary purpose, thus the attributes of the Wisdoms of the Dhyāni Buddhas (Buddhas of Meditation).<sup>16</sup>

<sup>15</sup> The posture of sexual union between Buddha and Consort.

<sup>16</sup> The attributes of the Dhyāni Buddhas are of great importance in relation to the

- a. Those upon the physical plane related to the evolution of the factors of instinct and of mind. Inevitable mastery leads to the All-accomplishing Wisdom of Amoghasiddhi.
- b. Those related to the emotional and desire realms, the factor of desire (*kāma*), auras, desire-filled or imaginative thought forms. Inevitable mastery produces Ratnasambhava’s Equalising Wisdom.
- c. Those related to the mental body, the intellect and creation of thought forms. The factor of *manasic* (mental) input necessitates an understanding of the method of causation, mastery of which inevitably produces the Discriminating Inner Wisdom of Amitābha.
- d. The factors arising from beyond the mental altogether, the liberated planes of causation. (The factor of being/non-beingness.) Receptivity thereto necessitates the inevitable expression of the Mirror-like Wisdom of Akṣobhya.
- e. The interblending of the various Ray, astrological and cosmological energies, the factor of cosmos, *dharmakāya*<sup>17</sup> constituting the sum of human life. Here inevitably is awakened the Dharmadhātu Wisdom of Vairocana.

The concept of infinity (the boundless Space associated with the *mahāmudrā*) within our finite minds, translates as a vast though bounded sphere, circumscribed by the limits of our creative imaginations. It is an abstracted incomprehensibility that the intellect tries to grasp by means of some tangible form that comes within the parameters of its experiential possibilities based on former registered experiences. This necessitates the use of symbols for comprehension, primarily the Great Symbol and its derivations.


To make the process of the appearance of *saṃsāra* comprehensible we must relegate it to the realm of the mind, and therein this process takes the form of the profoundly metaphysical concept of the sphere

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comprehension of the nature of Mind and have been thoroughly explained throughout *A Treatise on Mind*, with a summary presented in Volume 5A, to which the reader should refer for detail.

<sup>17</sup> *Dharmakāya* means the fount or body of the *dharma*, the teachings of the laws of Life. *Dharmakāya* is the ultimate vehicle for the body of Truth. It is the primordial, eternally self-existing essentiality of *bodhi* (enlightenment) attained by liberated beings, and can be equated with cosmic Mind.

spiralling within itself and pushing out to fill absolute Space, which is motionless and dark (at least to our finite minds). The concept is represented on paper as a two dimensional circle.

In the various mythologies the circle  has always symbolised the full potential of Deity. It shows that the only aspects of Deity or a Logos that can be known are its effects; that the first result of Creation is the formation of a sphere, the cycle of time, the 'ring-pass-not' circumscribing manifest existence. This delineates the absolute time conceptualised as the *mahāmudrā* into finite sequences, known as *kalpas* and *yugas*. It also depicts the path of our solar Logos as He pursues His cyclic course in the Heavens, as well as delineating the potentiality of the solar disc to project light and Life. When a central dot is placed within the sphere then it represents the establishment of a Throne or Seat of Power of a Logos from whence the entire creative process of world-formation is enacted.

### Darkness, *ākāśa* and *svabhāva*

It should be noted here that as the sun is the source of light to our entire solar system, so in a similar way there is a spiritual sun giving light to the path of *bodhicitta*,<sup>18</sup> the way of wisdom, resulting in enlightenment. The path of the sun and how it vitalises our planet is thereby the nature of the way of the gaining of enlightened perception.

Without light the darkness pertaining to ignorance cannot be overcome. Depending upon the degree of ignorance present, and how it manifests, so the qualification of light must appear in a skilful way to rightly counter it. Ignorance is affiliation to *samsāra*, the skilful means is *bodhicitta*, and the engendering of light is wisdom. The containment of this *bodhicitta* is the 'movement of the Heart', which is consciousness itself. Its appropriate symbol is the sphere, (as explained above) because it must work according to the limitations of time sequences that *samsāra* imposes upon it, if it is to be skilfully effective in eliminating the darkness of ignorance in all things. So also does the sun move in

<sup>18</sup> *Bodhicitta*, the Heart's Mind, the Mind of enlightenment. The power or force productive of awakened realisations that emanates from the Heart centre. It is the compassionate force of the liberating Mind, the mind of pure perfection, the authentic nature of mind. This energy drives the entire Bodhisattva path.

the heavens above us. The skilful generation of *bodhicitta* will lead inevitably, in a far distant aeon, to one becoming a solar Logos; to enclose a vast domain of evolving mind-ful ones, plus the entire panoply of lesser sentient lives, towards liberation through the externalisation of the Great Symbol and the radiance of multidimensional light.

The originating ineffable Creative Potency has always been depicted in negative terms; such as Darkness or the Unknown. It is 'Darkness' because intelligence is trying to witness its own birthing. It can be known when one is able to fully identify with the vastness of abstract Space in its unmodified aspect. This book will obviously not focus upon the unmodified That aspect, but with the nature of manifest space and the evolution of consciousness within it.

Substance is but tangible energy in that it is expressed in a form that can be contacted and built into a body of manifestation, an instrument of experience, by an incarnate entity in any realm of existence. The person can utilise it at any time to contact a sphere of sensation and thus gather related experiences. The most intense form of energy in the material realm is but the grossest form of substance or sphere of sensation in another higher realm, and so forth.

Substance has always existed in one form or another and is ever becoming, ever changing, ever manifesting anew, as long as there is such a thing as imperfect being in the universe. As energy and matter are different modifications of the same thing, so we must learn to think in terms of energy-substance in motion if we are to understand the nature of being/non-being and how the universe came into existence.

If what is known as 'space' (*ākāśa*) pervades the whole universe, then a form of matter, however tenuous and subtle, must fill every iota of space. This is borne out by modern astronomical research, with its concept of background radiation, and also by the search of physicists for the one universal Law that logic tells them underlies all the others (the general Unified Field Theory that Einstein spent the latter part of his life trying to solve).

At present, there are four fundamental laws recognised by physicists: two long range forces, gravitation and electromagnetism, that integrate all aspects of universal space, and two short range forces, the 'strong' and the 'weak', that bind the nucleus of the atom into a coherent shape, as explained by modern quantum electrodynamic theory (QED).

That physical matter is a condensed form of a primeval Essence is a fundamental postulate of esoteric philosophy. Late in the nineteenth century scientists had a similar postulate concerning a substance they called *ether*, in their endeavour to explain some of the anomalies of the properties of space. Modern physicists have discredited such a theory, for to them Einstein's Theory of Relativity adequately explains such anomalies. A form of ether however does exist though it is far more refined than the substance of the phenomena that empirical scientists are investigating.

Consequently there is a subjective medium through which light must also be conveyed, for the type of near vacuum<sup>19</sup> of space through which physicists think light travels in space is only a partial truth. There are subtler dimensions of existence which the scientific community has not investigated, or are only beginning to, being the threshold of their experiential zone of activity. The ether of space and the waves of light can effectively be viewed as virtually the same thing. We will see later that quarks, gravitons, electrons and photons emanate from the 'substance' of this ether, where the photons represent the consciousness-bearing factor in relation to the appearance of phenomena.

A negation of primeval substance would mean a negation of particulars, for naught could come into existence if the cohesive force that allows all to be sustained, integrated and interrelated, is not manifest. Essentially, energy is all there is, and consciousness consolidates and shapes that energy into the coherent forms (subjective and objective, visible and invisible) that we know and can come to know. Even what is viewed as 'formless' (*arūpa*) is only thus because the quality of the eye that sees is too gross to view finer, subtler forms. There are forms of substance and energy that exist beyond the parameters of the mechanism of normal vision, and which is responsible for the phenomena known as clairvoyance, and clairaudience in relation to hearing, to say nothing for all of the *siddhis* possessed by the *siddhas* (advanced *yogins*) mentioned in Hindu and Buddhist texts.

Old unstable states of matter, old forms, must eventually decay, disintegrate and give way to new forms. Causation results in changes

<sup>19</sup> Nature certainly 'abhors a vacuum'.

of energy states and which manipulates them into set patterns, forms that have mass. When referring to the 'creation', or more specifically, 'condensation', of the tiny particles to form physical matter there will first be a concretion of primal essence. When galvanised into activity by the Will of the creative Thinker, (moulded and activated by an aspect of Mind) this essence becomes the inherent life animating substance. It is the originating seed impulse cohering the essence into a form or atom possessing particular emanatory characteristics, a radiatory quality peculiar to it and to the class of interrelated atoms to which it belongs.

As all of manifest Nature adheres to the law of Economy, so the ovoid or atomic shape, being the most compact, becomes the preferred type of shape utilised by the Thinker to carry on the process of that One's evolving Thought Life. This ovoid contains the essence of the inherent Life of the evolving forms.

Cellular (sentient or conscious) life<sup>20</sup> progresses in terms of spiral-cyclic motion, and the law of cycles manifests on a cosmic as well as a planetary scale. Thus there can be no absolute beginning of time, or of the causative Impulse, but rather cyclic recurrences of activity and obscuration of that activity, of day and night that are incrementally spiralling upon ever higher, or more refined cycles of expression. The intervals between universal or cosmic occurrences are, however, great enough to be called absolute or 'infinite' when compared to the human time scale.

The beginning of time, as far as our particular solar Incarnation is concerned, i.e., looking at our entire solar system as a cellular structure, can thus be likened to the awakening from a 'deep sleep' by the embodying Logos to herald a new Day by means of the thinking of a new Thought (*mahāmanvantara*).

The next act of the awakening Ineffable Mind could metaphysically be described as the 'Breathing of the Divine Thought'. *Mantra* is then emanated to effect the appearance of the desired phenomena. The *mantra* attracts to it the appropriate substance from the various planes of perception, according to the intrinsic energy qualifications built into it, and the force of the energy it possesses, as 'breathed out' by the divine

<sup>20</sup> This concept is explained in *Maṇḍalas: Their Nature and Development*.

Thinker. This is the originating act that resulted in the causative *motion* that condensed the universal prima matrix (*mūlaprakṛti*) into the seed form of the solar system.<sup>21</sup> The Logos (an Ādi, or primordial Buddha) of this cellular structure ‘awoke’ with the Thought of a new Day, as the consequence of a meditation that resulted in the action of manifestation. In doing so the *saṃskāras* (tendencies, residual impressions from past lives) of an ancient Thought pattern was built into the new by means of activating the necessary *bījas* (seeds). All Thoughts pertaining to the future (emanation) necessitates the past (*karma*) to be reinstated into the new, and the resultant tendencies projected into the future with a Desire-to-Be, producing a new ‘clothing’ or incarnation. This is the wish-fulfilling gem<sup>22</sup> of what must eventually form, according to the Will of the Thinker.

The idea can be likened to a stone (symbolising thought-projected *saṃskāras*) that is thrown into a pond, thus causing numberless ripples that disturb the clarity of the water by forming geometrical patterns. This motion is an active expression of the Intelligent faculty of the abstract Creative Logos. The process manifests from above-down and from within-without and utilises material that is already existent, or else is caused to condense from its *bīja* form.

A Hindu concept of primal substance matter in the term *mūlaprakṛti* is utilised, as their philosophy is well suited to the conception of causation of phenomena by means of forces emanated by causative agencies (the ‘Gods’). In this arena Buddhists have not won their debates with the Hindus, because the emphasis of the creative process is upon the formed nature of things, the philosophy substantiating the existence of *prakṛti*. Buddhists however tend to emphasise the nature of consciousness, the evocation of wisdom (*prajñā*), of the non true existence of ‘Gods’, and of the way that consciousness affects the form. In their case one could use

<sup>21</sup> When extrapolated upon a cosmic scale we thereby have the explosion from the ‘singularity’ postulated by the deans of modern physics, from which it is asserted by them that the entire universe emanated. However, in the esoteric view the conception begins upon the domain of cosmic Mind. By the time the physical plane is reached there can be more than one locus for the descending energies, because the factor of the *chakras* must be taken into account.

<sup>22</sup> *Cintāmaṇi*, the diamond-Mind, the wish-fulfilling gem embodying the intrinsic energy field of enlightenment.

the term *cittaprakṛti* (mind substance) as such primal substance matter, in which case we would look to mental *saṃskāras* being activated first. The Vaibhāṣika concept of *dharmas* is not appropriate here because of the inherent flawed nature of the philosophy.<sup>23</sup>

When it comes to the appearance of phenomena Buddhists also often use the term *svabhāva*,<sup>24</sup> which is that which is self-becoming, self-existent, which develops its essential self from within outwardly by emanation or evolution. *Svabhāva* is the intrinsic energy, the universal world-forming substance that causes the existence of ‘things’. It is an innate essence underlying phenomenal appearance. It can thus be equated with etheric substance, as viewed from a higher perspective, the fourth cosmic ether (*śūnyatā*), denominated as *buddhi*.<sup>25</sup> Thus it can also be viewed in terms of being *ākāśa*. *Svabhāva* is therefore the plastic *essence* of matter, both manifest and unmanifest. It remains in its own energy field upon the subjective domains as the cosmic reservoir of Being, therefore of consciousness, of intellectual light, of Life. *Svabhāva* may also be considered as *parabrahman-mūlaprakṛti*, the one underlying cosmic being or substance, the divine source; the self-existent.<sup>26</sup>

The term *ākāśa*<sup>27</sup> needs further explaining, as it is often viewed in terms of being the creative energy, the Aether of ‘space’, where space is that through which things must manifest in order to make a visible appearance. Through this space ‘things’ (consciousness-attributes) come into being, hence *ākāśa* can be considered the ‘space of consciousness’. Literally the term means ‘not visible’, space, subtle and ethereal fluid pervading the totality of the phenomenon of the universe, and a vehicle of life. The Purāṇas state that *ākāśa* has one attribute: sound. From this

<sup>23</sup> One of the four main philosophical schools. Others are Sauntrāntika, Cittamātra, and Mādhyamika. They accept *dharmas*, the distinct and independently existing atomic factors comprising the material worlds and the moments of time composing consciousness.

<sup>24</sup> *Svabhāva*, from *sva* = self, plus the verbal root *bhū* = to become, to be.

<sup>25</sup> The term *buddhi* will be further explained below.

<sup>26</sup> See volume 1 of *A Treatise on Mind* for further explanation of *svabhāva* within the Buddhist context.

<sup>27</sup> *Ākāśa* is derived from the roots, *ā* = towards, to, near, plus the verbal root *kāś* = to be visible, appear, shine, be brilliant.



perspective space is the *upādhi* (vehicle) of Thought. The *Chandogya Upanishad* (7:12:1-2) equates *ākāśa* with Brahman. It is akin to *prāṇsa*, as it is the higher correspondence to the *prāṇa* that vivifies our etheric forms. It is that subtle supersensuous essence that pervades the space of the four cosmic ethers, our higher planes of perception. Specifically it carries the ‘electricity’ associated with *buddhi*.

*Ākāśa* is the plastic essence that is the vehicle of a Creative Logos expressing itself as the formative forces conditioning the manifestation of all phenomena in systemic space. As such it is the transmuted correspondence of the five *prāṇas* manifesting in a human *nāḍī* system. Hence there are five levels or degrees of *ākāśa* relating to the five higher planes of perception.<sup>28</sup> The plane *ādi* conveys the Aetheric aspect of *ākāśa*, *anupādaka* conveys the Airy aspect, *ātma* the Fiery aspect, *buddhi* the Watery aspect, and the abstract domain of the Mind, the Earthy. The Aetheric, Airy and Fiery aspects can be considered the emanations from the domain of cosmic Mind, the Watery conveys the *prāṇas* from cosmic astral ocean and the Earthy aspect is intrinsic to the cosmic dense physical plane. From this perspective *ākāśa* therefore is conveyed in terms of the Wisdoms of the five Dhyāni Buddhas, or rather, the expression (*prajñā*) of their Consorts, where Vairocana’s Consort embodies the *ākāśa* of *ādi*, and so forth to Amoghasiddhi’s Consort conveying the *ākāśa* of the higher mental plane. *Ākāśa* consequently is the conveyor of the force of compassion (*bodhicitta*) emanating from the cosmic Waters (the cosmic astral plane), hence the sum of the zodiacal and planetary energies that modify space. Thus it is the vehicle of the enlightened Mind, from the third to the seventh Initiations.<sup>29</sup>

### *Skandhas and saṃskāras*

Here should be added the information that summarises the Buddhist concept of causation with respect to the five Elements from Brown’s book, *The Buddha Nature*, where in his commentary upon the *Ratnagotravibhāga* he states that the ‘*Ratnagotra* grounds the absolute

<sup>28</sup> See figures 5 and 6 in chapter 5 for an explanation of these planes of perception.

<sup>29</sup> See volume 6 of *A Treatise on Mind* for the explanation of the first five Initiations, and volume 7B for the higher cosmic Initiations.

nature of the Innate Mind through the standard parallel to the infinity of space’ and continues with:

The *śāstra*<sup>30</sup> then proceeds to establish correspondence between the macro-and micro-phase of popular Buddhist cosmogony, where the earth is supported by water, water by air, and air by space which is itself, as the ultimate dimension, unsupported by anything. While the first three primary elements are themselves subject to appearance and disappearance, evolution and devolution, the omnipresent *ākāśa* transcends all causation and conditioning. In a similar manner, all the constituent factors of phenomenal existence, classified into five elementary groups (*skandhas*), eighteen component elements (*dhātus*), or twelve bases of cognition (*āyatanas*), are akin to earth. They, in turn, have their foundation upon the active force and defilements which resemble the expanse of water. As this latter was said to rest upon air, so *karman* and *kleśa* exist on the basis of the ‘irrational thought’ (*ayonimanaskāra*). This last, signifying the originative force of ignorance, is nevertheless grounded upon the space-like, firm, immovable, unoriginated, indestructible essence - the naturally radiant, Innate Pure Mind....

The permanent, steadfast and eternal *Tathāgatagarbha*, beyond all that is caused, conditioned or compounded, is the supportive ground or base of the innumerable Buddha natures, which are inseparable and indivisible from it. At the same time, it is said to be the foundation of the ‘defilement stores’ which are however, separate from and extrinsic to it. This metaphysical formulation is translated more specifically into the problem of the simultaneity of an innately pure consciousness and a defilement on that consciousness. If the radiant purity of the mind cannot be touched by darkness, since it is nevertheless said that ‘there is defilement and there is a defiled mind’?<sup>31</sup>

A few notes concerning this quote needs to be made, first the ‘water’ that the ‘earth’ is said to be supported by here is really what is termed *mūlaprakṛti* above. Only when humanity have appeared and have properly developed the emotions in combination with their creative

<sup>30</sup> Commentary, sacred verse or book, treatise, as is the *Ratnagotravibhāga*.

<sup>31</sup> Brian Edward Brown, *The Buddha Nature*, (Motilal Barnarsidass, Delhi, 2004), 108-109.

imaginings can the Element Water be considered to refer to the astral plane (the Watery domain), explained in *A Treatise on Mind*. Second, the ‘air’ here really refers to *prāṇa*, therefore to the *prāṇamayakośa* (the sheath or body of *prāṇa*) and the *nāḍīs* that support all of manifest life. The *prāṇamayakośa* is an integral aspect of the etheric body, from whose substance this body of energies is derived and which supports its existence. The etheric body, plus the that of the material domain is Earthy in nature.

As the human body possesses a body of *prāṇa* so do all other incarnate Lives (Logoi) in the universe. The higher correspondence to *prāṇa* has already been dealt with above, and it can be inferred that all Logoi *prāṇamayakośas* are linked, as the universe is a unity, and energy, conditioned by the laws of Mind is all there is. It is via the *prāṇic* field that the energies manifest from the domain of Logoi Mind, in its five-fold qualification, the five *prāṇas* (*vayus*), to eventually produce the type of phenomena that our empirical scientists are presently investigating. Those engrossed in meditation practices are effectively endeavouring to rightly control and direct the *prāṇic* Winds of their minds and the *prāṇic* fields constituting their bodies, and in time the *prāṇic* forces external to them. Once all is mastered by Mind then the supramundane *siddhis* can be demonstrated. Vast is the esoteric lore gained related to such control, when the higher Initiations are to be obtained with respect to incorporating the *prāṇas* (*ākāśa*) from cosmos in meditation. The subject of esoteric astrology is concerned with gaining such knowledge. Indeed, esoteric astrology is the science of the high Initiates. It incorporates knowledge of cosmic law and of the energetic interrelation between various Logoi and the planetary bodies. Such interrelations produce the appearance of all phenomena known to us, and relates to the ability to travel the cosmic Paths at the end of one’s servitude to our tiny earth sphere.

The *skandhas* are bundles or groups of attributes that together constitute the human personality and are responsible for the factor of consciousness. Exoterically, there are five *skandhas*: 1) form, or body, the sense organs, sense objects and interrelationships (*rūpa*), 2) perception or sensation, feelings and emotions (*vedanā*), 3) aggregates of action, or the motives to thus act (*saṃskāras*), 4) the faculty of

discrimination (*samjñā*), 5) revelatory knowledge (*viññāna*). Effectively, all of these forms of activity are attributes of the *saṃskāras* that are carried through from life to life collectivised in their various groupings. Of the *skandhas*, *rūpa* represents the sense-consciousnesses, whilst *vedanā* and *samjñā* are together the *kāma-manasic* (desire or emotional-mind) aspects of consciousnesses. The *saṃskāras* are expressed in the form of the five different types of *prāṇas* conveyed throughout the *nāḍī* system. They are one’s karmic accumulations that must be worked with in that life and are eventually transmuted into the seeds of enlightenment (*viññāna*).

The term *dhātu* means ‘root or base’, fundamental stratum, realm of being, constituent Element, or part of a world construct. It is a state of existence (*lokadhātu*), thus there is *arūpadhātu*, the formless realms, *rūpadhātu*, the formed realms and *kāmadhātu*, the desire realm. Consequently the categories of classes of all manifested things are implicated in the meaning of the word *dhātu*. When eighteen *dhātus* are mentioned they refer to the six sense objects, six sense organs, and the six associated perceptions.<sup>32</sup> They are the subtle elements producing the generation of knowledge. When the number six is referred to then the mind (the intellect), viewed as a cataloguing and collating tool for the impressions from the five senses is also thought of a ‘sense organ’. Thus we have the five sense organs and the brain as the ‘sense objects’, the ‘six sense objects’ relate to the experiences of the senses of touch, sight, etc, whilst the associated perceptions are depicted as the hearing sense-consciousness, sight sense-consciousness, etc. The number six is of importance here because there is a corollary to the six quarks and six leptons of the subatomic world, from which the entire material world (the Earthy Element) is constituted. What manifests in the atomic universe can be considered to be reified homologues to the world of human experiences. The macrocosm is reflected into the microcosm, and vice versa.

That which interrelates all *dhātus*, within the spaciousness of *ākāśa*, is the Fiery *cittapraṇṇā*. We thus have the five Elements indicated here:

32 The *Abhidhammakosa* presents a list of the four main Elements (Earth, Water, Fire, and Air), the five sense faculties, the five objects of perception, the phenomena of sex, of the heart, the phenomena of life and of nutrition.

Earth, Water, Fire, Air (indirectly here, as that which is purveyed by the *nāḍīs*<sup>33</sup>) and Aether as *ākāśa*. When looking to *ākāśa*, with its five-fold subdivision, viewed in terms of the underlying energy from which all phenomena is derived, the corollary in the subatomic world are the five forces (bosons) that are responsible for the formation of atoms. They are the gluon, photon, the Z and W bosons, and the Higgs boson. Creative energy (Fire – *cittaprakṛti*) is that which interrelates them all.

The ‘Innate Pure Mind’ is said to support all of the *bindus* of irrational thought, ‘the impurity of stains of desires, etc., which are of accident and produced by wrong conception’. Esoterically, this ‘Pure Mind’ is the constitution of the Sambhogakāya Flower (*tathāgatagarbha*) and its methodology of absorbing the accumulations of attributes of mind developed via the rebirthing process, and also the methodology of their transformation inevitably into what can be described as a Buddha-Mind. The methodology is provided in volume 3 of *A Treatise on Mind*. What needs to be at least logically hypothesised upon here is that Logoi also possess their versions of the Sambhogakāya Flower, from which, upon a vastly transcendent scale, all that is known and experienced comes into manifestation once a Logos chooses to incarnate. The transmuted correspondences of such mechanisms can be meditated upon, but the meditator needs to take into account the level of development of the Logos concerned, Logoic interrelationships, Ray Purpose and the scale of the nature of the Lives incorporated within the Domain of such Flowers. (Such Lives being the *saṃskāras* Breathed out into active manifestation at the appropriate time.)

By ‘irrational thought’ here we can look to (in terms of the attributes of the five Elements):

- a. Thoughts that due to the input of ignorant assumptions produce wrong conclusions.
- b. The emotional portion of any thought, which distorts clear thought in accordance to the desire of the thinker, subtle or gross.

<sup>33</sup> The Element Air properly considered is the substance of the Clear Light of Mind and of its relation to *śūnyatā*, via which the Wisdoms of the Dhyāni Buddhas find expression. *Prāṇamayakośa* is the lowest reflex of the energy of these Wisdoms manifested into consciousness-space.

- c. Circuitous thoughts that lead nowhere because of lack of proper energy or thought input to produce logical conclusions.
- d. Thoughts that may be correct with respect to the perpetuation of *saṃsāric* conditionings but are not conducive to the production of ultimate truth, the eventuation of liberation from the wheels of limitation.
- e. Thoughts that may be correct with respect to the concept of liberation, but not with respect to the *dharmakāyic* vision viewed by all advanced Bodhisattvas.<sup>34</sup>

Each form of irrational thought is a causative source and as such has its genesis, inbuilt limitations, evolving history, and eventual cessation.

The sum of a humanity that have yet to evolve to Buddhahood contain within them the *bījas* that project the *saṃskāras* that are the force of defiled mind, that must yet be comprehended and transformed into enlightenment qualities. A consequent liberation from *saṃsāra* will be gained. All *bījas* towards liberation are activated by means of correctly sequenced thought by That (the *tathāgatagarbha*) which utilises the *cittaprakṛti*. (This is another term for the *ālayavijñāna*,<sup>35</sup> when looking purely to the nature of the substance that embodies it.) The *tathāgatagarbha* works to annul the effects of the originating causative action that it manifested by projecting the stream of personal-I’s (one’s incarnations) into manifestation. These personalities produced the secondary causative actions that generated the forms of irrational thoughts (defilements, *saṃskāras* of *kleśas*, and *kliṣṭamanas*) that sustain their world. These defilements represent the *samālā tathatā* that must later be cleansed through the generation of the Jina<sup>36</sup> Wisdoms.

<sup>34</sup> A Bodhisattva is an enlightened one who has made a vow never to cease striving until all sentient beings have reached ‘the other shore’ of life (*nirvāṇa*), thus have been liberated from thralldom of *saṃsāra*, and then and only then will he/she also do so. There are ten stages of Bodhisattvaship in Buddhist teaching.

<sup>35</sup> Universal storehouse or abode of consciousness, the mind as a basis for all in the Yogācāra philosophy. Such a ‘store’ in the subatomic world can be viewed in terms of a plasma field, the fourth state of matter, of which the universe is largely consisted of.

<sup>36</sup> The term Jina refers specifically to the five Dhyāni Buddhas, though sometimes it can refer to a Buddha.

The production (causation) of irrational thoughts, in all of their versions, leads inevitably to friction, pain and suffering, sickness and disease. This is because they lack vital life, the consequential effects that are progressive in nature, thus inevitably life sustaining. 'Life' here refers to the 'residual' that sustains the liberation process after the limitations of the defiled thoughts have been eliminated. It then produces a new causative impulse upon a higher cycle of revelation, the cycle repeats upon ever transcending spirals of transmogrifying revelation and consequent bliss. Each new revelation produces a liberation from that which transpired previously, and so inherent sickness is averted or healed. The *saṃskāras* of irrational thought, of the defiled mind are then no longer generated, allowing the innate Mind to shine free from obscurations. The causative process has produced its fruit, but what is the gain of the cycle? The short answer is wisdom (*prajñā*), the long answer is Buddhahood.

This then summarises the process concerning the causation of phenomena, of all thought structures that will inevitably produce defilements and their evolution to the Clear Mind.

The universe consequently can be considered the expression of the rational Thought of a super-Mind. It obeys the laws of Thought expression,<sup>37</sup> but may support 'irrational' aspects of Thought carried through from previous *mahāmanvantaras*. That which is 'irrational' in this Thought structure represents the attributes (planets, stars, the humanity and lives they carry) that are not yet perfected, that must yet evolve, to liberate attributes that will appropriately harmonise the whole. Such irrationality is seen for instance in the way that humanity presently construct their desire based thought-forms, which sow the seeds of much chaotic activity, pain and suffering. The overall governing principle supporting the evolutionary process of this irrationality is clear, rational Logic, governed by immutable Laws that condition the manifestation of the all. Such are the laws of *karma*, of Economy, Attraction, Synthesis, and those discovered by physicists. Because a universe, or any of its component parts is incarnate, so it implies that there are 'irrational thoughts', imperfect chaotic substance, still to master and bring into rational Law by the higher evolving embodying Mind that is aspiring to ever higher states of attainment and so must transform that aspect of its equipment that prevents this.

<sup>37</sup> Such laws are governed by, and are the expression of, the nature of the evolution of the Dhyāni Buddhas.

The *saṃskāras* manifesting via a planetary or solar sphere then represent the streams of sentient and conscious Lives, subhuman, human, *deva* and enlightened, that find further opportunity for evolutionary growth because of the existence of such spheres of containment provided by Logoi. The compassionate activity of each Logos works to cleanse the impurities from the *saṃskāras* and to so educate the informing Lives to develop the needed characteristics so that in time they too will be able to play roles as Logoi.

### The *ālayavijñāna*, *śūnyatā* and the appearance of phenomena

The *ālayavijñāna* (store consciousness) can be viewed as the womb of all manifest being as it is the store of all attributes of mind and those of the abstract Mind. Thus all forms of defilements of mind as well as liberating, enlightened perceptions, are accommodated by it. It is the Sambhogakāya Flower's domain. The *ālayavijñāna* is organised according to the causative agendas of the entire community of Sambhogakāya Flower's that it supports as a base. They manifest the cumulative meditations that are causative of the civilisations that affect humanity at any time. The sum of the subsidiary impulses (*saṃskāras*) are stored in ordered fashion in the *ālayavijñāna*.

The causative moulding of the *ālayavijñāna* environment can therefore be considered a proper function of the Sambhogakāya Flower (*tathāgatagarbha*). Through the cumulative action of all Sambhogakāya Flower's the *ālayavijñāna* will also be ultimately cleansed of low order defilements, however the imprints of what has transpired will forever remain. From the base of the *ālayavijñāna* arises the awakened Mind. This is the basis to the evolution of the Wisdoms of the Dhyāni Buddhas. The *ālayavijñāna* is effectively the Buddha-field, the *nirmāṇakāya* of Amitābha, who rules the Element Fire. The *ālayavijñāna* can be considered a sea of Fire, a domain of pure energy, organised by the attributes of mind/Mind. When this idea is relegated to Logoic domains, then it is an important consideration in relation to the energy that can be drawn upon in order to effect the causation of material phenomena, from whatever level of expression that Logos hearkens. We can view an ocean of cosmic and systemic Mind that is utilised by the Dhyāni Buddhas (here viewed as Logoi) as their base for meditative activity.



There is a difference between the *ālayavijñāna* and *cittaprakṛti* in that the former relates more specifically to the conditionings of the sea of mind/Mind conditioning a humanity wherein resides the Sambhogakāya Flower, and the latter represents the sum of the substance of the mental plane, irrespective of whether it being an expression of human minds. The *devas* for instance utilise the *cittaprakṛti*, but are also established in the *ālayavijñāna*, for all is constituted of their substance.

With respect to causation it should be noted that the starting point of any causative agenda generally concerns the reactification of a seed, a paradigm that already exists *in situ*, and which contains the ‘genetics’, so as to speak, of all that is to follow. Such a seed is a *bīja*, and a collectivised integrated grouping of *bījas*, containing interrelated purpose, produces a *bindu*. Lama Anagarika Govinda states:

If we speak of the space-experience in meditation, we are dealing with an entirely different dimension (in connexion with which our familiar ‘third dimension’ only serves as a simile or a starting-point). In this space-experience the temporal sequence is converted into a simultaneous co-existence, the side by side existence of things into a state of mutual interpenetration, and this again does not remain static but becomes a living continuum, in which time and space are integrated into that ultimate incommensurable ‘point-like’ unity, which in Tibetan is called ‘*thig-le*’ (Skt.: *bindu*). This word, which has many meanings, like ‘point, dot, zero, drop, germ, seed, semen’, etc., occupies an important place in the terminology and practice of meditation. It signifies the concentrative starting-point in the unfoldment of ‘inner space’ in meditation, as also the last point of ultimate integration. It is the point from which inner and outer space have their origin and in which they become *one* again.<sup>38</sup>

There is another aspect of the Logos that must remain tranquil, motionless, aloof from the creative process and its attainment. This has been termed ‘the real duration of being’, represented as the sumtotal of all that is and is not. It is beyond ‘the Creation’, yet from it comes the thinker of the Thought, and that which is thought about. This is the

38 Lama Anagarika Govinda, *Foundations of Tibetan Mysticism*, (Samuel Weiser, New York, 1975), 116-117.

*śūnyatā-saṃsāra* nexus,<sup>39</sup> which was explained throughout *A Treatise on Mind*. *Śūnyatā* veils the Laws governing our natural environment, the universe we live in. Without *śūnyatā* as the stable base, *saṃsāra* would be chaotic, there would be no rhythm or regularity to its actions, no predictability, no relative stabilities. Because *śūnyatā* is stable, so *saṃsāra* has a solid foundation wherewith to move, to come from and to go to. This allows consciousness to evolve. Consciousness needs relative stability, it needs the rhythm and regularity of a flow of thoughts in order to be able to name, to classify, to arrange ‘things’. It needs to come from and to proceed to somewhere, even if that ‘somewhere’ be a Void, to which it moves as the thoughts created become increasingly abstract, refined, sublime and then totally clarified of attributes of mind, yet sustains the universality of Mind.

*Śūnyatā* can be considered the foundation of the house that is the universe and everything that is contained in it. For this reason *śūnyatā* must be devoid of all the attributes that relate to the ephemera of the universe, otherwise the foundation itself could not last, and everything would collapse into a rubble of meaninglessness.

The substance constituting the vehicle of the mind/Mind undergoes the action and is eternally in the process of transformation. *Matter* is the end result when the Waters of space<sup>40</sup> was sent into action by the ‘rock of motion’, of the recollected Fiery mental *saṃskāras* that are projected forward into a new disguise by calling forth associated Watery *saṃskāras*. This is effected by the Intellect of an embodying Logos.<sup>41</sup>

39 This nexus can also be viewed in terms of the *apraṭiṣṭhita nirvāṇa*, *nirvāṇa* of no fixed abode, residing in neither *saṃsāra* or *nirvāṇa* (here taken as *śūnyatā*), Bodhisattvas do not remain in a static condition, as *bodhicitta* motivates them to continually serve. On the other hand the ‘static’, or ‘fixed’ *nirvāṇa* of the *arhants* of the Theravādin tradition implies that once *nirvāṇa* is attained, there is no further development (‘movement’). In the *A Treatise on Mind* the *apraṭiṣṭhita nirvāṇa* also concerns a consideration of the attributes of the Sambhogakāya Flower.

40 Cosmic astral or systemic space. By ‘systemic’ is meant the substance that is enclosed within the confines of a planetary or solar sphere of activity.

41 This is but the transmuted correspondence of what transpires in a human mind in its act of thought construction. A Logos represents the cosmic Mind that embodies or emanates the Word (*mantra*) that is projected to activate the seed *bīja* whereby the complete *maṇḍala* of expression comes into being.

Because of its inherent qualities the Intellect limits this omnipresence to a point or sphere in time and space. Action causes reaction, cause produces a tangible effect, and we have phenomena as the result. On a grand scale the material universe is similarly born.

‘Phenomena’ means that the originating Fiery energy is briefly clothed in the elementary matter of the mental and astral domains, incorporating thereby Watery *saṃskāras*, and the momentum thereof galvanises etheric substance to empower the appearance of phenomena. The mechanism of the appearance of such phenomena upon the physical domain from the ‘quantum vacuum’ (event horizon) shall be detailed in chapter nine. Physical phenomena is the result of the ‘condensation’ of the substance of subjective (multidimensional) space. In time the same phenomena will be distilled, refined, rarefied and abstracted back into the space from which it originated. It consequently dissociates as it passes through the event horizon. This alchemical process utilised by the power of the Fires of Mind is not yet understood by the scientific community, but once comprehended will produce a major step forwards in the advancement of their science.

A Mind can recognise within the lists of images that were formerly created those that appear as the signposts leading to the future of whatever is to be for it. Similarly the Fiery nature of the mind and its abstraction into *śūnyatā* produces the liberation of mind, but not its extinction, because it then becomes the foundation for the awakening of cosmic Mind, the *dharmakāya*. The energy of *śūnyatā* is needed for the transmutation of substance-matter because *śūnyatā* obliterates the foundation of its empirical construct, allowing a rearrangement of the fabric of substance to manifest via the four ethers.

The way of the development of the mind indicates the way macrocosmic space originates. From above-below, and from within-without, the forces of Mind precipitate what is, as well as incorporating primal substance-matter, the ‘black dust’ of space for the establishment of every new planetary or solar sphere. The black dust is the new that must be converted by means of the appearing substance from the past to follow the evolutionary impulse of the overriding Will of the presiding Logos. Out of this primal substance new ‘man-plants’ will eventually form, which is the objective of every new Logoic incarnation

procedure. That which manifests from within, becomes the substance that appears without, bearing with a *saṃskāric* imprint<sup>42</sup> that will allow it to eventually transform the primal blackness (*mūlaprakṛti*) that universally exists into a body of intense luminescence, be that of an enlightened Mind, or a radiant sun. The process of transformation is an aeonic-long procedure, however, when mind does not exist, or rather ‘sleeps’, then timelessness is the essence of things. Primal ‘black dust’ is thereby attracted to the primary seed *bījas* and consequently are organised into forms,<sup>43</sup> bodies of manifestation, that move and interact, and as they do so, an evolutionary progression from the mineral to the higher kingdoms of Nature slowly ensues.

The appearance of manifest space is the result of the cooling down of the intensity of the highest possible (Fiery) energy state or modification of being/non-being. Every form has at its heart a *bīja*, a seed of Fiery energy. That energy is in essence but the expression of the Fiery *śūnyatā* (Earthy *ākāśa*) manifesting from the higher mental plane, which has been condensed by the driving Will of the originating Mind. (Upon the physical domain such Will is known as the strong force that integrates quarks into the atomic forms.)

Here is veiled the secret of the nature of *kuṇḍalinī* energy. Its Earthy aspect is what scientists liberate via nuclear explosions. In reality all phenomena can be considered crystallised mind/Mind that binds primal elementary substance into forms. The originating energy in Nature being the Fiery substance utilised by the five Dhyāni Buddhas (or from the primordial Ādi Buddha who embodies the five as part of His Mind) who meditated to form it all, coupled with the *devic* component of the Consort with whom the primordial Buddha ‘copulates’. The articulated

42 They are termed ‘the Elemental lives’, Baskets of Nourishment’ or ‘Blinded Lives’ in the chart on page 35 of *Esoteric Astrology* by Alice Bailey (Lucis Publishing, New York, 1975). Such substance is considered as units of Life, because everything is constituted from the bodies of manifestation of the *deva* kingdom. They are units of mind that are the basis to the eventual evolution of the sentience manifesting in the fields of life known as the kingdoms of Nature. The *devas* embody the domain of the Mother, and were explained in *A Treatise on Mind*, especially in volume 7B, as well as in Alice Bailey’s *A Treatise on Cosmic Fire*.

43 The attractive potency is an effect of the inherent gravitational force carried by the *bījas*, which will be explained in chapter nine.

Fiery energy impregnates its purpose into the little units of sentience in Her Womb. They constitute the ‘atoms’ of the Void Elements<sup>44</sup> She embodies. Thus are the *bījas* formed of a new world-to-be based upon the Ādi Buddha’s Meditation of what once was (the world through which He evolved), recalling the former transmuted *saṃskāras* now adapted as the bases of the form-to-Be. The *maṇḍala* of time and space is hence impregnated with Fiery noetic purpose and the little lives that are the *bījas* of all-that-is-to-Be.

The entire universe can hence be but considered as an enormous Thought-Form unfolding. Thus the first action of the originating Thought-motion (or Thought-moment) is the concretion of energy into geometrical (or mathematical) forms, according to the laws of Thought. Order (or form) comes from the concretion of an initial organising universal flux of energy. Once the process is begun, then the geometrisation happens with a rapidly increasing complexity of continually expanding forms until our physical realm is finally produced with the types of cosmological and planetary phenomena known to scientists. This realm thereby contains an immense number of different categories and patterns of things, which can be considered the reified aspects of Mind.

The creative Logos literally breathed the divine Thought in movement, metaphorically described as the universal ripple in the bosom of infinite Quiescence. This produced a reaction on all levels of being, allowing the condensation of virgin primal formless substance into/as formed space, impulsed (fecundated) by the seed idea of the causative Mind.

The appearance of concrete substance is the last part of the event of an all-embracing multifarious awakening of countless Conscious and sentient Lives. It is a product of the interrelated chain of solar, planetary, *deva*, human and subhuman atomic unities. All are brought into manifest activity, allowing the entire solar system (or universe) to thrill rhythmically to the pulsation of a new Life. Life concerns the incessant breathing in and out (expressing also the reincarnations) of myriads of Beings as part of an integral *maṇḍala* of active manifestation.

<sup>44</sup> See my book: *The ‘Self’ or ‘Non-Self’ in Buddhism*, 187-189 for an explanation of the Void-Elements.

The inherent Life, light, instinct, intelligence and Love-Wisdom is thus actively expressed in countless different forms, engendered as part of the evolutionary purpose of great informing Lives.

The entire evolutionary process is governed by the laws of mind/Mind embodied by the *deva* kingdom, who are yet to be discovered and analysed by the scientific community.

### The *trimūrti*

Though an absolute Logos exists in an omniscient, omnipresent, quiescent state, He also manifests the ever-flowing motion that is the emanation, sustenance and destruction of what can be considered a universe. These qualities from this Logos are a natural expression of each other, allowing the universe to always be in a perpetual state of flux in which the old constantly makes way for the new.

There are certain refinements of what constitutes a Logos yet to consider. We can see here that the concept of universe does not refer just to the cosmos delineated by scientists, but rather to a relative succession of such subjective and objective universes, of Consciousness-Spaces wherein sentient beings, and entities that are increasingly aware, enlightened, evolve. We can look to the relativity of local universes, such as that defined by our earth sphere, solar system, local part of the galaxy, the entire galaxy, and so forth. Each gradation of ‘universe’ has its own embodying Ādi Buddha that must be considered at increasingly subtler levels of transmuted correspondences. Space is far vaster than that of the cosmic space investigated by materialistic scientists, and has many gradations to it. The esoteric concept of evolution therefore, and indeed what it is that evolves, and where to, is far more refined, meaningful, detailed, and exquisitely purposeful than what has yet been comprehended by our materialistic scientifically minded brothers. In fact the best results of their investigations can be incorporated into this philosophy as part of an eschatological, ontological and teleological revelation, a grand unified field Theory of Everything.

The Buddha aptly emphasised that there is nothing static in the manifested universe, everything is in constant change, hence is transient. The motion that effects one thing must naturally be carried on by means of cause and effect to influence all else. The past, present and future are

simultaneous expressions of the meditative process of a creative Logos. Energy is equable with motion, which must have a cause, it must be sustained during its course, and is destroyed (that is, transformed) when it reaches its destination. Every manifest thing must also go through this process. This is the idea behind the concept that forms the basis for the *triune aspects* of Deity (*trimūrti*), the Father, Son and Mother unity in the various world creation mythologies.

Thus in the Hindu theology we have: *Brahmā*, *Viṣṇu* and *Śiva*. They correspond to the Emanator, Sustainer and Destroyer, the triple aspects of the one Being (personified as *Īśvara*, but then abstracted into the neuter, Brahman), the one flow of events. This however only affects the manifest universe, for on the archetypal planes there can be no such thing as creation, sustaining, or destruction, for there is nothing to be created or destroyed, as we understand it. There is only intensified Life as all-pervasive omnipotence manifesting in an all-embracing ocean of potential, veiled by absolute quiescence.

Such *quiescence* can be somewhat understood if we imagine an energy wave intensifying its frequency to encompass 'infinite' motion. Its momentum must increase until it is at the point before the infinite, whence ultimate momentum is reached. Upon the attainment of the 'infinite', this ultimate momentum must be transcended, to reach a state beyond motion (or beyond mental activity); thus we have a *motionless*, quiescent state, akin to the *dhyāna* state of the meditation-Mind. It appears this way to the thinker engrossed in a 'finite infinite' sphere of activity which precedes a subsequent transcendent state.

This is a reason why the Mādhyamika philosophy specifically states that there is no such thing (in reality) as 'creation' and consequently sustaining or destruction, because all things are ultimately empty of all such attributes. How can there be a 'creation' they say if such a thing as what is described as 'quiescence' above is all there truly is? Clearly however, both *śūnyatā* ('quiescence') and *saṃsāra* (the activity of phenomenal appearance) exist relative to each other in terms of a co-dependency, and the nature of how one comes from the other is a great mystery, somewhat unravelled in the first three volumes of *A Treatise on Mind*. More technical information shall be provided in this volume. True understanding of the nexus between *śūnyatā* and *saṃsāra* lies in the mastering of the meditative process.

If energy is emanated, sustained and destroyed (converted) in the phenomenal world the vehicle that allows the process that causes the appearing substance (*prakṛti*) to manifest, in its totality, is the universal undifferentiated substance (*mūlaprakṛti*). This is illustrated by the figure below, which utilises the concepts of the Hindu *trimūrti*.

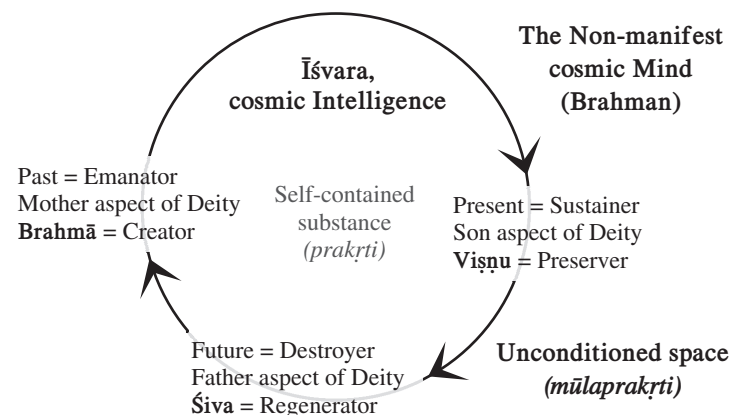


Figure 1: The Trimūrti

Brahman is considered the essence from which all things emanate and return, the immutable ground of the universe. There is also a concept of *parabrahman*, that which is 'beyond' (*para*), the unconditioned absolute self-enduring space.

As energy and matter are dual attributes of the formed Universe, so the flow of energy that produces matter can also be considered to be the *assimilation of experience*. For as energy flows from point A to point B, it must experience the distance travelled, which is the process of the evolution of consciousness. Energy producing or tending to produce matter (the movement of a form which is inherently *manasic*) is the progress of experience. All is needed is a mind/Mind, to contain, accumulate and store this experience, and this we know to be human consciousness, and also the Sambhogakāya Flower. In the macrocosm (i.e., universal space) it can be represented as the universal storehouse of consciousness (*ālayavijñāna*).



This view is obviously that of a hylozoistic universe, in that mind/Mind is incorporated into all aspect of what is observed and made known by means of the senses, hence sentient states condition all substance, whilst intelligence is a focal point of evolutionary attainment. This is a natural consequence of Mind causing all that is to come to be. Everything therefore is innately impregnated with primeval Mind, preconditioning the universe to evolve consciousness units that can comprehend that which is and which was established for their education. As earlier stated, without the appearance of such units that can consciously register what has appeared, then the entire process of the appearance and disappearance of universes is a meaningless exercise. Countless billions of universes could have come and gone in such a scenario to no avail, to no purpose, having produced nothing, being simply just a flash in the pan of nothingness. Once intelligence appears then it self-propagates and evolves to first comprehend, thence to embody the laws of physics. (Meaning the complete and utter control of all that has caused such a one to evolve in the first place.) This is the path that our present generation of scientists are upon, and as the process of their learning and concepts evolve over the centuries, so then we will have the appearance of great *mahāsiddhas*, creator ‘Gods’ to all intents and purposes. They will produce great strides of technological advances presently only articulated as science fiction. In a sense scientists already are Logoi, to the degree that they can manipulate energy and matter according to the level of technological advances they have achieved.

### The factor of *deva* and human interrelationships

From the above we see that whatever embodies Mind sustains manifest being. During the entire evolutionary process the attributes of Mind are embodied by the functions of the *deva* kingdom, (the feminine principle in Nature, the Angelic lives), who are directed by the Logoic Will. The *devas* are embodied units of Intelligence, the creatively organising factors of a Logoic Mind. They are therefore aspects of the Mind of a Logos and manifest a basic duality, where the greater *devas* embody the Thought substance and the lesser ones correspond to embodying the substance of what might be considered the neuronal connection with the Thoughts of a Logos.

The Logoic Will organises *deva* substance, whilst the greater *devas* in their turn become creative potencies in accordance with the overall directives from that Will. On the path of evolutionary return human units form as a consequence of the evolved animal sentience aspiring towards the mental plane where this sentience interrelates with the solar Angels, the *devas* who build the Sambhogakāya Flower upon the higher mental plane. (The process is described in some detail in *A Treatise on Cosmic Fire*<sup>45</sup> and is called Individualisation.) The human units (Souls) Individualise from out of the animal group Soul, the purpose being the manifestation of an individuating will (hence is at first separative in action) that at first will evolve intelligence. The attributes of an enlightened creative Thinker manifests when the tendencies to separateness are countered through the development of group consciousness and Love-Wisdom.

The nature of the development of the will makes the human kingdom masculine to the overall feminine *deva* kingdom. The *devas* are feminine because they are receptive to directives that cause them to act as building potencies.

Upon the higher mental plane the principle of individuation manifests the individual Flowers, but the overall interrelation is that of group consciousness, group coherence (the principle of embodied Love). In order to develop the needed wisdom each Flower projects the seeds of a new personal-I into the feminine, receptive, matrix of substance that clothes the impregnating *saṃskāras* of the consciousness-stream of the ‘I’ with corporality. This substance is that of the lower, concrete, empirical mind, where the attributes of separateness is reified, hence the *ahaṃkāra* (‘I am’) principle becomes dominant. From the mental plane, the thought of the ‘I’ is then projected downwards through the astral plane wherein it is clothed in Watery substance, thence to the etheric sub-planes, where the *nāḍī* system is built, and finally into the womb of the mother to be, who was chosen because of karmic propensity or necessity. Thus a new human personality is born, to awaken consciousness and to manifest intelligently within the matrix of the substance into which that consciousness-stream now exists.

45 Alice A. Bailey, *A Treatise on Cosmic Fire*, (Lucis Publishing Company, New York). See also volume 3 of *A Treatise on Mind*.

The *māyā* of substance then engulfs the 'I', with which it identifies, and the 'I' utilises for its own inherent volitions to act out a role. This role is dictated by the force of *karma* (individual, group and national) and the guiding impulses from the Sambhogakāya Flower, coupled with the free will of the individual. This free will is heavily conditioned by the appearing *saṃskāras* from past actions that have been liberated from the originating *bindu* of that person's life projected forward through time.

The aim of all this at first concerns the development of the intelligent application of the mind with respect to all activities conducted in *saṃsāra*. Pleasurable experiences cyclically manifest, followed by pain, suffering and eventual dissatisfaction with phenomenal life, hence an eventual desire to be freed from the thrall of phenomena. For the human will to become a beneficent and not a destructive force wisdom and love must be developed, which become the focus of the evolutionary development of a human kingdom. For this repeated incarnations in dense form, the *māyā* of *saṃsāra* is needed. This then incorporates the sum of the philosophy presented in *A Treatise on Mind*, and other esoteric texts.

Wisdom is needed to rightly vivify incarnating forms with the qualities that lead to their salvation from material expression. Wisdom concerns the generation of intensified light directed by the will that becomes a *dominant factor* in evolutionary process along the upward way to liberation. Light is the pure expression of the intellect in action. The appearance of a *sun* therefore signifies the accumulation of a significant number of intelligent units, and their expression (conversion) in terms of the Light of Wisdom, by a supernal Lord of Life. Inevitably a solar Logos appears as a result of the accumulation of the Light of Wisdom, and further trials, Initiation experiences in certain Schools of Learning in cosmos. The Logos, through Wisdom and command of the *devas* that will embody what is to be known can then build a Body of Light, a solar sphere, and incorporate within the bounds of that circumscribed sphere of activity the planetoids that are the externalisation of the Logoic *chakras*. Therein will evolve the streams of the Lives who in their turn must learn the way of generating Light and Love.

Developed Love-Wisdom and Will is the principle that sustains Life in our solar system via manifest Activity. The engendered Light is collected specifically by a plant kingdom to sustain the life of all the

kingdoms of Nature higher to it. The plant kingdom absorbs the light and contains it as the vitality (vitamins, nutrients, etc.) and the *prāṇas* needed to be absorbed by all. For this reason our *nāḍīs* and *chakras* are esoterically part of the plant kingdom. They similarly collect and store the *prāṇas* from interrelations upon the earth, the subjective domains, and eventually from the Heart of the spiritual Sun, which sustains the life of all vital Bodhisattvic activity. The purpose of such *prāṇic* empowerment is to gain the perfection of consciousness as a consequence, also of the evocation of *bodhicitta*, evoked from the Sambhogakāya Flower (*tathāgatagarbha*) via the Heart centre on the Bodhisattva path and eventual liberation from the trammels of *saṃsāra*.

The *masculine aspect* of Nature thus inherently expresses Love, which is slowly converted to Love-Wisdom as a consequence of repeated incarnation into the *devic* feminine substance that denotes inherent intelligence. Love-Wisdom then is the evolutionary gain of material evolution, of the fecundation of the Mother by the Father (the originating Thinker). This process is symbolised by the images of the union of a Buddha and His Consort, wherein the non-dual aspect of all life, is emphasised.

The Father aspect sustains the manifest evolving being (the personal-I, and later the *nirmāṇakāya*, the phenomenal appearance of a liberated being<sup>46</sup>) through the potency of Thought, founded on the accumulation of the magnetic principle of Love that has been evoked from former rounds of experience as a human. It further evolves when that human becomes a Bodhisattva, thence a Buddha. The Buddha continues evolving within the domains of space that is cosmos. Because of compassionate reasons, plus the residual *karma* that must be played out on a vast scale, the evolved Buddha later manifests as a Creative Logos (or else plays a role in another Jina's world-play<sup>47</sup>). A Buddha is compelled so because the *saṃskāras*, the karmic threads that originally tied such a One to a earth (in a former solar system) have never been annihilated. Annihilation of such threads is not an objective<sup>48</sup> because

46 This idea can be extended, through thinking in terms of transmuted correspondences, to a planetary or solar system, the Logos of a constellation, of a galaxy, a cluster of galaxies and even to a universe.

47 As all cosmic paths do not necessary lead to one becoming a Creative Logos, but nevertheless the accumulation of the united *karma* is thereby cleansed.

48 Even threads linked to those that revert to dark brotherhood methodology.

all sentient lives and consciousness streams with which he formerly related have continued evolving, progressing towards Buddhahood. As they aspire upwards to where he has gone the law of Love demands that he reciprocates, to draw them to him as part of the vaster *maṇḍala* of being/non-being that he is involved with.<sup>49</sup> The form of *karma* that now manifests conditions the realms of enlightenment.

Also, as the sentient lives that once constituted the *nirmāṇakāya* of a Buddha (and of the stream of his former lives) evolve to become a humanity and the corresponding *devas*, so the (evolved) Buddha works for their salvation. He<sup>50</sup> has become the Logos embodying their entire evolutionary journey. He is bound thus by *karma*, though being infinitely vaster than they, as generally this *karma* is the residual when they constituted the cellular forms of his earlier *nirmāṇakāyas*.<sup>51</sup> In His *dharmakāya* state the sum of this intelligent substrate of substance becomes His Consort, with which He is embraced. This allows the impregnation of Her 'Womb' with the seeds of evolutionary Life, the *tathāgatagarbha* aspect of a human kingdom. They are thereby predisposed to aspire towards the light-filled domain in which He resides.

Such union, the embrace with the feminine counterpart of a Ādi Buddha, lies at the Heart of all being/non-being and conditions the quality of *bodhicitta* that emanates through the entire substance of Her Womb (with the basic overriding Ray quality of the presiding Jina). This makes travelling of the Bodhisattva path possible for all who are to evolve out of that Womb through receptivity to *bodhicitta*. This necessitates the accumulation of experience, which can eventually be utilised practically as wisdom by an evolving human kingdom.<sup>52</sup>

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Compassionate grounds and long distance *karma* keeps a link, unless the evolving Logos becomes far too exalted (removed in Initiation Stature) to being able to embody the world sphere wherein the dark one resides.

49 The continuation of the Bodhisattva vow upon a cosmic scale.

50 I use the masculine gender here because of convention, however, such a Logos can equally be feminine in nature.

51 Technically the entire *maṇḍalic* structure of which the Jina is the central dynamic powerhouse must be added to this concept, to complete the picture of the entire genesis of a complete universe. Each unitary component of that *maṇḍala* is similarly engaged as the central Jina, according to their function as part of the *maṇḍala*.

52 It should be noted that when analysing such concepts as the enlightenment of a

When one utilises such terms as Father-Mother-Son one should take care not to specifically anthropomorphise the subject, because it is an error to concretise ideas in terms of the human personality. Rather, one is analysing the nature of energy qualifications and other seminal processes that can be likened to the functioning of these three attributes in the human kingdom.

Everything in this manifest universe reincarnates, including the universe. All reincarnating entities obey similar laws of cause and effect. Everything consequently is transient, thus death is but a process of change from one state to the next, of an incarnating principle going from a lower to a higher enlightenment level. One dies to the old state of awareness and is progressively reborn into the new one. So also is the evolutionary process of all in Nature.

Even in the most concretised of the kingdoms, the mineral, many rounds of evolutionary change will transform rocks to metallic, then crystalline form, with a final incarnation into a radioactive substance, allowing the life within the form to be released. It escapes in an expanded form of expression after entering the mineral *śūnyatā*. In a new emanatory cycle it becomes a participant of the evolutionary attainment of a higher kingdom of Nature, the plant kingdom (via a transitional algae stage), which eventually evolves into the animal, and finally a human kingdom.

The plant kingdom gains its nourishment directly from the mineral kingdom through sending its roots into it to directly incorporate mineral nutrients. It also displays its leaves into the air to capture sunlight and substance (carbon dioxide), and by means of photosynthesis to convert it into the cellular constituency, the cellulose and starches that are the mainstay of its form. This massed utilisation of mineral substance by the plant kingdom is part of the process whereby the mineral kingdom gains plant-like sentience, allowing the Blinded Lives to eventually make a leap forward into a new awareness state for them.

Light results when the dynamic positive life energy of the Father aspect reacts with the passive inherently 'intelligent' physical substance

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Buddha, or even what constitutes their own enlightenment, Buddhists need to think more universally than they do. They must therefore begin to utilise the expanded form of their philosophy as presented in my books, to better comprehend the nature of the enlightenment they seek. Similarly for the Hindu practitioners of yoga-meditation.

of the Mother. The reaction (or resistance) of the physical substance to the energy of the Father aspect results in friction, which in turn produces heat and light.<sup>53</sup> When the two meet and react in the field of human consciousness the light of the Son eventually blazes forth as the light of illumination, the path of wisdom. Experience (light) is born through friction, when sluggish forms of awareness must be overcome. In Buddhism that 'friction' (resistance to change) is called ignorance, because it resists evolutionary progress, continuing therefore to reside in states of darkness. Ignorance and the resultant attachment to transient substance is the cause of pain and suffering. Overcoming ignorance is the engendering of light.<sup>54</sup>

The manifestation of light can hence be seen in terms of the unfoldment of consciousness in a vehicle of reception. The evolution of the various kingdoms of Nature and planes of perception can be viewed clairvoyantly by using the supramundane spiritual perceptions and categorised in terms of different hues and states of vibrancy. Light manifests with ever-increasing brilliancy until the vibrant light of the Sambhogakāya Flower stands revealed. Solar light is the expression of a Son in incarnation and reflects into the physical domain the innate light of a kingdom of Sambhogakāya Flowers. A 'Son in incarnation' exists for the purpose of disseminating the light of consciousness throughout Nature's domain. Each solar Logos has incarnated into the dense form of a solar system precisely for this purpose. Because there appears to be an apparent lack of physical evidence of what is purported to be the conditions for 'Life' in any associated planetary sphere does not mean that such does not exist there upon subjective realms.

When one looks to the various physical forms of fire, as sources of light; by friction, ignition of flammable materials, chemical, electrical,

<sup>53</sup> Here is veiled the terminology of electrical interplay, of a positive and negative factor interrelating via an electrically resistant medium to produce heat and light.

<sup>54</sup> In this idea lies the Buddhist concept of *pratītyasamutpāda*, the twelve links (*nidānas*) of dependent arising, dependent origination. One treads the wheel of rebirth thereby. First is ignorance (*avidyā*), producing predispositions (*saṃskāras*), consciousness producing name and form (*nāma-rūpa*), the six fields and five sense consciousness along with mind (*saḍāyatana*), contact (*sparśa*), feeling (*vedanā*), craving (*taṇha*), attachment (*upādāna*), becoming to be (*bhāva*), rebirth (*jāti*) an old age and death (*jarā maraṇa*). There are four characteristics to each: its objectivity or goal, the necessary appearance, the foundational nature and conditional attributes.

geological and nuclear, then there appears little to connect them to the domain of the mind, except by the hand of humans. However here one must look to the factor of the *devas*. The *devas* are the essence of Fire, it is their Element, hence they embody every aspect of this phenomena. When the scientific community finally discover the factor of the *devas* in Nature and the evolutionary process it will entirely change the sciences, producing a new revolutionary technology hitherto only dreamed of in science fiction, or in occult texts. Scientific cooperation between the *devas* via an open-minded scientific community will allow revelation of the subjective nature of human evolution and the laws conditioning Nature's kingdoms previously veiled, except to esotericists.

The actual dense appearance of a sun indicates that the *kuṇḍalinī* Fires of the Son<sup>55</sup> have been ignited to produce the necessary light and warmth needed to sustain the sum of the incarnation processes of the myriads of Lives evolving throughout that form. Preconditions have been built into that form that will flower into a zones or schools of experience whereby human units (i.e., the bearers of consciousness) can develop aspects of consciousness in any of the subjective states therein. The concept is similar to the processes of developing and transmutation of *saṃskāras* in a human unit, however the '*saṃskāras*' now *are* human units coursing through the *nāḍīs* of the Logos concerned.<sup>56</sup> Collectively they undergo similar processes of manifestation, transformation and transmutation as happens within a individual human unit. A particular solar system can also be viewed as one or other of the *chakras* within the Body of an even greater embodying Logos.

A Logos is the Emanator, Sustainer, and Transmuter-Terminator of a planetary, solar or other cosmic form, Who therefore fecundates the universal storehouse of energy, consciousness and of substance to bring into incarnation a world that can be known by conscious units. This trinity can also be viewed as Life (energy), Quality (consciousness), and Appearance (substance-form).

<sup>55</sup> The 'Son' here represents the integrated Creative Hierarchies of liberated Lives that together work to embody subjective Space, and assist in the engendering and evolution of objective space.

<sup>56</sup> Logoic *skandhas* and *saṃskāras* represent the Lives of the various kingdoms of Nature that evolve during the evolutionary process of the system.



The energy flux underlying the manifestation of all phenomena conveys the seven Rays of light that exist in various grades. At first substance-energy is viewed in terms of the five Void Elements from whence are derived the five types of *prāṇas*. They can also be considered the emanations of ‘space’ (*ākāśa*) from which all is derived. These Void Elements are the seeds (*bījas*) of what is to transpire in the phenomenal domains. When they are acted upon to build the forms of things then there is a manifestation of *karma*, and the *karma* of phenomenal appearance is cleansed when they are resolved back into their Void state. The emanation of the five types of substance are permeated with the seven types of light, and of their subrays.

### ***Buddhi***

When looking to the combination of the effect of the energy of the Rays of light within the domains of liberation, I use the term *buddhi*.<sup>57</sup> The term *buddhi* is sometimes translated as ‘intelligence’, but it is far more than that and can be best considered as supramundane pristine cognition, pure reason, intuition beyond thoughts. *Buddhi* is the Clear Light of the enlightened Mind, which transmits the energies of the seven cosmic Rays that govern the sum of the conscious evolution of all planetary Life. Light is the direct expression of consciousness. *Buddhi* is Airy in nature in that like the air the intuition is not contained by anything, and manifests like lightning (which passes through air) to influence consciousness.

The tendency to name is an aspect of the empirical mind, it sees something and instantly mental formations occur, based upon language and patterns of things known from the past, which allow classification and thence naming. The faculty of inner knowingness that I term *buddhi* here does not classify in this way, it simply knows the essence of what the thing represents, it instantly sees that thing as part of a composite of a complete whole and sees its place therein.

The fourth plane of perception<sup>58</sup> (*buddhi*) is also equated with

<sup>57</sup> *Buddhi*, from the verbal root *budh*, to awaken, enlighten, or to know. I use this term in preference to *pratyakṣa*, which is also defined as ‘direct perception, intuition, spontaneity, without conceptual processes’. The Buddhist term *dharmatā* can also effectively summarise the qualities of *buddhi*.

<sup>58</sup> See Table 1 on page xx of volumes 7A and 7B of *A Treatise on Mind*, which depicts these planes and figure 6 of this present book.

*śūnyatā*, but *śūnyatā* is more specifically the fourth sub-plane of the fourth, and acts as a mirror reflecting the attributes of the higher cosmic etheric sub-planes (*dharmakāya*) into *saṃsāra* via *buddhi*. This is the empowering source of the Intuition of the awakened Ones. A lower perspective relates to intuitive perception emanating from the Sambhogakāya Flower (*tathāgatagarbha*) via the Śūnyatā Eye. Here is revealed the true nature of the *śūnyatā-saṃsāra* nexus. Its evocation allows one to see all things in a flash of Revelation, ‘at-oned’, embraced within the Heart of Life.

*Buddhi* can be equated with the ‘blood’ or ‘ambrosial wine’ of the Christ. It is ‘the blood of all the prophets, which was shed from the foundation of the world’ (*Matt. 23:29-39*). The lightning flash symbolises this quality, and the spotless mirror, freed from all discernible attributes manifests its function. This energy is the expression of the Soul of the World (the *anima-mundi*), and can only become known as one dies completely to the vicissitudes of the empirical mind. It is the Voice of Silence that speaks within the silent recesses of the Heart, producing the fourth Initiation when continuously listened to. It is the Wind blowing away the dust and stains of the mind. The word ‘Buddha’ is derived from the same root term as *buddhi*. *Buddhi* thus implies the evocation of the wisdom that is the heritage of the Buddha. The Mahāyāna dispensation, emphasising the doctrine of the Void (*śūnyatā*), brings one to this revelation, which produces liberation from limiting empirical concepts. *Buddhi* is the faculty that delineates the channel of divine inspiration from higher sources to the Sambhogakāya Flower and to the Mind/mind. Its effects are instant comprehension, right discrimination, intuition, boundless love, and consequent universal compassion (*bodhicitta*).

The phrase the ‘supramundane pristine cognition’, (which I have equated with the term *buddhi*) is derived from *The Laṅkāvatāra Sūtra*. Therein there are said to be three types of pristine cognition (mundane, supramundane, and most supramundane):

Now these three kinds [of pristine cognition respectively] generate the realisation of individual and general characteristics, the realisation of that which is created and destroyed and the realisation of that which is neither created or ceases. The mundane pristine cognition is that of the extremists who manifestly cling to theses of being or non-being and of all ordinary childish persons. The supramundane pristine cognition is

that of all pious attendants and self-centred buddhas who openly cling to thoughts which fall into individual and general characteristics. The most supremundane pristine cognition is the analytical insight of the buddhas and bodhisattvas into apparitionless reality. It is seen to be without creation or cessation, for they comprehend the selfless level of the Tathāgata who is free from theses concerning being and non-being.

Furthermore, Mahāmāti, that which is characterised as unattached is pristine cognition, and that which is characteristically attached to various objects is consciousness. And again, Mahāmāti, that which is characterised as being produced from the triple combination [of subject, object and their interaction] is consciousness and that characterised as the essential nature which is not so produced is pristine cognition. Then again, Mahāmāti, that which is characterised as not to be attained is pristine cognition, since each one's own sublime pristine cognition does not emerge as a perceptual object of realisation, [but is present] in the manner of the moon's reflection in water.<sup>59</sup>

Now, the 'mundane pristine cognition' can be interpreted in terms of the exoteric rendering of *buddhi* as 'intelligence'. The 'supramundane pristine cognition' can be interpreted in terms of the word *pratyakṣa* (perception as valid immediate means of knowledge). As such, 'direct perception without conceptual process' can be considered the basis to the experience of the *pratekyabuddha* ('self-centred buddhas'). This can be considered to be a general rendering of the term *buddhi*. The 'most supramundane pristine cognition' is therefore the esoteric rendering of *buddhi*. Once the 'intelligence' has been cleansed of its attachments to *saṃsāra*, and thereby residing in its natural state, it can act as a receptive tool wherewith the *tathatā* that is the *dharmakāya* can manifest in the Mind's Eye with a view to being expressed in *saṃsāra*.<sup>60</sup>

*Buddhi* consequently is the gain of the evolutionary process, and its effect can be thought of as the light of intensified Fire (i.e., of the

59 Dudjom Rinpoche, *The Nyingma School of Tibetan Buddhism* (Wisdom, Boston, 1991), 180-1. For the *sūtra*, see D.T. Suzuki, (trans.) *The Lankāvatāra Sūtra*, (Routledge and Kegan Paul, London, 1932).

60 The term that can here also be used is *dharmatā*, defined as 'actual reality, ultimate truth of phenomenon, *śūnyatā*'. *Dharmatā* however manifests as the natural force of things, inherent nature, the essence of existence. *Dharmatā* is the force that projects the *dharmakāya* into manifestation via the spaciousness of the abstracted Mind. *Bodhicitta* acts in a similar manner, but in relation to the liberating energy of compassion.

Fires of the Mind), hence the radiance of a sun can be considered the physical plane effect of this energy carried through the atomic world. The paradoxes of the particle and wave-like attributes of the photon, the carrier of light, can be considered to be the homologue of *buddhi*.

I have explained the term *buddhi* at length because the fourth plane of perception is governed by *buddhi* and this is the higher correspondence of the fourth etheric sub-plane, which can be considered the atomic 'event horizon' or quantum vacuum. The properties of this 'event horizon' needs to be appropriately comprehended if the true nature of the appearance of phenomena is to be comprehended. As there is a triad of characteristics denoting this higher correspondence to the fourth ether, so we will discover a triad of entities that are responsible for the appearance of mass, and hence the phenomenal universe. They move in and out of the quantum vacuum and are the quarks, leptons and the bosons, as will be discussed in chapter 9. Similarly consciousness of an enlightened one moves into *buddhi* when absorbed in deep meditation (*dhyāna*), and from it into mental space when it needs to deal with any aspect of *saṃsāra*, utilising the gain of what was experienced in *dhyāna*.

## The significance of Light

The significance of light is well known to physicists, as Lee Smolin states:

But, of course, light is the ultimate source of life. Without the light coming from the sun, there would be no life here on earth. Light is not only our medium of contact with the world; in a very real sense, it is the basis of our existence. If the difference between us and dead matter is organization, it is sunlight that provides the energy and the impetus for the self-organization of matter into life, and on every scale, from the individual cell to the life of the whole planet and from my morning awakening to the whole history of evolution.

We will never know completely who we are until we understand why the universe is constructed in such a way that it contains living beings. To comprehend that, the first thing we need to know is why we live in a universe that is filled with light...Why is the universe filled with stars?<sup>61</sup>

61 Lee Smolin, *The Life of the Cosmos*, (Universities Press, Hyderabad, 1999), 27-28. This quote is part of Part One of his book, which is titled: THE CRISIS IN FUNDAMENTAL PHYSICS. *Why is the universe hospitable to life? Why is it full of stars?*

Because of the appearance of solar light phenomena can be perceived, hence the mind can develop and evolve. This is important, because without the existence of the photon the universe would be in darkness and consciousness could not evolve. Suns appear, to shed their light into the darkness of space, to convert that darkness into knowledgeable units of life via the agglomeration of that dark substance into planetary spheres (incarnations) embodied by informing Logoi. This then presupposes a form of evolution for the substance of a planetary sphere to eventually incarnate as a radiant sun. The substance evolves to shed light into the darkness.

A similar effect occurs with that elementary substance that is incorporated as the thought structure of human minds. One needs to consider an involutionary process of the descent of primal mental substance, the elementary black dust, to the physical, to be integrated with the elemental particles therein. This is effected by the Will of the empowering Logos working via a *deva* hierarchy, who ‘impregnate’ that substance with an innate Fiery essence, producing the hylozoism inherent in the universe, and which is the basis for the Anthropic Principle debated by scientists. Nature’s laws are fine-tuned so that the inevitable effect is the evolution of consciousness, nothing happens by chance. There is consequently an evolutionary conversion of that ‘dust’ into lighted substance.

An innumerable number of units of Mind/mind (*devas*) condition the all, regulating the appearing *karma* of the manifestation of phenomena that is expressed as their bodies of manifestation. *Karma* here is the effect of the laws set in motion by the originating Thinker, producing the phenomena we experience in the external universe. Because all exists within that Mind, so all laws discovered by scientists are but the expression of the laws of Mind/mind, hence they can use their minds to try to comprehend it all. Such laws cannot be discovered, for instance, through irrational (emotional) thinking.

When an Initiate can consciously reside in *buddhiśūnyatā* then his/her consciousness can (instantaneously) travel to any part of space (be it in the solar system or the local cosmos), because we are now viewing that energy substratum that is common to all such Logoic ‘spaces’. The enlightened consciousness is not bound by the constraints of the formed spheres. It resides in ‘that which is neither created or ceases’ therefore it has the capacity to reach far out into cosmic space. Speculation re what

exists ‘out there in cosmic space’ no longer manifests as the perceiver is already ‘there’ and Knows. When scientists begin to function via the ‘most supramundane pristine cognition’, wherein intelligence is cleansed of attachments to *samsāra*, then the true era of ‘space travel’ can begin, wherein the secrets of the far bounds of cosmos can be properly revealed. One need not leave the square metre of space upon which one sits to visualise what actually is, but certainly then ships of supramundane Light could also be constructed to convey incarnate forms to many interstellar destinations.

The law of correspondences, ‘as above, so below, that which is within is also manifest without’, applies just as well to physical plane phenomena and its relation to the cosmos, as it does to human physiology and how it relates to the cellular consciousness of the externalised Logos. This axiom must always be applied to help in the understanding of the nature of causation, be that of humanity or of the universe. The microcosm being a reflection of the macrocosm is an ancient truth already well documented and can be proven by modern physicists in their investigations into the nature of substance.

All that is known is an expression of the *One Universal Mind*, as symbolised by solar light and its interrelation with all other stellar spheres in our galaxy and universe. The evolution of the Bodhisattva-like consciousness of the entire human kingdom will, in the aeons to come, transform itself into that of a blazing sun, shedding light into the darkness of abstract space. Such is the way when all have become Buddhas and Bodhisattvas. One can then say that the ‘frictional fire’ governing the interrelation between forms has died down and solar fire becomes all-consuming.

The Logoic form constitutes:

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|---|-------------------|
| a. The negative energy of matter—motion on the material realms, seen as inertia. It is the path of concretion of energy (or primal matter) which produces physical substance. <b>The Phenomenal Appearance.</b> | Mother<br>Creator |
| b. Solar Fire (light) produced through the union of the evolutionary ‘sparks’ of life, the merging of primal atoms into forms (coherent organisms), and by the  | Son<br>Preserver  |

reaction between these forms. This concerns the evolution of consciousness and that which acts as a store of that consciousness. **Consciousness.**

- c. The positive dynamic energy (cosmic electricity)      Father  
which breaks up forms and releases the Life      Destroyer  
inherent in matter. **Life.**

The *sun* is part of the dense body of expression of a Heavenly Man who is incarnate as a solar Logos. The *maṇḍalas* associated with the constitution of Shambhala, explained in volumes 7A and 7B of *A Treatise on Mind*, presents the nature of a planetary Logos that exists as part of the body of manifestation of the solar Logos. This was explained (in part) as an extended philosophy of the expression of the Dhyāni Buddhas and of the overriding Ādi Buddha. Buddhists should now be able to expand their philosophy of the Dhyāni Buddhas, to conceive them as part of a Logoic expression incorporated within a grand scheme of cosmos. Such a conception can be considered the higher expression of what a human being is, for as there are five of these Buddhas, so we have five attributes to our form, two arms and hands, to legs and feet, torso and head, an integration of five main *ckakras* and *prāṇas*. They have five respective Wisdoms, and we have the five sense-consciousnesses. There are five Elements to account for and the five *skandhas*, and they have five Consorts. As such, the human family represents atomic cellular unities in the body of the meditation Minds of Logoi, that were 'thus gone' ones of former aeons of evolution in earlier solar systems.

Everything in cosmos evolves together as part of the cumulative expression of such Dhyānis (Lords of Meditation) constituting Hierarchies of Logoi for each galaxy, and for their superclusters extending throughout the far reaches of cosmos. Vast must be the reckoning in terms of consideration of transmuted correspondences if one is to arrive at any meaningful accounting of the source or cause of all that is in this hylozoistic universe.

The ancients perceived the light body that represents the physical emanation of the combined Rays of an incarnate Logos, and this is one of the principal reasons why the ancients worshipped the sun as an Absolute Deity. He is the centre of all Life and Light, giving all that

is needed for the well-being of the constituency of His incarnate form. The seers amongst ancient humanity knew that the sun was the exterior symbol of the human Soul. They also knew that the solar Deity was a cellular unity or Son of another more embrative cosmic Heavenly Man, and so forth. The esoteric vision was always an accomplishment of the training given to the candidates of the ancient Mystery Schools. The higher Mysteries they safeguarded through secrecy, but they encoded the result of their visions into the myths that have been handed down throughout successive generations of humans. When decoded these myths give plenty of evidence of the true cosmic understanding gained by these ancient scientists/seers. Though they did not manifest their concepts in the terms of modern scientific opinion, it does not mean that the results of their observations were not a valid explanation of what actually is re the cosmos and its secrets.

The scornful disdain of such esotericism by materialistic scientists must yet change into a smile of revelatory understanding when they finally appropriately analyse the collective wisdom of our forebears without the prejudice of blind narrow-mindedness. They must eliminate their presumption that the only way to comprehension of the nature of things is through what they have described as 'scientific methodology'. (Where only what is most material and concretely evident is taken to be real.) The physical plane universe which they have analysed thereby is only a tiny portion of the picture of what constitutes cosmos. When they comprehend this fact then we shall see a new era of revelatory bliss and outstanding observations enter human minds. It will involve the marriage between the alchemical, meditative, ritualistic and magical activities of the ancient seers with that of unbiased modern scientific methodology. Hearts and minds will then be united in a common accolade of beauty and truth.