

**A STUDY OF CONSCIOUSNESS  
IN  
MAHÂYÂNA BUDDHISM**

**Its Modes of  
Appearance, Expression, and Transcendence  
Into the Clear Light of Bliss,  
The Dharmakâya.**

**KARMA and the REBIRTH of  
CONSCIOUSNESS**

**By Bodo Balsys**

## Karma and Rebirth of Consciousness

**Om!**

**Obeisance to the Bodhisattvas and Buddhas that are  
beacons of the Dharma, lighting the way.**

**Om!**

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### **The hypothetical life of Ânanda.**

In this chapter we shall utilise some of the arguments given earlier and expand upon them. Here we speculate that the Buddha's cousin and faithful servant, Ânanda, who is on the verge of Buddhahood, incarnates into the god realms after death, based on the merit of his former actions. As a consequence he incarnates into a life of unmitigated pleasurable sensuality, thus forgetting all his virtues and as a consequence, finally descends into the hell realm. This is but a rendition of the logic presented in such Buddhist texts as *The Jewel Ladder*, pp. 30-1<sup>1</sup> regarding the sorry fate of the 'gods'.

The gods in the desire realm are carried away by their past addiction to the pleasure and comfort of the sensual objects so much that they are not even aware of the exhaustion of their life-span, but when they encounter death, the lustre of their body fades away, they start disliking their cushion, the flower garlands decay, dirt starts collecting on their clothes and gives foul smell, and the body begins to sweat for the first time. These are the five signs of death which occur a week before their death. The suffering is intense and lasts long. At that point their own partner goddesses and attendants abandon them and approach others to seek their company; however, this gives them even stronger suffering and mental displeasure. Especially, it is unbearably painful, when they know that they have to leave behind all the marbles of the divine possessions and comforts without choice, although they are attached to them. Even after death it is just possible that they may be reborn as gods, because only a few take rebirth as human beings and most of them are reborn in the bad realm. Knowing that once born there they must experience excruciating suffering for a long period of time, they generate immensely unbearable misery....then fall into a bad realm like the shooting of an arrow in the sky as soon as the energy propelled through force of their contaminated bliss is exhausted.

Buddhists forget the learning and teaching aspect of suffering in their concept of karma. Suppose Ânanda as a god, starts to degenerate, (as all gods in the god realm must do), starts to smell, incurs great suffering, dies, and as an effect of his sins and debauchery, incarnates into the amphibious world as a frog.

Froggie croaks a lot and has to eat flies. (Can the frog learn to be detached from flies?) Is this the karmic effect of his passions and rulership over his servants that has now been taken away from him? Then he gets squashed by a car. How many human generations have passed since his incarnation first as a god and then a demeritorious frog? It seems inevitable under the exoteric Buddhist system, that many thousands of human generations will have passed.

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<sup>1</sup> By Minling Terchen Gyurme Dorjee, commented on by Garje Khamtrul Rinpoche. Library of Tibetan Works and Archives. 1990.

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How much time must pass and reciprocal karma does he have to cleanse before he reincarnates as a donkey? He eats grass, he suffers terrible whippings from his master and is forced to carry strenuous loads. He sweats a lot, has a prickly bed and a smelly, dirty barn and straw. He has to get shoed, and suffers much pain. This is the sort of descriptions of suffering the *Jewel Ladder* insinuates. Repetitive beatings with whips, heavy loads, exhausted short sleeps as an ageing donkey, and for all his troubles and efforts he is cunningly shot by his master.

He reincarnates as a baby boy. He has another meritorious life (of conventional Buddhism). He does well at school, and gets a degree, gets ordained, and later dies after a fruitful life. How long one god realm incarnation, plus the time spent in the hell and animal life, actually is in terms of human years is really anybody's guess.

How can the ledger sheet possibly account for the karmic relationship between a person with much hellish karma with one who is totally meritorious and has no such lives? Is the meritorious one's progress to be held back indefinitely, whilst Ānanda (or one like him) experiences life in the god realms for incredible amounts of time, and then be born in hell states again for an immense amount of time, simply because their karma must be fulfilled sometime? So the meritorious one must wait virtually an infinite amount of time for the karmic opportunity to be cleansed before he can take his next step? Then what about the next sinner he has karma with, and the next? How do Buddhists honestly reconcile this in their minds, and yet think that it is possible for a Buddha to appear at a most propitiously determined appointed time under such an absurd system of time reckoning and karmic accounting?

The Buddha had a minimal amount of karma left in order to incarnate in the life wherewith he became Buddha. The little karma that he had left with people means that in the above account of karma reckoning he *can't be relied upon* to come at a point of time to save those people from falling into a animal life and/or god realm, or another miserable form of existence, because of some minor flaw made in their human life. It is not possible to predict whether they will or they won't, and thus how can a Buddha predict his future incarnation under such a system of evaluation? For a Buddha to know all and thus can 'predict' anything under such a system would be an impossibility. He certainly could not be omniscient. The people that the Buddha had to interrelate with were those that he had some type of karma left in order for him to thus interrelate, thus he was dependent on them being human in order to teach them, because it is only here that a Buddha can teach others the way to become Buddhas, which is the whole purpose of his existence. He can't teach them in the god realms because they are too attached to their desires to listen, he can't teach in the animal realms because they are too dumb to listen, and he can't teach them in the hell realms because they are too busy being tortured, with their minds in pain, to listen. So if one he was to teach has suddenly been born into the hell realm, or a god realm, what does this mean to him, everything else being favourable for the cessation of his karma? Will he have to delay his Buddhahood until that 'god' becomes human again millions of years in the future, giving ample chance for myriads more to produce hell-states for themselves, there being no Buddha around to teach them anything?

Of course some schools of Buddhists think that a Buddha had *no karma* left when he incarnated, ie, from birth on he was already Buddha, but this concept is really an absurdity. It makes a mockery of the concept of Bodhisattva, (not to mention his entire life's struggle) implying that in the Buddha's last life as a Bodhisattva he was already karmaless. For instance, if he finished his karma in that former life, then why was he not a Buddha in that life?

It also makes the conquest of the hordes of m̄ara as well as the entire quest to Buddhahood in that life merely a stage play, meaningless. From this perspective all that

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lived out their lives in accordance with his, also played out meaningless roles, a foreordained play from which they could possibly learn nothing, for they (correspondingly) would have had no karma, free-will, or *samskāras* with him to learn anything from. Having *no karma* means that there is *no possibility* of contact or interrelation with such a one for any purpose whatsoever, in the realms of form, where the entire ‘play’ must of necessity be played out.

If by coincidence some of those that the Buddha had residual karma with were incarnated as ants, then he couldn’t use this propitious opportunity (everything else being favourable for his incarnation) to teach them anything relating to his purpose. One can see the sheer coincidence it is for entities to incarnate into human form by this system. This makes it unlikely for the Buddha to find the right time to incarnate, (no matter how skilful his computations) and *certainly means that Buddhas can’t precisely determine when they can reincarnate* because of all the unpredictable variables in between one incarnation to the next, due to human free will and the unpredictability of human thought and action. This is especially so when it is said that one need not even act to produce such karma. To this effect we have Patrul Rinpoche saying:

You should know that the same karmic result comes to everyone involved, even anyone who felt pleased about it—since there can be no question about the person who actually ordered the killing be carried out. Each person gets the whole karmic result of killing one animal<sup>2</sup>.

This also means that, due to the lengthy duration of these incarnations into both the god and hell realms, compared with human incarnation time in terms of years, it makes a ridiculously small possibility for a Buddha to incarnate with opportune timing, to cleanse and free residual karma, or to express the good karma of teaching his disciples. It is just not possible for a Buddha to appear to take his enlightenment under these conditions based on his disciple’s slacknesses, considering the difficulty of obtaining a human form. Wouldn’t it be far more beneficial or effective, and certainly more logical, if human life was more frequent, humans only being born in human form, *allowing a Buddha thus the freedom to predict when he can incarnate according to the available karma of men?*

How does the consciousness aspect learn whilst in an animal body, such as that of a frog? What type of experiences does it gain to equalise the karma of its previous suffering and ignorance/ill action? What sort of qualities does it take to its next life so it can avoid and remember the dilemma of holding wrong views? Thus how does the karma cleanse? Does it learn anything from eating activities, such as eating flies? (What quality could you learn from eating flies all day?) All are learning experiences, however, does the entity have the consciousness mechanism that enables him to learn the certain lesson required to avoid the types of sufferings in future lives of his past follies, that caused him to be born as a frog in the first place?

I don’t think so. His consciousness cannot contain that sort of moisture, it hasn’t learnt to put on shoes, or be tested for exams. The experiences of a frog are nothing like a human in terms of where he lives, what he does, what type of stress he has to bear or manage. He is an unconscious vehicle. I would debate even his recognition of pain; he doesn’t have the capacity of the type of karma that would allow him to gain the awareness of enlightenment. He doesn’t think, and certainly cannot in terms of an Aristotle or Nāgārjuna type of logic, as a human can. His type of co-ordination skills are

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<sup>2</sup> From *Words of My Perfect Master*, p. 104 . Vistaar Publications. 1994.

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inferior in many areas, also his adapting skills, and his emotional development. In fact, all the activities of a frog are far below a human in sophistication. (Apart from maybe jumping, croaking, and eating insects with a remarkably elastic tongue.) Even simple concepts humans take for granted, such as opening a car door, buckling a baby in the back seat, push starting the car because the motor is not running, and even driving on the roads, putting the brakes on for parking, are all beyond his comprehension. The experiential range of a frog's experience are next to nothing compared to the forms of activity a human engages in.

The comparisons that one could use of a frog's awareness or experience is that he may have to leap deftly away from danger, he may have to catch food, he may have to know how to be a good swimmer. He certainly doesn't have to cook his food, as with all the other activities regarding a human being. For a frog the activities are highly instinctual. All the activities of this frog lie below or on the cusp of the threshold of elementary human consciousness. Ie, not much effort or thought has to be put into such actions.

A frog doesn't have to think at all to live by these instincts either. A frog and a human don't have to think much about eating, drinking, running away from enemy, self-preservation, defecation, and motility. All these things are not high metaphysics, but the body almost takes care of itself. Ie, the mind does not have to be there in every step of the thinking of how to do these things. If you get scared you run, when you walk you don't have to think about each step, you can think about other topics as you walk, and are generally not preoccupied with the physicality of it. In fact when you eat with the minimum of fuss you have bodily sensations that tell you when to eat. The body naturally wants to preserve itself by breathing, eating, drinking, self-preservation from enemies/danger and by sexual reproduction.

These are all basics to the human consciousness, though there is much more to our thought and emotional lives, but to the frog this is *all* he ever does. He doesn't have a mind (mental concepts) per se, and if he did we would have evidence of his progress on the exterior plane. He would build himself his version of a car, he would maybe find some way try to keep dry, someway to propagate his species longer. He would have started a community whereby he would need less time to hunt food and more time to play or contemplate. He could use his creative imagination and learn to meditate like Buddha. He would build up weaponry to fight off his eaters. (The animal kingdom does this with poisons, gases, etc, although this type of intelligence is automatic, genetic variance, of such an integral level that his whole body is effected.) He may have an unconscious 'mind', but there is no mind to conjure up plans to avoid being attacked, other than what is called instinct or elementary sentience – camouflage, poisonous body, and the use of his frog flippers.

A human can identify with whatever he wishes. It is animals that have no conception of self-identity, they simply act out the instinctual behaviour of their species. The human can also respond with abstract thoughts, with which he can improve himself. (Because a human can identify with whatever he wishes, this enables him to self-identify with abstract concepts.) The mind of this 'I' keeps wanting to utilise exterior objects. Humans have affected consciously their outer surrounding with mind. The law of adaptability allows animals to adapt changing environmental conditionings only over a long period of time (through many thousands of generations). Humans are much more capable at adaptation and can change themselves quickly to suit new environmental conditionings, eg, snow conditions, or that of a desert. In fact we have changed the entire environment of the planet to suit ourselves, and the myriads of plants and animals are victims of this change. We have the intelligence to do this and they do not, and thus they

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have little or no capability to avoid man-made environmental catastrophes created through the avarice and self-focussed desire of the human kingdom, but which are not that of the animal kingdom.

Because humans are always using their minds (fuelled by desires) to get what they want, they can control how they want to survive in the material world by producing the appliances, clothing, etc, that they need, thence cars to get to work. We have thus created a whole new exterior environment upon the planet, not governed by Mother Nature's laws. Frogs and the like are quite unable to do this, and are consequently the victims of human karma. Such karma cannot be cleansed by humans incarnating into the animal kingdom, but rather by the animal kingdom sowing the seeds for many of the diseases that humans get, through the animal viruses, lice, rat plagues, locusts, insects ravaging our food supplies, with Mother Nature supplying the overall response in disastrous climatic effects upon the human population.

We have the faculty to imaginatively create anything, thus the god, asura, preta and hell realms, to which we are henceforth karmically bound. Animals can't do this, so for them there can be no heavenly or hell states to incarnate into. They have not created the images and thus have no karma thereto. All is mind-conditioned, and if the mind is not there how can one be conditioned by the products from it?

What is stressed here is that *the animals are not individualised consciousnesses, as are humans*, but rather are sentiences, that share experiences as a group, hence their karma is not specifically focussed, as is that of a human being. Each human unit thus represents one karmic factor in the environment, wherewith karma manifests from the 'inner to outer and from the outer to the inner'. For the animal kingdom 'one karmic factor' is inclusive of a group, a school, herd, pod, or any other natural collection of them. Therefore the karmic effect upon any unit of the animal species, or any other lesser form of life to the human, is accumulated by the group of which it belongs, and by extension to the Lord of Nature; that is, to the animal kingdom as a whole. Such karma then affects the human unit, or the mass of human beings that have caused the karma (advertently or inadvertently) in the exact reciprocal way that they caused the harm upon the various members of the kingdoms of Nature. For this reason humans experience such things as natural disasters, such as earthquakes, and famines. These disasters have other karmic causes, stemming from their emotio-thought life, but they just compound the effects of their predations upon the animal kingdom.

It is true that animals may suffer general effects from such disasters, but the quality of what is experienced is nothing like that which a human experiences, eg., maybe the loss of a home and livelihood, and the grief of lost loved ones. Animals either die or get on with their lives. The Lords of Nature choose the timing and mode of such 'disasters' in order to rectify imbalances in Nature, and to rearrange the order of things in accordance with the sum of available karma.

Humanity causes sickness to any aspect of Nature, by creating imbalances, aberrated *prānas* in the energy flow throughout the *nāḍī* system of the All, or by destroying vital factors of life (eg, any species of frog therein). As a consequence they must experience the corresponding sickness, as the law of karma via Nature's agencies, disease bearing agents (germs, viruses, etc.) reasserts itself the only way that it can, and must.

The law of karma is a most exacting law, and *it is a law*, thus if a man seriously mistreats say a dog, then the sumtotal of the pain caused to the animal *must* be given back to that man, as reciprocal pain. This can happen accidentally to a man, as for instance suddenly tripping and breaking bones, or through other mechanisms, such as a scorpion's sting, or more directly, in a future life he may be bitten by a mad dog. Whatever the

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mechanism, the pain will be inflicted back exactly to the degree of the amount caused through the mistreatment of the animal or animals concerned. There are also many ways that Nature can pay back to the human kingdom that which is owing to Her, far more appropriately than humans incarnating into animal forms, because *the balance sheet of wrong human emotio-thought life* that accompanied the creation of the karma *can also be rectified* .

Also, Buddhists have not yet understood the way the human emotions and direct thoughts (en masse) actually affect the animal and plant kingdoms. The effect of such karma is indeed very widespread, crippling and gnarling many species of Nature's domain, and this must also be paid back, through famine, etc, and certainly not by birth into animals. It is simply not possible to pay back the irritation of being bitten by a mosquito, and then swatting it, by being born as a mosquito, because that mosquito simply has not the capacity to project that irritability back in any way, thus there is no way to produce an exact energy exchange, so karma cannot be expressed in the above manner. The accumulated anger of all humans that were thus bitten must also be accounted for in the ledger sheet of the karmic adjudicators, and for this Nature has devised many mechanisms to do so, but not one of which is rebirth into animal forms, because such karma cannot be cleansed this way.

The Buddhist might say however, that the human killed an animal life, namely the mosquito's when he swatted it, and thus the only way for an exact reciprocal karma is for that human being to be born as a mosquito and then being swatted by another human in order to pay back its karma. But if that were the case, then we would get a chain reaction, the new human that killed the mosquito that contained the life essence of the former human would then have to be born as a mosquito and be swatted, and so forth, making a quite absurd situation, with no possibility of spiritual growth for any of the maybe millions that are caught in this cycle of retribution. And also, what about the pain that the mosquito caused the man by biting him, how does the mosquito pay this back in this system? And what about the blood that it drank - ie, took without asking, and thus technically stealing, how does he pay that back? Is the killing of a mosquito not bequeathing that mosquito a similar amount of pain that the mosquito caused the man in real terms? So many questions here, so few answers from the conventional Buddhist system.

The ingenuity of Nature has devised a plan to keep all happy, by giving us the instinctual mechanisms, where the exact detail of its processes is found within the molecular structure. Details of how all animal forms (including that of the human body) must survive the rebirthing process. *Instinct* is an important factor in life but there is little thought about it in Buddhism, of how it has come to be evolved, from a continuous stream of progressively advanced animal sentiences. Instinct has become perfected by the time a human form has evolved and developed to that which we humans possess today. It thus has become automatic, below the threshold of consciousness. There are five main types of instinct (which will be explained in the subsequent volumes of this Study of Consciousness):

- 1) That of self-preservation.
- 2) The sexual instinct.
- 3) The drive to knowledge.
- 4) Group or herd instinct.
- 5) That of self-assertion of the individual or unit.



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Thus the limited awarenesses, the sentience of animals, is entirely controlled by instinct. Instinct acts as a mechanism for survival. It is only because humans have developed the capacity to think, that instinct is transcended, although instinct serves an animal quite well, and even serves the basic human situations that are below the threshold of consciousness, such as maintaining equilibrium of the physical body's needs in the material environment. Thus what it takes to become a Buddha is lacking in the animal states, and can only be found in human evolution. This is because instinct is their correspondence to human intelligence. Their goal of obtaining intelligence represents the quantum leap that for them is 'the other shore', equivalent to what *shûnyatâ* is for humanity. In other words, those animals that have gained mind can be equated to Buddhas on their evolutionary scale.

The question can therefore be raised: how can all this mind and thought processes, and the entire consequent history of human evolution and related *samskâras* fit inside a frog or any animal's body: those that are designed to live beneath the threshold of the intellect as their main purpose for existence? When does the cacophony of delight, the mutability of consciousness, first occur in the animal kingdom? Where does the largeness of life and intricate past life details go when a sluggish frog is the choice of vehicle for such a decision as where to incarnate? How can we better ourselves in such a frog body?

Now, rephrasing somewhat what has been before stated, it seems difficult to conceive of how all our creative abilities and rocket launching technology could appear in the frog kingdom, which logically one would expect to be the case if complicated human minds incarnated therein. Because if humans were frogs (or any animal) then why is there no signs in these kingdoms as to the nature of human consciousness affecting them in any way? There is no sign because it simply does not and can not happen. Why does the conventional Buddhist not have the most elementary logic to work this out for himself?

If humans could incarnate into animals then the whole of Nature would be far more advanced than now, imagine this vast field of service for all the Bodhisattvas trying desperately to fulfil their vows, to save all sentient beings from suffering etc, incarnating again and again as frogs, slugs, and so forth<sup>3</sup>. How many lifetimes as a frog would a Bodhisattva have to incarnate before the frog stopped eating insects for a living, to say nothing of it building better, safer, living space for itself completely free from its natural predators? (Including technologically advanced man, who will bulldoze down its humdrum life of insects and lily pads in order to build golf courses, houses etc.) How many billion Bodhisattvas would the Earth need to save or advance the insect population alone by such absurd means? How could such Bodhisattvas even evolve in the first place, considering that it needs numerous continual human births in the field of compassion to become one?

The 'intelligence' of animals is instinctual. The intelligence of humans is, self-focussed, communal, and creative. The rocket launcher scientist likes to think out new solutions to every problem that comes his way. In fact his thinking is a process of utilising the creative imagination (a thing entirely non-existent in the animal kingdom) and there are very few people that actually understand him, though many would buy his thinking for money. How could he possibly gain anything by having a series of lives as a frog, or some other creature because his rocket launching site happened to be built on a swamp inhabited by frogs and innumerable other insects and animals? Does everyone

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<sup>3</sup> This is written with respect to the natural consequence of the syllogisms of the transmigration doctrine, rather than to the reality previously explained whereby Bodhisattvas only need to work with rectifying human consciousness.

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that had a hand in building that rocket launching site have to become frogs, insects etc, to pay off their karma for building this site? If so, then what about all of the tax payers that financed this site and the entire Government of a country that authorised it? So every one in the country must become frogs etc, by such logic of the karmic implications of humans reborn into animals, because people want the rocket launching sites more than swamps and do not care if the frogs and insects die as a consequence.

By this logic the number of creatures that are becoming extinct would lead one to think that humanity should be extinct instead, whereas the animal kingdom would become grossly overpopulated. This logic (if one took the Buddhist perspective on face value) is only compounded when one considers the supposed karmic consequences of humans killing out by far the greater proportion of animals (in comparison to animals killing other animals), and causing the extinction of myriads of species upon the Earth. Extinction means gone forever, never to be repeated or replaced. Humans have also caused many of their own tribal and aboriginal groupings to become extinct. So what is the karma of all of this killing? Humans have not become extinct, but rather have vastly grown in numbers over the past century.

Obviously karma works in a different way than Buddhists think; because we are not reborn as animals, karma cannot be reciprocated in such a way that humans become extinct, but instead must find a different route to impress itself upon human predations. The karma of such mass killing can not be reciprocated by the animal kingdom upon the human in the way it was caused, because the animal sentience represents only part of the human equipment of response. It concerns that which has to do with the instinctual or bodily level, and thus only that part can bear the karmic imprint of actions concurred upon the animal kingdom.

With respect to the killing out of human groups and tribes (etc), the individuals killed are simply reborn into the human family and the perpetrators will have to pay back the karma owing.

So far we have looked to only one rocket launching site, what about all of the other predations of man upon the environment affecting the animal kingdom, eg, the building of houses, farms, cities? We have also the destruction of whole forests—who pays karmically for the possible billions of animals and insects that are destroyed by such means every year on the Earth? Where are the human souls that can incarnate into that many animals continuously? (We have a mere six billion presently incarnate.) What about the perhaps billions of fish that are harvested from the oceans each year, and the wholesale destruction of marine environments? How can Buddhists (and Hindus) account for such massive onslaught upon the animal kingdom by their supine philosophy? Again they simply can't count, can't add up logically. For supposed wise beings their thinking is shallow and not clear.

All that man does cannot be called instinctual; for the raping of the planet, for example, is not the preservation of Nature, nor balanced, nor equalised, in the way that those living by instinct manifest themselves. They do nothing to destroy the natural balance of Nature, rape nothing, cause no consequent karma. In fact we are constantly changing the environment around us to suit ourselves, and what is the mechanism of such change; mind coupled with desire and this animals simply don't have, and because there is no human incarnate as an animal, so there is no possibility of animals utilising such qualities.

Take a frog for example, what sort of qualities does he imbue in whatever type of awareness he may possess, and the type of environment he lives in? *The environment is very important* because it actually shapes the conscious aspect of every being. Say you were to only eat insects and all you did as well was to have sex and to swim around the

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water, then the type of consciousness you would be imbuing would be very low, you certainly won't get very far on the road to Buddhahood.

One reason why a Buddha won't incarnate into a frog is precisely because the frog doesn't have the mechanism of consciousness to build a Buddha's aura, his thought emanations, his purpose. If you take the physical factors of a human being you will find they are much more aligned to wisdom. All the qualities of a human are much more sophisticated; a greater ability to move, greater discrimination, emotions, intellect, ingenuity, and the list goes on, to great compassion. Not all humans display all of these, but all are capable of doing so and we often compete with each other in our quest for excellence, monetary or other rewards, or for social status; but a frog can't, no matter how much he is prodded, there is no such contest in Nature (except to do with basic mating rituals).

We say that a Buddha in a human body can function far better than in a frog's body. There is simply no purpose for a human to incarnate into a frog's body, but there is a lot of purpose for a potential Buddha to take the form of a human. Why is this so? This is because there are actually disciples in a human frame that can be taught by a Buddha to strive for enlightenment, and none incarnate as a frog. Also, regarding Buddhas, there is not much point of a Buddha incarnating into the god or other realms, because the god realms (etc.) have no disciples *per se* attached to any of the niches of the world's circumstances, and concerned with the way of salvation from materialism.

If we look at the frog life, the only reason he would incarnate into such a form, from a Buddhist perspective, is to suffer for something he has done. If you go to his human life you will find him as a carpenter, tradesman, shopkeeper, lawyer, etc. He hasn't been going so well, he's got the good karma of being a human, but also he's got the suffering factor of a human being. He alone can choose the route (out of myriads available) he wishes to go to achieve pleasurable, or painful, experiences. A frog has only the one pre-ordained course set before it; it can therefore neither suffer pain or pleasure as a human does. It simply does what its genetics and instinct preordains it to do and then dies. How then can karma find an opportunity to express itself here? In reality it is neither created or non-created for an individual unit, but rather governs the activities of the species as a whole, whatever is governed by that particular line of instinctual behaviour. So how can an 'individual' human karma possibly be expressed therein?

*Now, to take the example of the three types of bodies:*

1) A Buddha's. 2) A human. 3) A frog-human. We can look at gods later.

We discover that it is not so much fun or purposeful for a frog to take human birth, or a human to take frog birth, or a Buddha to take a frog birth. For one thing a Buddha would be exceedingly dumb or limited in what he could do. Although he may be found in a former state of being when he was not a Buddha, as a Bodhisattva helping his disciples to cleanse *samskâric* states from former lives when they were his disciples and decided to go against the path, if they happened to incarnate as a frog, what then? He could teach them nothing and would have to wait until they became humans again before anything could be learnt. The point to be made here is that the physical plane *does matter*, it shapes the mechanism that conditions how or what he can interrelate with.

Now, if your mother, or likewise your deceased former lover, may be born as a frog in the pond in your back yard which you have decided to drain. Will your former mother or lover now have to incarnate as your enemy causing your premature death because of your ignorant actions according to the Buddhist system of karma reckoning? Again, how can one frog life equal one human life in accountability? Also, what would a

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frog-human discover about the karma that put him in the lily pond, when he looks around and sees his habitat being destroyed by humans? Does he complain, or does he simply sit there continuing to catch insects until he is bulldozed down? Where is his freedom of choice, how does he demonstrate his 'anger' at the loss of his habitat, if indeed he has any possibility of anger in the first place? If he cannot do this where then is the 'human' in him, how can it be defined?

Meanwhile the human bulldozer driver munches into his sandwich and continues destroying the frog's environment. Does he care for the possible millions of animals he has just killed, or for what would have been millions of successive generations of insect/frog/fish lives if that environment had not been destroyed? How does karma account for this, according to the Buddhist system? Does he have to be reborn into this insect/frog/fish environment millions of times to pay it all back? And what if that was the last frog of that particular species – no more left, as this is what extinction means? How can the bulldozer driver pay for this, (according to the Buddhist system of karma reckoning) as it is now physically impossible for him to incarnate within the species that he has just created karma with? And how many species of animal lives do humans destroy every week, according to scientists? Clearly karma must have another, more logical method, that allows humans to rectify their karmic slate.

*Free will is the only way human karma can exist.* For both creating and cleansing karma consciousness needs to have the capacity to emotionally react to any given situation, or to think out how and why and what to do about it. The unconscious kingdoms do not have karma per se, because they are controlled by their environment. As before stated, these types of sentiences have *group karma*, where the individual, ie., the unit-group is the *entire species*, and not just one member within it. The sizes of the groups vary from species to species depending upon the quality of the sentience concerned. Domesticated animals, for instance, have relatively few members to the karmic-group, and thus are preparing to experience 'individual karma', ie., become humans.

Humans have individualised karma, where the individual actions modifies the environment in which they live, and this affects the entire species to a greater or lesser extent. This ability to consciously modify the environment in which one lives, is a human pre-requisite. Animals can only do this as a species in the way instinct drives them to interact in perfect accord with Nature's overall economy and harmony. Only humans can destroy the harmony and economy of Nature, and thereby create karma, due to the disruption caused to Nature's balance sheet. It is not so for animals, as they work in harmony, in perfect accord with that 'balance sheet'. How then, can karma be created, or even cleansed by them? And if there is *no karma being created or cleansed*, how is it possible for humans to incarnate therein?

Is karma so unaware as to store its energy *only* in the whole and to not differentiate its mode of activity into individual beings? This is what Buddhist philosophy is actually stating with its concept of uniform flux and transmigration. The process of individual being *creates time itself*: time is a mixture of good activity and its polar opposite, it consists of streams of skandhas effectively separated by the process of individual activity, individual unit. This is what complicates things. Such streams coming through individual units cause time, otherwise the whole thing would be an amorphous, unconsciousness, non-actuality; there could not even be a beginning, where we emerged from. A beginning is needed and it necessitates a process of individuality which moves on from self-initiated activities ignorantly dealing with substance only into states of great self-awareness, and thence conscious identification with all wherein the prismatic effects of light, the mode of manifestation of its coloured Rays, become a prime focus. Consciousness can be

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considered to be constituted out of atomic prisms and be defined in terms of the intensity and quality of light that it can sustain and which conditions it. This is also the underlying meaning of the English term – enlightenment.

Consciousness at first muddies, aberrates light (producing differing degrees of clarity) when influenced by the watery emotions, and this prevents light to act properly as an illuminator. The prisms of consciousness act as a fully automated particle for the refraction of the various qualities of light; we thus have a prism effect when that consciousness is clarified by means of cleansing the emotions. The prisms can be very clear indeed, diamond-like, as in the case of an enlightened being, or muddied, coloured in different ways in the average being, even cracked or aberrated. Light thus acts upon the prisms of consciousness. Different states of consciousness thus manifest inside the human vehicle. Light enters consciousness, (its vehicle), *and separates the spaces (of mind), into the relative orders of time*. It is because we think and visualise (utilising light of various frequencies) in terms of a time sequence, a time co-relation, that we are able to act as we do as humans, that gives us conscious volitions in the environment. If we had no sense of time, of seconds, minutes, and hours producing days, weeks, months, years and decades, of growing older, of growing thought sequences, then there would be no references in which to orient our lives to, no landmarks with which to develop consciousness. Consequently, without such a faculty, we could not develop consciousness, but would simply live in a dream state, of child-like simplicity and unawareness. To think about something necessitates a point of reference, and many points of reference (ie, sequences in time) make up a complete thought structure. Such thoughts is what constitutes human life, and what mostly distinguishes us from animals.

Continuing on his journey the unconscious (animal) unit has no time for thinking, for the effort of such communication is a heavy load. Sit down, rethink, and get back to me when you've maintained a new approach to the entire reincarnation process that leads to that which is called a Buddha. And if you 'think not', then maybe it is the animal state you have incarnated into momentarily, but if you answer me 'yes', 'no', 'maybe', 'maybe yes, maybe no', or don't want to answer at all, then a human you have incarnated as, and you have your attendant karma to deal with, as it is your choice, your free will to choose any answer you wish. But please do not try to impose your thinking process upon the animal kingdom, as *if* they were humans, for all that you have done then is muddied up the environment in which the prisms of your consciousness have to work, but which no animal 'consciousness' possesses.

They do not even have the capacity to do so, to create this consciousness-mud. Their thought environment is pristine, unmuddied, time-less, thus non-existent, and hence karmaless. So create no more karma in thinking that you can be an animal, and fix up your bad karma for having taught others so adamantly that they could, causing them to suffer so much pain (in their emotio-thought life), believing that such a thing was possible for them. Fix up, fix up the evil doing from your mouths, rectify ignorance in this way, and thus become true Bodhisattvas as you do so.