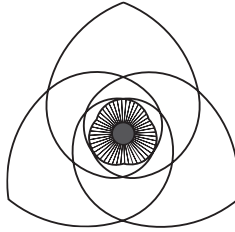


A TREATISE ON MIND



VOLUME 6

Meditation and the Initiation Process

Other Titles in the Series

The I Concept

Volume 1: The 'Self' or 'Non-Self' in Buddhism

Volume 2: Considerations of Mind - A Buddhist Enquiry

Volume 3: The Buddha-Womb and the Way to Liberation

Cellular Consciousness

Volume 4: Maṇḍalas - Their Nature and Development

Volume 5: An Esoteric Exposition of the Bardo Thödol

The Way to Shambhala

Volume 7: The Constitution of Shambhala

VOLUME SIX



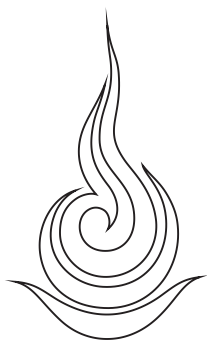
Meditation

and the Initiation Process

BODO BALSYS

UNIVERSAL DHARMA
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Aḥ!

Homage to the Lord of Shambhalla.
Inconceivable, inconceivable, beyond thought
Is the bejewelled crown of this most excelled Jina.
He whose Eye has taught many Buddhas.
And who will anoint the myriad,
that in the future lives will come.
As I bow to His Feet my Heart's afire.
Oh, this bliss, this love for my Lord
can barely be borne on my part.
It takes flight as the might of the Dove.
The flight of serene *nirvāṇic* embrace.
The flight of Light so bright.
The flight of Love so active tonight.
The flight of enlightenment for all to come to
their mind's Heart's attire.

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!

Dedication

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

Om

Acknowledgments

Special thanks to Angie O’Sullivan, Anne Kocek,
Kylie Smith, Eliane Clarke
and Ruth Fitzpatrick
for their tireless efforts in making this
series possible.

Om

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Preface

This treatise investigates Buddhist ideas concerning what mind is and how it relates to a concept of a ‘self’. It is principally a study of the complex interrelationship between mind and phenomena, from the gross to the subtle—the physical, psychic, supersensory and supernal. This entails an explanation of how mind incorporates all phenomena in its *modus operandi*, and how eventually that mind is liberated from it, thereby becoming awakened. Thus the treatise explores the manner in which the corporeally orientated, concretised, intellectual mind eventually becomes transformed into the Clear Light of the abstracted Mind; a super-mind, a Buddha-Mind.

A Treatise on Mind is arranged in seven volumes, divided into three subsections. These are as follows:

The I Concept

Volume 1. *The ‘Self’ or ‘Non-self’ in Buddhism.*

Volume 2. *Considerations of Mind—A Buddhist Enquiry.*

Volume 3. *The Buddha-Womb and the Way to Liberation.*

Cellular Consciousness

Volume 4. *Maṇḍalas - Their Nature and Development.*

Volume 5. *An Esoteric Exposition of the Bardo Thödol.*

The Way to Shambhala

Volume 6. *Meditation and the Initiation Process.*

Volume 7. *The Constitution of Shambhala.*

The I Concept represents a necessary revision of a large work formerly published in one volume.¹ Together the three volumes investigate the question of what a ‘self’ is and is not. This involves an analysis of the nature of consciousness, and the consciousness-stream of a human unit developing as a continuum through time. It will illustrate exactly what directs such a stream and how its *karma* is arranged so that enlightenment is the eventual outcome.

The first volume analyses Prāsaṅgika lines of reasoning, such as the ‘Refutation of Partless Particles’, and ‘The Sevenfold Reasoning’ in order to derive a clear deduction as to whether a ‘self’ exists, and if so what its limitations are, and if not, then what the alternative may be. The analysis resolves the historically vexing question of how—if there is no ‘self’—can there be a continuity of mind that is coherently connected in an evolutionary manner through multiple rebirths.² In order to arrive at this explanation, many of the basic assumptions of Mahāyāna Buddhism, such as Dependent Origination and the Two Truths are critically analysed.

The second volume provides an in-depth analysis of what mind is, how it relates to the concept of the Void (*śūnyatā*) and the evolution of consciousness. The analysis utilises Yogācāra-Vijñānavādin philosophy in order to comprehend the major attributes of mind, the *saṃskāras* that condition it, and the laws by means of which it operates.

The enquiry into the nature of what an ‘I’ requires comprehension of the properties of the dual nature of mind, which consists of an empirical and abstract, enlightened part. As a means of doing this, the *ālayavijñāna* (the store of consciousness-attributes) is explored, alongside the entire philosophy of the ‘eight consciousnesses’ of this School.

1 B. Balsys, *The I Concept, The Mahāhūdrā Concerning the Union of a Buddha and His Consort*, (Vajra Publications, Kathmandu, 2009).

2 My earlier work *Karma and the Rebirth of Consciousness* (Munshiram Manoharlal, Delhi, 2006) lays the background for this basic question.

Volume three focuses on the I-Consciousness and the subtle body, by first utilising a minor Tantra, *The Great Gates of Diamond Liberation*, to investigate the nature of the Heart centre and its functions, then the *chakras* below the diaphragm. This is necessary to lay the foundation for the topics that will be the subject of the later volumes of this treatise concerning the nature of meditation, the construction of *maṇḍalas*, and the yoga of the *Bardo Thödol*.

The focus then shifts to investigate where the idea of a self-sustaining I-concept or ‘Soul-form’ may be found in Buddhist philosophy, given the denial of substantial self-existence prioritised in the philosophy of Emptiness. Following this, the pertinent chapters of the *Ratnagotravibhāga Śāstra* are examined in detail so that a proper conclusion to the investigation can be obtained via the *buddhadharma*. This concerns an analysis of how the *ālayavijñāna* is organised, such that the rebirth process is possible for each human consciousness-stream, taking into account the karma that will eventually make each human unit a Buddha. In relation to this the ontological nature of the *tathāgatagarbha* (the Buddha-Womb) must be carefully analysed, as well as the organising principle of consciousness represented by the *chakras*. I thus establish that there is a form that appears upon the domain of the abstract Mind. I call this the Sambhogakāya Flower. The final two chapters of this volume principally define its characteristics.

The second subsection, *Cellular Consciousness* is divided into two parts. Volume four deals with the question of what exactly constitutes a ‘cell’ metaphysically. The cell is viewed as a unit of consciousness that interrelates with other cells to form *maṇḍalas* of expression. Each such cell can be considered a form of ‘self’ that has a limited, though valid, body of expression. It is born, sustains a form of activity, and consequently dies when it outlives its usefulness. This mode of analysis is extended to include the myriad forms manifest in the world of phenomena known as *saṃsāra* including the existence and functioning of *chakras*.

Volume five deals with the formative forces and evolutionary processes governing the prime cells (that is, *maṇḍalas* of expression), and the phenomenon that governs an entire world-sphere of evolutionary attainment. This is explored via an in-depth exposition of the *Bardo Thödol* and its 42 Peaceful and 58 Wrathful Deities. The text also

incorporates a detailed exposition concerning the transformation of *saṃskāras* (consciousness-attributes developed through all past forms of activity) into enlightenment. The entire path of liberation enacted by a *yogin* via the principles of meditation, forms of concentration, and related techniques (*tapas*, *dhāraṇīs*) is explained. In doing so, the soteriological purpose of the various wrathful and theriomorphic deities is revealed.

The third subsection, *The Way to Shambhala*, is also in two parts. They present an eclectic revelation of esoteric information integrating the main Eastern and Western religions. Volume six is a treatise on meditation and the Initiation process.³ The meditation practice is directed towards the needs of individuals living within the context of our modern societies.

Volume six also includes a discussion of the path of Initiation as the means of gaining liberation from *saṃsāra*. The teaching in volume five concerning the conversion of *saṃskāras* is supplementary to this path. The path of Initiation *is* the way to Shambhala. As many will choose to consciously undergo the precepts needed to undertake Initiation in the future, this invokes the necessity of providing much more revelatory information concerning this kingdom than has been provided hitherto.

How Shambhala is organised is the subject of volume seven, which details the constitution of the Hierarchy of enlightened being⁴ (the Council of Bodhisattvas). It illustrates how the presiding Lords who govern planetary evolution manifest. This detailed philosophy rests on the foundation of the information provided in all of the previous volumes, and necessitates a proper comprehension of the nature of the five Dhyāni Buddhas. To do so the awakening of the meditation-Mind, which is the objective of *A Treatise on Mind*, is essential.

3 The word Initiation is capitalised throughout the series of books to add emphasis to the fact that it is the process that makes one divine, liberated. It is the expression of divinity manifesting upon the planetary and cosmic landscape.

4 The word 'being' here is not pluralised because though this Hierarchy is constituted of a multiplicity of beings, together they represent one 'Being', one integral awakened Entity.

How to engage with this text

In this investigation many new ways of viewing conventional Buddhist arguments and rhetoric shall be pursued to develop the pure logic of the reader's mind, and to awaken revelations from their abstract Mind. New insights into the far-reaching light of the *dharma* will be revealed, which will form a basis for the illustration of an esoteric view that supersedes the bounds of conventionally accepted views. Readers should therefore analyse all arguments for themselves to discern the validity of what is presented. Such enquiry allows one to ascertain for oneself, what is logical and truthful, thus overcoming the blind acceptance of a certain dogma or line of reasoning that is otherwise universally accepted as correct. Only that which is discovered within each inquiring mind should be accepted. The remainder should however not be automatically discarded, but rather kept aside for later analysis when more data is available—unless the logic is obviously flawed, in which case it should be abandoned. There is no claim to infallibility in the information and arguments presented in this treatise, however, they are designed to offer scope for further meditation and enquiry by the earnest reader. If errors are found through impeccable logic, then the dialectical process may proceed. We can then accept or reject the new thesis and move forward, such that the evolution of human thought progresses, until we all stand enlightened.

This treatise hopes to assist that dialectical evolution by analysing major aspects of the *buddhadharma* as it exists and is taught today, to try to examine where errors may lie, or where the present modes of interpretation fall short of the true intended meaning. The aim is also to elaborate aspects of the *dharma* that could only be hinted at or cursorily explained by the wise ones of the past, because the basis for proper elaboration had not then been established. This analysis of *buddhadharma* will try to rectify some of the past inadequacies in order to explore and extend the *dharma* into arenas rarely investigated.

There will always be obstinate and dogmatic ones that staunchly cling to established views. This produces a reactive malaise in current Buddhist ontological and metaphysical thought. However, amongst the many practitioners of the *dharma* there are also those who have

clarified their minds sufficiently to verify truth in whatever form it is presented, and will follow it at all costs to enlightenment. The Council of Bodhisattvas heartily seek such worthy ones. The signposts or guides upon the way to enlightenment have changed through the centuries, and contemporary practitioners of the *dharma* have yet to learn to clearly interpret the new directions. The guide books are now being written and many must come forth to understand and practice correctly.

If full comprehension of such guide books is achieved those *dharma* practitioners yearning to become Bodhisattvas would rapidly become spiritually enlightened. Here is a rhyme and reason *for* Buddhism. The actual present dearth of enlightened beings informs us that little that is read is properly understood. The esoteric view presented in this treatise hopes to rectify this problem, so as to create better thinkers along the Bodhisattva way.

The numbers of Buddhists are growing in the world, thus Buddhism needs a true restorative flowering to rival that of the renaissance of debate and innovative thinkers of the early post-Nāgārjunian era. In order to achieve this it must synthesise the present wealth of scientific knowledge, alongside the best of the Western world's philosophical output.

Currently the *buddhadharma* is presented as an external body of knowledge held by the Buddha, Rinpoches, monks and lay teachers. This encourages practitioners to hero worship these figures and to heed many unenlightened utterances from such teachers, based on a belief system that encourages people to *uncritically* listen to them and adopt their views. When enlightened teachers *do appear* and find consolidated reasons for firing spiritual bullets for the cause of the enlightenment of humanity, then all truth can and will be known. The present lack of inwardly perceived knowledge from the fount of the *dharmakāya* on the part of many teachers blocks the production of an arsenal of weapons for solving the problems of suffering in the world. Few see little beyond the scope of vision in what they have been indoctrinated to believe, allowing for only rudimentary truths to be understood. While for the great majority this suffices, it is woefully inadequate for those genuinely seeking Bodhisattvahood and enlightenment. The cost to humanity in not being given an enlightened answer as to the nature of awakening, is profound.

We must go to the awakening of the Head lotus to find the most established reasoning powers. Without the 1,000 petals of the *sahasrāra padma* ablaze then there is little substance for proper understanding, little ability to hold the mind steady in the dynamic field of revelation that the *dharmakāya* represents. How can the unenlightened properly understand Buddhist scriptures, when there is little (revelation) coming from the Head centres of such beings? Much still needs to be taught concerning the way of awakening this lotus, and to help fill the lack is a major purpose of *A Treatise on Mind*.

Those who intend to reach enlightenment must go beyond the narrow sectarian allegiances promoted by many strands of contemporary Buddhism. Buddhism itself unfolded in a dialectical context with other heterodox Indian (and Chinese etc) traditions, and prospered on account of those engagements. When one sees the unfolding of enlightened wisdom in such a fashion, the particular information from specific schools of thought may be synthesised into a greater whole. Each school has various qualities and types of argument to resolve weaknesses in the opposing stream of thought. This highlights that there are particular aspects in each that may be right or wrong, or neither wholly right or wrong. Through this process we can find better answers, or if need be, create a new lineage or religion which is expressive of a synthesis of the various schools of thought.

The Buddha did not categorically reject the orthodox Indian religious-philosophical ideas of his time, nor did he simply accept them—he reformed them. He preserved the elements that he found to be true, and rejected those ‘wrong views’ which lead to moral and spiritual impairment. If the existing system needs reformation it becomes part of a Bodhisattva’s meditation. The way a reforming Buddha incarnates is dependent on how he must fit into such a system. Thus he is essentially an outsider incarnating into it to demonstrate the new type of ideas he chooses to elaborate. If there is a lot of dogmatic resistance to the presented doctrine of truth, then a new religion is founded. If there is some acceptance then we see reformation. There is always room for improvement, to march forward closer to enlightenment’s goal, be it for an individual or for a wisdom-religion as a whole. There is a need for reform throughout the religious world today.

By way of a hermeneutical strategy fit for this task, we ought look no further than the Buddha himself. The Buddha proposed that all students of the *dharma* should make their investigations through the *Four Points of Refuge*. These are:

1. The doctrine is one's point of refuge, not a person.
2. The meaning is one's point of refuge, not the letter.
3. The sacred texts whose meaning is defined are one's point of refuge, to those whose meaning needs definition.
4. Direct awareness is one's point of refuge, not discursive awareness.⁵

These four points can be summarised or rephrased as: the doctrine (*dharma*), true or esoteric meaning, right definition, and direct awareness are one's point of refuge, not adherence to sectarian bias, semantics, the dialectics of non-fully enlightened commentaries, or to illogical assertions. What may be long held to be truthful, but is not, upon proper analytical dissection, needs rectifying. Also, in other cases, a doctrine or teaching may indeed be correct, but the current interpretation leaves much to be desired, and hence should be reinterpreted from the position of a more embracive or esoteric view.

Hopefully this presentation finds welcoming minds that will carefully analyse it in line with their own understandings of the issues, and as a consequence build up a better understanding of the nature of what constitutes the path to enlightenment. Their way of walking as Bodhisattvas should be enriched as a consequence.

For a guide to understanding the pronunciation of Sanskrit words, please visit our website where you can access a guide.

<http://universaldharma.com/resources-2/pronounce-sanskrit/>

⁵ Griffith, P.J., *On Being Buddha, The Classical Doctrine of Buddhahood*, (Sri Satguru Publications, New Delhi, 1995), 52.

My eyes do weep as I stare into this troubled world,
For I dare not place my Heart in my brother's keep.
He would grapple that Heart with hands so rough
So as to destroy the fabric of its delicate stuff.
Oh to give, to give, my Heart does yearn,
But humanity must its embrace,
Humbling, pervasive scene yet to learn.
To destroy and tear with avarice they know,
But little care to sensitive rapture they show.
How to give its blood is my constant fare,
For that Love to bestow upon their Hearts I bemoan.
But they hide their Hearts behind mental-emotional walls.
No matter how one prods these walls won't fall,
So much belittling emotional self-concern prop their bastions.
Oh, how my eyes do weep as I stare.
I stare at their fearsome malls and halls.
That lock Love out from all their abodes
And do keep them trapped in realms of woe.

Oṃ Maṇi Padme Hūm

The Songbird

The silent songbird sings a tune
that no longer silent is.
Listen my friend,
fulfil your heart's trend,
for that bird warbles not
to be itself eminent,
but to instate Nature's majestic scenery,
who thrills with its sonance
and reverberates
the beauty it sings.

Oh hear you that sound
that with each day abounds
and only rests at night where lovers lie.
Their embrace the songbird brings
for in their hearts
that tune forever rings.

General Considerations

Introduction

The practice of meditation is increasing in popularity and has become commonplace for people to consider it as a practical means of relaxation and to enhance productivity in their chosen fields of work. This allows beginners to find some guidance concerning this art in their neighbourhood. Though meditation practice is a way of life for many upon this planet, very few actually realise the true import of this most sacred art. Many seek emotional solace, or to calm their minds so that they are better equipped to handle the vicissitudes of everyday life and its various stressful situations. However it is probably fair to say that the great majority seek what they consider to be enlightenment or liberation. All meditation practices are useful, but such usefulness depends upon the motive, spiritual age, and strength of enquiry of the seeker. Seekers will find that to which they are karmically attracted. They will apply themselves according to the proportionality of their own sense of goal-fittedness. Beginners there are aplenty, but others require more ambitious motives to be satisfied, related to gaining enlightenment. They will seek out advanced teachers, but here problems arise as to who is best equipped to teach them. While certain yoga-meditation lineages have maintained their unique methods for centuries, other forms of meditation teachings, drawn from various religious traditions, have produced many new visualisation techniques and practices.

This present book caters to seasoned veterans of the art that have

reincarnated in a new cultural situation, and who must find the appearing *maṇḍala* of Initiates to which they esoterically belong. They need the most efficacious teachings that waste not a lot of their time in mindful meanderings or through erroneous doctrines. The blind *cul-de-sacs* of yogic and Tantric practices are legion, and some Tantras are outright dangerous.

With the foundation of Buddhist esotericism built in the previous books of this series, this book also incorporates an exegesis stemming from the sister religion to Buddhism—Christianity. Quotes from the Bible shall be specifically used to illustrate the nature of the path of Initiation, and then the group laws. Such integration should act as a beacon for those wishing to delve deep into comprehending the mysteries of life. The Eastern and Western modes of travelling to enlightenment must be incorporated into one grand vehicle of liberation. The higher wisdom can then be gained to enrich one's meditative experiences. All that read this text will have incarnated many times into both religions for good reason, and the time has come to reveal the hidden Mysteries of both Schools of thought.

My books aim to show that more exists in the content of an enlightened Mind than what is generally understood as the Void (*śūnyatā*), the Clear Mind, *mokṣa*¹. Such terms have been used to indicate a sense of finality of the meditation process, but the fact is that they only veil the nature of an enlightened Mind. The terms actually signify the beginning of a meditative path that will lead one inevitably far from being 'human', and this earth zone of residence. Much more must be achieved to travel the vast reaches of *dharmakāya*, which I often abbreviate to 'cosmos', referring to the sum of multidimensional Space. The term *dharmakāya* refers to the vehicle (*kāya*) of the *dharma*, which by extension is the *buddhadharma*, and is inclusive of the moral law governing the expression of the past, present and future of that Space. An objective of meditation then, is to awaken to the Mysteries of *dharmakāya*.

A great *yogin* therefore does not spend decades in a cave or monastery achieving the ultimate goal of 'no mind' etc., where nothing at all is contained in the mind. Instead, great wisdom is attained and expressed in terms of the foundation of all truth, the Love-Wisdom (*bodhicitta*, the 'mind of love') equated with enlightenment.

1 *Mokṣa* (Tib. *tharpa*): liberation, release, enlightenment, literally the state of awareness at the 'other shore' of manifest being.

Certainly if the concept of the Bodhisattva (one who has vowed to never cease striving for the liberation of all sentient beings) has any meaning then the quest of what is enlightenment is woven around the content of such a one's Mind. If one is a meditator and a Bodhisattva (or aspiring to become one) then we have more to explain than just the view of *śūnyatā*. One must look to the organisation of the Council of Bodhisattvas, the Hierarchy of Light and Love, the mysteries of which the Bodhisattva is Initiated into. This happens by way of the meditation-Mind, and constitutes much of what Bodhisattvas (which are inclusive of all great *mahasiddhas*, *yogins*, and saints of the various religions) receive in meditation. The mysteries of the Initiation process and the way of group evolution are intricately linked with the subject of gaining enlightenment through meditation and are explicated in the later chapters of this book.

Such information is also inclusive of the sum of what is received from the domain of the kingdom of Shambhala, to which the Bodhisattva of the higher degrees has access. The revelation of the content of such information then constitutes the information presented in the final volume of this series, for which this teaching concerning the way of meditation lays the foundation. Such information has always been veiled, being part of the context of the 'ear whispered truths' given to the student of meditation in meditation by his/her religious preceptor. Now however in this modern epoch of information explosion much of what was formerly hidden can and must also be revealed. So be it. Let the earnest student of meditation no longer flounder in darkness because of teachers who have never been initiated into the mysteries of the Bodhisattva path and its consequent revelations. Let the student now learn what constitutes the path to liberation and firmly acknowledge their true placing upon this path, of where they esoterically fit in the scheme of things. (Their affiliation within the Ashrams of the Hierarchy of Light.) They can also begin to ascertain the nature of their true inner teacher on the way to enlightenment.

The way of meditation is the key as it reveals everything that was achieved in past lives and shines a beacon of light into the future. The way of meditation reveals the hidden domains of Light. In that Light stand the sum total of the membership of the Council of Bodhisattvas. They work as a completely integrated enlightened unity for the benefit

of all who herald their ways and aspire to gain enlightenment and liberation for the all.

The Council works with telepathic methodology to assist their students wherever they might have incarnated, according to a unified plan for the education of all humanity. They unfailingly direct and guide the feet of all their students, even if those students acknowledge not yet their existence. They open the doors to the meditation and intuitive experiences whereby they will come to know that which was formerly hidden. The teachings presented here will assist greatly the lines of communication both ways, once the earnest student of meditation comprehends the possibilities of the existence of this Hierarchy and begins to work meditatively with foreknowledge that internal contact with the enlightened ones is indeed possible. In fact they will find it essential if they are to follow the path to liberation. The liberated Master will however *not be found* by incessant internal demand, through calling their names or visualisation of images. Only a life dedicated to selfless service and elimination of ego-posturing will enable such contact to be possible. Right karmic timing also holds the key, as service-orientated meditation work from past lives will flower at the reciprocal cycle in the present life.

Let us then open the floodgates of all esoteric possibilities for those that earnestly follow the instructions in this meditation manual. Let us eliminate the blindness of our lives, and if necessary change the way of viewing things through former knowledge, to produce certainty of the way that things actually are. Let us thereby assist others to overcome the facades of ignorance by revealing the nature of the Lords of Light and Love to them, by becoming one ourselves. Let us assist all to work with the plan for the enlightening of people everywhere upon the planet. Let us together work to make this planet truly sacred, and the humanity upon it fully manifesting the potential of the divinity they are capable of expressing. Let the way of Love be the all that one sees and does, to enact the self-same methods of liberation that the great Ones achieved in the past, though now upon a higher spiral of achievement. Let that Love shine through for all to see, and so stand as an integrated member of that Hierarchy of Love we also call the Council of Bodhisattvas. Let planetary Initiation into the Mysteries of being/non-being be the way we all follow.

The search for truth via mind

The start of one's search for truth should begin by an endeavour to understand exactly what the mind is. Buddhist philosophers have endeavoured to do this for millennia, and the best results of their efforts is seen in the Yogācāra-Vijñānavādin philosophy, and supplemented by the Mādhyamika revelations. The need now is to elaborate this subject from a new refreshing viewpoint, and to supplement what was provided by such astute philosophers as Asaṅga and Vasubandhu, the founders of this school. The mind freed from gross and subtle emotions is the basic framework required for comprehension.

The answers to life's major quest—liberation from the vicissitudes of *saṃsāra*,² will thus be achieved through understanding and analysing the mind/Mind. Indeed, *saṃsāra* is sustained by mind and through an application of the appropriate wisdom in meditation it can be dissolved into Mind's true essence to establish its natural radiance.

There are many forms and intentions in meditation techniques geared to controlling the attributes of mind. The simplest are teachings aimed purely to quieten the mind, to produce various forms of mental and emotional relaxation, allowing one to better cope with everyday stress and travail without emphasis on the *chakras*. Such teachings are generally quite valuable to participants. The instructors generally do not boast possession of great psychic power, and genuinely assist the meditative well-being of their students. From such simple beginnings one can progress through a well graded sequence of yoga disciplines to reach the highest yoga Tantras (*uttarayogatantra*), or the rDzogs-Chen of the Nyingma School. Many dedicate their lives to follow such techniques, with varying degrees of success. However, much simpler fare is advocated in this book as it is not easy to sort out the knots in the Tantras (as my rendering of the *Bardo Thödol* in volume 5 has demonstrated). One wonders if competent teachers exist that can actually

2 *Saṃsāra*: cyclic existence, life-death cycle, the empirical realm. The ocean of causality, the perpetual turning of the wheel of births and deaths. Anything associated with the material world, to that which is ephemeral and ever-changing, and hence phenomenal, having no true substantiality of its own. It refers thus to the realms of illusion (corporeality) into which the personality incarnates and begins to identify with by means of the concrete mind.

untie these knots so that the full fruit of the Tantra practice is gained.

The focus of most instructions is upon the individual, who generally has strong emotional characteristics. When the emphasis is upon building intricate visualisations of deities and other constructs that require much mental activity to produce, meditators will not be successful unless they have developed sufficient emotional quietude. Through quiet contemplative focus, building an image based upon what is conceived of as a reality can act as a template to allow the Real to manifest. Such visualisation practices can include building the complex imagery of a Buddhist *maṇḍala* step by step in the mind and holding the image steady so that the import of each deity can be revealed. One builds in faith as if the construct is genuine. If the paradigm of the *maṇḍala* is based upon the true living vital expression existing upon the domains of Causation then the Real can replace the veil built by the meditator. Like attracts like, and the lower energy qualification acts as a conduit for the dynamics to manifest as a much more intense valid cognition. The theory is correct as far as its generalisation goes, and certainly there were many enlightened ones that in the past carried the visualisation through to victory. However the practice of visualisation will not be successful when an individual with strong emotions is required to produce detailed imagery that requires refined mental activity beyond their ability.

The sheaths of the personality vehicle, wherein the average meditator is focussed, is integrally interwoven with what is considered mind. All meditators must work to comprehend their nature because they reside in a body of mind-substance. Paraphrased below is some of the useful information on the nature of the sheaths that was earlier provided in volume 2 of this treatise from the chapter entitled 'An Enquiry into the Nature of the Self'. First we must analyse the nature of the personality vehicle, or mechanism of response to external stimuli, through which all humans function and gauge their place in the physical and subjective universes. The *saṃskāras* constituting mind are a composite of:

1. *The dense physical domain*, which most people identify with and take to be the 'real'. It is the fleeting phenomenal world all around us, which the senses contact and register as impressions by the concrete mind. In collating these impressions the mind registers them to be

things. The world becomes the realm of the sense-perceptions with which people assert their identities, around which their entire thought life revolves. It is the focus of the investigations of the scientific community, where modern Physics has a certain comprehension of the true nature of its ephemera. This is seen in terms of atoms and compounds, as well as energy and energy fields underlying the things that we actually perceive by means of the senses. The nature of the *karma* that conditions all outer seeming has however not yet been investigated.

2. *The etheric*, the body of energy, the vitality (*prāṇa*) that the physical body receives from its environment and from the food eaten. It allows the exchange of energies between the human unit and all other entities in our biosphere. *Prāṇa* is conveyed in many fine subjective channels in the body (*nāḍīs*). They roughly underlie our nerves and blood vessels. The etheric body is the reason why acupuncture works as a healing technique, especially in relation to anaesthetic effects, as the needles either block or reroute the subjective energies to specified targets, producing the results experienced by the patients. The meridians of acupuncture therapy are minor *nāḍīs* near the surface of the body. All psychic powers (*siddhis*) are expressions of the *chakras*. They are the wheels of energies manifesting as flowers as a result of the intersections of various *nāḍīs*. The evocation of one or other of the inherent energies of the seven major *chakras* is an objective of yoga and the higher Tantras, as explained in the earlier volumes of this treatise.

The intensity of the energies conveyed by the *prāṇas* determines the force of the *saṃskāras*³ that any meditator must overcome, before the natural state of Mind is possible. The potency of the Peaceful and Wrathful Deities is conveyed in this manner, and becomes a

3 *Saṃskāra*: from the Sanskrit roots, *saṃ* and *kri*, meaning the action (*kri*) that will improve, refine or make an impression in consciousness. *Saṃskāras* are the impressions from actions done in former incarnations and which are carried through to this one, thereby becoming the basis for one's present *karma*. They also refer to the effects of present actions that will bear fruit in later lives. *Saṃskaras* are actions that tend to bind one to the wheel of rebirth; to repetitious pain and/or pleasing dispositions, mental conformations, the inception of imagery, and all emotions. They can also be the tendencies to enlightenment.

conscious process in the higher stages of yogic austerities. Some of the mental-emotional energies are therefore easily won over, and others become a battleground for the individual.

3. *The emotional body* incorporates all of the desires and emotions, fears, phobias, incessant moods and feelings, as well as the sum of our imaginative lives. It produces the various colourings of the *aura*, and is probably the most important consideration to take into account in all aspects of our lives. The aura instantly reflects the colourings of our fears, desires, thoughts and feeling perceptions.

The emotions may produce sensations of exhilaration, peace, or happiness. Unfortunately the emotions often immediately distort the very pliable thought-forms (which often come in a flash, and are mere impressions) obtained in meditative states, or other cognitive processes, into what the person thinks or desires to see or visualise, or what is surmised to be the reality.

The meditator must therefore carefully pacify the emotions, because a myriad of distortions and images can occur through emotional perturbations influencing the images that form in the mind. Even the slightest emotional tremor can cause distortions in what is perceived as true. This 'reality' that people know or imagine to be real on the physical plane is not so in the realms that one contacts in meditation. Therein the transience of everything is correctly perceived, as well as how all experiences form a basis pertaining to the evocation of wisdom.

Most people are very impressionable, receiving emotional energies from their friends, or others close to them in any environment, especially when involved in social or group activity, which conditions their thinking and consequent action. The impressions produce a type of excitable euphoria that acts as a soporific to higher reason. A reality based upon subjective desires is created. Such effects are easily seen at religious, political, and sports gatherings. Heightened and often more subtle forms of emotional euphoria can also accompany the meditation experience, which must also be controlled, otherwise distortions in perceptions will occur. Calm, 'cool', clear reasoning is what produces valid meditative

insights. Once the emotions are stilled there is no turbulence or warmth generated or fusion with *manasic* substance. This allows the mind to attune to the rarefied, elevated strata of Mind. Clarity of mind therefore ensues, allowing unperturbed images and accompanying logic to manifest.

As explained in volume 5, wrathful forces arise that are feminine (*iḍā*) in nature⁴ that assist in the conversion of mental-emotional *saṃskāras* into their respective attributes of Mind. All *saṃskāras* must be transformed by such means if one is to reside at the *saṃsāra-śūnyatā* nexus. This produces a clarity of vision akin to a stainless mirror that makes the affirmations of the Heart's Mind immediately impelling.

4. *The concrete mind (the intellect)* cognises and organises sense perceptions. These isolated bits of perceived information are stored, classified, and correlated with the mind's information bank. It consists of people's everyday thoughts, gleaned in the material world from the results of their contact with dense objects, the environment as a whole, what they have read in books, from their schooling, and conversations with others. It is styled the 'sixth sense' in Buddhism. There is also an imaginative input of created picture images by the intellect, or from the desire-mind. Such thought life is rarely impartial and is often conditioned by people's subjective desires. This form of mind reifies, makes thoughts more concrete, rendering one unable to think deeply and abstractly upon things of consequence. To prevent this, the meditation process aims to still all the modifications of mind (*citta-vṛtti*) that come from this source, or else utilises the associated images to produce instant deep-seated analysis.

When wedded to *kleśas*, (affliction, dissident emotions, the three poisons: delusion, attachment, hatred) the intellect can be divided into seven attributes: the will of mind, loving mind, the critical mind, pride of mind, concrete mind, desire mind and wrongly faceted mind. They are expressions of the desire or the emotions integrated with mind (*kāma-manas*) and are explained in volume 2 of this series,

4 In the *Bardo Thödol* they are viewed as female theriomorphic deities.

hence need not be discussed here. These aspects and the associated more animal-like emotional attributes of mind govern all aspects of the personality, causing much misery, because of the inherent nature of the mind to segregate, critically dissect, to attach to and assert itself upon all manifest life. These seven qualities should therefore be well understood by all aspirants for enlightenment.

To one fluent in the symbols of Tibetan Buddhist iconography the Wrathful Deities can be evoked to help in the transformation of these aspects of mind. In particular the masculine Wrathful Deities appear from out of the Void and assist the practitioner to convert attributes of mind into the Void Elements via Mind. They represent the pure attributes of the Fires of Mind, whereby all *manasic* propensities of *citta-vṛtti* transform into the unbounded, universally expressed, instantaneous revelatory Mind of Truth. All Wrathful Deities are therefore transformative fires taking the line of least resistance to manifest in the form that they do because the communality of the Buddhist mind-set has created them to be so. All things are attributes of mind and are created by mind/Mind. Similar images appear within the common mindsets of other religious dispensations, which assist serious practitioners to overcome major *saṃskāras*. However the highly refined system of iconography developed in Buddhism, based on a sophisticated understanding of metaphysics, mind and the art of meditation is the world's most developed tool to assist meditative prowess. This system has been instigated by the greatest of all sages, the Buddha, and further developed by a large number of succeeding enlightened *mahāsiddhas* who are very high degree Bodhisattvas.

Seven attributes of consciousness

The mind is the bridge between the sub-human and para-human states of awareness. It can be a combination or product of any of seven characteristics described below. All their interrelations contribute to demonstrate the consciousness in a person. These are:

1. *Instinct*, developed by all levels of sentient evolution. There are five of these: the instinct of self-preservation, of self assertion, of sex, of group or herd activity, and towards knowledge. For humans they are

instincts because they are below the threshold of consciousness, but subtly impel all of our actions in one way or another. Their effects in the development of human consciousness are seminal, and they have a relationship to the attributes of the five-sense-consciousness.

2. *Feeling*, nascently evolved in the plant kingdom. This expression makes us respond to external stimuli in some way. In the plant kingdom we have the demonstration of the magnificent varieties of their floral displays. When expressed in terms of the emotions of humans it can produce many colourful auric displays of affection, anger, even hatred, all of the emotional permutations people are afflicted by. When wedded with desire and elements of *manas* then we have the basis for the comprehension of the nature of the *saṃskāras* associated with the theriomorphic deities. It represents the major energies that vitalise the minor *chakras* in the body.
3. *Desire*, developed by the animal kingdom. It causes one to attach to objects of perception, and when integrated with the emotions or the intellect, produces the ups and downs of pleasure and pain. Unhappiness or misery comes about because the objects of attachment are impermanent and illusional. The Buddha's Four Noble Truths stem from this observation.
4. *Intellect*, an expression of the human kingdom. Here we have pure *manas* (mind), of which much has been written in this *Treatise on Mind*. Mind is divided into two parts; the concrete and the abstract Mind. The concrete mind is a term signifying the reifying attributes of *manas* when expressed in terms of any combination of the qualities so far discussed. The abstract Mind is refined *manas* that incorporates elements of any of the three attributes of consciousness discussed above.
5. *Imagination*, a combination of intellect and desire. It can be creative, euphoric or destructive, depending upon the intensity of the desire incorporated into one's thought-form making propensity. In its higher aspect, when integrated with the will it is the basis to all *maṇḍala* construction.
6. *Pure Reason, intuition*. The intuition implies the power of vision, and is not to be confused with what the imagination construes

or constructs. The seer visions and must translate the visual picture-images by means of the intellect into words that people can understand. They can then interpret those words according to what they imagine them to mean, and this is governed by their emotional-mental conditionings and reactions. The vision of the seer is not so conditioned as there is no emotion or desire involved. He/she has become a vehicle through which the enlightened consciousness of the Sambhogakāya Flower can manifest because of the ability to broadcast the energy of Love-Wisdom. A purified, receptive, coordinated and consecrated personality is what enables this to occur. The vision, if genuine, always benefits the whole, a group or mass of beings, or society in general, and only incidentally the personality involved. Imagination is always focussed upon or emanates from the personality and related conditionings, even if idealistic or inspirational. Intuition is the 'voiceless voice' that inspires all the men and women of destiny who change aspects of civilisation in some beneficent way.

The intuition is the expression of the Clear Light of Mind manifesting pure Reason as instantaneous revelation of Truth. The meditating one resides here after having successfully battled the *kleśas*. The peaceful emanations of Buddhas and Bodhisattvas then arise as they represent the attributes of the enlightened Mind that come as a consequence of pacifying the *citta-vṛtti* of lower mind states.

7. *The Ineffable or universal Mind (the dharmakāya)*. This Mind transcends consciousness as we understand it. The *dharmakāya* is effectively an expression of a Buddha-Mind that had gained *parinirvāṇa* in a long past aeon, within which all things are contained, for everything can be considered an aspect of the thought processes of such a Mind. This is but a description of the appearance of a Buddha-field via which a 'thus gone' Buddha manifests. The key to the revelation of the nature of the evolutionary process and the appearance of a universe is found in this idea when thought out clearly. The fleeting, phenomenal appearance of things, the entire physical world that we as personalities live in and are involved with, can be likened to the images produced by the Imaginative Mind of such a One. The cells in the brain of that Being are embodied

by great angelic beings (*dākinīs, devas*) that fashion the images from out of the substance of their own forms. Lesser units of consciousness evolving within the bodies of such beings embody the various diversified aspects of the material world. All of Nature thus comes into existence.

Levels of meditative attainment

Most humans possess a soul-form, the Sambhogakāya Flower, the *tathāgatagarbha*, that resides in the domain of Mind (the *ālayavijñāna*). There is also an ultimate human expression residing in the *dharmakāya*, an eventuating Buddha-Mind (or Monadic form, meaning ‘One’, ultimate unity) that is the cause of and incorporates the entire human psyche on all levels of experience throughout the three times (past, present and future) and beyond. It can be considered a unit of the Ineffable cosmic universal Mind.⁵ It is that which maintains a form of Individuation for all liberated Ones, that for instance distinguishes one Buddha from another.

We saw in *The I Concept* that there are three levels of enlightenment. The first level pertains to one who is capable of consciously being absorbed in the *ālayavijñāna* environment, the second level transcends consciousness, giving the meditator the ability to naturally reside in *śūnyatā*. The third level presents the Initiate with the ability to be absorbed in the bliss of *dharmakāya*. With respect to the world of meditation one must astutely discern as to which of these three levels one’s capabilities innately lie, in accordance to the highest achievements attained in previous lives. Most meditators are still aspirants vying to attain the mysteries of the first level of expression. It is not easy to reside consciously in the *ālayavijñāna* environment manifesting as the higher abstract levels of Mind. Here the gain of one’s past life experiences are stored, as well as the results of humanity’s aeonic quest to obtain Mind. Much harder is the striving to die to all *manasic* experiences whatsoever, including that associated with the Sambhogakāya Flower, to experience *śūnyatā*.

5 See also the chapter entitled ‘The Soul Concept and the Tathāgatagarbha Doctrine’ in volume 2 of this series.

Many lives of striving and practical accomplishment produce meditators that have sufficiently refined *saṃskāras* that will allow them to quickly attain and be stabilised in high meditative states. Those whose experiential zone can be stabilised in *sūnyatā* are very few indeed, whilst the awakened incarnate Masters of Wisdom that make the *dharmakāya* their natural home are rarely little more during any period of time than what can be counted upon the fingers of one hand. Their lives are generally veiled in our societies, as they naturally shun the world of fame and prefer to train the disciples with whom they have karmic affiliations in relative obscurity. The glamourised affection of devotees is particularly a hindrance to their meditative service work. They train disciples to develop the yogic disciplines that will help them positively transform all unruly *saṃskāras* and to overcome the challenges that group service work with view of passing Initiation tests present.

Relatively few seeking meditative experiences have the *karma* to successfully meet the challenges to obtain the fruits of enlightenment's quest in any particular life. However all sincere seekers will be offered the opportunity to do so by the Masters of Wisdom once they have passed the preliminary testings upon the path before them. All such training is veiled in the vicissitudes of *karma* and the types of service work to be developed at any time. The Bodhisattva ethos of unceasingly striving to wisely liberate all sentient beings from the throes of their suffering always governs this path and training. Those whose prime objective is their own liberation from suffering consequently cannot travel very far upon this path of liberation. The Masters of Wisdom embody the various Ray lines, and consequently are engrossed in service arenas of the fields of human livingness. They train their disciples according to these Ray lines of service, rather than just upon a narrowly defined religious agenda.

In this teaching concerning the nature of meditation it is taken for granted that one believes in rebirth of consciousness, and that rebirth happens exclusively into human forms that can carry such a consciousness. Transmigration into animal bodies simply does not occur, contrary to popularly held beliefs found in exoteric Buddhism and Hinduism.⁶ Those aspiring to become enlightened must therefore awaken

6 Detail can be obtained from my book, *Karma and the Rebirth of Consciousness* (Munshiram Manoharlal, New Delhi, 2006). Concerning the popularly held belief

to a complete understanding as to the way *karma* works via rebirth. Proof of one's past life experiences comes inevitably through meditation. Without an understanding of the process of rebirth (of consciousness and needed psycho-spiritual aggregates from previous lives) much concerning the meditative lifestyle, subjective realisations, the process of evolution itself and the law of *karma* would be meaningless.

Despite the generally accepted erroneous view of transmigration the Buddhist doctrine greatly facilitates the ability of one to achieve the sublime heights of meditative bliss, providing one has a capable instructor who can properly unravel some of the tangled knots of core (pith) teachings present in the fundamental texts. It is in the presentation of the doctrine of *śūnyatā*, the yogic precepts concerning the nature of mind/Mind, the higher Tantric teachings, plus the background philosophy that Buddhism excels. Up to the middle of the twentieth century the Buddhist religion provided a vehicle of training the high Bodhisattvas that incarnated by revealing the highest meditation teachings possible at the time. Following a meditative life there is however generally an incarnation in other religious or scientific dispensations to present doctrines that amalgamate with or are adjuncts to the Buddhist dispensation. The earlier insights gained are then melded into the socio-religious thoughts of that new incarnation. Everything consequently comes to be included as part of one great interlocking system of the process of enlightenment unfolding for humanity as a unit.

The *chakras*

The topic of meditation is vast and only the most useful and necessary teachings shall be provided in a simplified though coherent form, so that anyone wishing to practise can gain realisations relatively quickly and safely. A general overview of the nature of the *chakras* (psychic centres) and psychic development is also necessary to help the novice

of transmigration or rebirth into animal forms in Hinduism and Buddhism, W.Y. Evans-Wentz states in *The Tibetan Book of the Dead*, (Munshiram Manoharlal, New Delhi, 2000) that this is a purely exoteric account, and then passionately argues the 'esoteric interpretation' (41-61) that transmigration is irrational, 'on the authority of the various philosophers, both Hindu and Buddhist, from which the author has received instruction', that only rebirth into another human form is possible. My book delves into many arguments as to why such metempsychosis is impossible.

correctly wade through some of the murky waters stirred up by the extant literature. For expediency some basic information already provided in the earlier books shall be repeated.

The existence of seven major *chakras* are promulgated in all important meditation texts.⁷ Chakras govern the sum of manifest life via the *nāḍī* system from which they stem. The conditionings of cosmos, the earth and Nature are all governed by *chakras*. All that we see around us and come to know can be viewed in terms of energy. These multidimensional flowers are energy receptors, accumulators, and emanators on all levels of expression of what is known as Life. The *chakras* have various colourings and numbers of petals possessing differing properties according to the nature of the energy (*prāṇa*) the *chakra* channels. Sometimes they are also described as wheels or saucer like depressions, with a number of spokes of radial energies.⁸ They are multidimensional because they channel *prāṇas*, and their related psycho-spiritual experiences, to and from the various sheaths of an individual and thus from the dimensions of perception of which these sheaths are an integral part.

Chakras are the means to transcend our sense-oriented perceptions in the mundane world, allowing us to experience states of great subtlety and beauty and the supernal realms of Divinity that are equated with the heavens of our religious traditions. They are also the means to experience hell states. They are the open doors (gates) to the mysteries concerning all states of consciousness, past life experiences, that relating to the Council of Bodhisattvas,⁹ *sūnyatā*, and the *dharmakāya*. These gates represent the means to liberation from earthly woes, or else ‘the broad way to destruction’,¹⁰ depending upon how these centres are utilised and awakened.

7 See 140-159 of *Foundations of Tibetan Mysticism* by Lama Anagarika Govinda, (Century Hutchinson, London, 1987), whilst *The Serpent Power* by Arthur Avalon (Ganesh & Co., Madras, 2004), suffices for a Hindu perspective of this subject. *The Chakras* by C. W. Leadbeater (Theosophical Publishing House, Madras, 1987) is a useful Western account. The best extant account today however exists in the works of A. A. Bailey, specifically *Esoteric Healing*. (Lucis Publishing Company, New York.)

8 See for instance, Lama Anagarika Govinda, *Foundations of Tibetan Mysticism*, 140-146, 193.

9 The community of the saints, or the Holy Ghost of the Christians.

10 *Matt. 7:13-14*. ‘Enter ye in at the straight gate; for wide is the gate, and broad is the

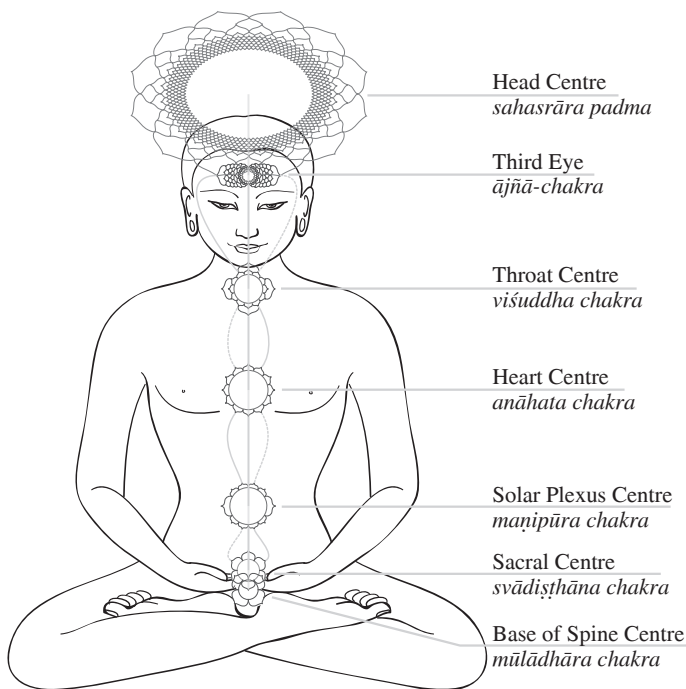


Figure 1. The seven major *chakras*

The Head Centre (*sahasrāra padma*)

The thousand petal lotus, centred at the top of the head, unfolds completely in an adept of meditation (Master of Wisdom) expressing the spiritual will of the enlightened person. Its major colouring is white and gold. The Element *Aether* is under full control of the one whose Head centre is awakened. *Aether* is the most rarefied of the five *prāṇas*, the Element governing the fifth plane of perception (*ātma*) and is therefore that from which they stem, as well as every type of force or form constituting the material universe. This fifth plane is that wielding the

way, that leadeth to destruction, and many there be which go in thereat. Because straight *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it'. (King James version of the Christian Bible, which all future Biblical quotes come from.)

dharmakāya. The *prāṇas* are the five types of vital energy bearing the *saṃskāras* that underlie and consolidate all manifest space. We thus have the five-fold structure of a human being, of the sense-consciousnesses, and the Wisdoms of the five Dhyāni Buddhas.

The Head centre reflects the attributes of the Sambhogakāya Flower, and is organised into a group of twelve major petals that are directly related to the twelve petals of the Heart centre. In the local cosmos these twelve petals are represented by the twelve constellations of the zodiac. This allows a direct relation between the Sambhogakāya Flower and the dense incarnation of the human unit. In its simplest definition, meditation is a process that can bring about an alignment (in consciousness) between this trinity; the Sambhogakāya Flower, the Head lotus and the Heart centre. Strand after strand of transformed *saṃskāras* are projected by the personality to demonstrate the abstracted consciousness of Mind (wherein this Flower resides). Each strand is met by a reciprocal approach or energy and revelation from the Sambhogakāya Flower. This pathway (the *antaḥkaraṇa*) is termed the 'rainbow bridge', a term taken from Nordic mythology.

This bridge-building is concurrent with the awakening of the tiers of the Head centre. The ability to fully awaken these petals constitutes the treading of the higher way of the mysteries of being/non-being. At first the Head lotus is infused with the Element *Fire*, and later with the *prāṇas* of the higher Elements.

Antaḥkaraṇas are conceived of as lines of lighted energy, of elevated thought, linking the empirical mind to its abstract counterpart. There is a gap in consciousness between the two attributes of mind, which needs to be bridged by means of fiery aspiration, coupled with appropriate image building.

The Fiery strands are built by means of the creative imagination. Images can be created based upon the paradigm of the Real, to build a construct that approaches the divine. This can then be utilised by manifesting divinity whereby the image etherealises into what actually is. The building process can be accomplished through the visualisation of *maṇḍalas* of deities and their qualities. There can also be a more direct appropriation of imagery, such as visualising the petals of the Sambhogakāya Flower. (We saw earlier in this treatise that they take

the attributes of the downward looking Lord, Avalokiteśvara.¹¹⁾

Whatever imagery is utilised, the process must be accompanied with the transformation and transmutation of base *saṃskāras* to generate the Clear Light of Mind. Once this path is trod then the Initiation process also proceeds. It elevates one from lower dimensions of perception to the higher ones. Once the links have been formerly established and abstract reasoning becomes the norm then there is no more need for such visualisations. Receiving and processing the resultant downpour of energies and impressions becomes automatic for the Initiate, and is part of the process accompanying an enlightened one.

A higher bridge between the abstract Mind and the *dharmakāya* is built upon the path of Initiation. This is the *sūnyatā-saṃsāra* nexus, explained in the earlier volumes of this *Treatise on Mind*. All of the petals of the Head centre then come to be fully active and capable of conveying the sum of the qualities of being/non-being. When fully developed the Head centre bears the full potency of the *dharmakāya*.

The Third Eye (*ājñā chakra*)

This *chakra* has 96 petals, divided into two parts of 48 petals each, and is said to be situated between the eyebrows. The left side is coloured predominantly purple-blue and the right predominantly rose-yellow. It unfolds in spiritual aspirants, mystics and occultists, and coordinates the integration between the energies of the personality and the Sambhogakāya Flower, via the developed Head lotus. It relates the various Elements together, thus it provides the ability to vision on any of the dimensions of perception when awakened. The right and left *nāḍīs* (psychic channels conveying *prāṇa*) integrate here. The left (*idā*) *nāḍī* stream conveys the energies of materialistic activity associated with the development of intelligence. These qualities sustain the activities of the personality, which allows the Eye to awaken the powers of the *chakras*, and the *manasic* pathways between their petals. As the Eye directs so energy is projected, and what the Eye perceives there consciousness is focussed.

The right hand (*piṅgalā*) *nāḍī* conveys the energies of consciousness,

11 See volume 4, page 312 where Avalokiteśvara's mantra Om Maṇi Padme Hūm is explained in terms of the qualities of this Flower.

of Love-Wisdom, equated with the development of the Son aspect in Nature, of the triplicities: Father, Son, Mother; Monad, Soul, form; Life, quality, appearance; *sattva*, *rajas*, *tamas*, etc. This *nāḍī* therefore at first conveys primarily Watery *prāṇas* (as controlled by the Solar Plexus centre) and later they are transformed into the Airy quality that awakens the Heart centre.

The central channel is called the *suśumṇā*. It conveys the Will (Father) aspect and is the channel for the central Fires that sustain all that is. It finds its outlet in the jewel in the heart of the lotus of each of the centres.

The Head and Ājñā centres are an integral unit, as they overlap each other. The presiding Dhyāni Buddha¹² is Vairocana.

The Throat Centre (*viśuddha chakra*)

This *chakra* has sixteen silvery-blue petals, and is situated in the neck. It unfolds in all intelligent, creative, and artistic people. It expresses the full potential of the creativity of the mind, thus the creative or liberating Word, the potency of the mantra-making capacity of the *yogin*, as well as the entire articulation of the intelligentsia. It gives us control of the Element Fire (mental energies) when fully unfolded, therefore is the prime centre that controls the evocation of the *iḍā nāḍī*. The *prāṇas* generated in the Sacral centre concerning the lower creative (generative) Fires come eventually to be transmuted into the higher creativity and are absorbed in the Throat centre. Through it then the mind/Mind can come to be understood. The presiding Jina is Amitābha.

The Heart Centre (*anāhata chakra*)

This is a golden twelve-petalled lotus situated between the shoulder blades. It unfolds in all dynamically active, compassionate people who are associated with groups, or concerned with integrating the many into unity, as do all Bodhisattvas. The Life-energy (*jīva*) is anchored here, thus it is the centre wherein the force of enlightenment (*bodhicitta*) emanates. From the silent recesses of the Heart speaks the 'Voice of Silence' (the intuition) that is one's guide to enlightenment. The Heart centre controls the Element *Air*, the substance of space, and the energy of *śūnyatā* that

12 The Dhyāni Buddhas are Buddhas of meditation. The alternate term for them is Jina.

transforms the attributes of all *saṃskāras* into the Void Elements. The *piṅgalā nāḍī* is directed by the awakening Heart centre, and its *prāṇas* are eventually absorbed therein. The self-focussed *saṃskāras* from the Solar Plexus centre must eventually be converted into the group conscious qualities of the Heart centre. Eventually the Heart centre must control the proceeds of the Solar Plexus centre, as was explained in the earlier volumes of this series. The presiding Jina is Akṣobhya.

The Solar Plexus Centre (*maṇipūra chakra*)

This centre has ten petals that are green in colour, admixed with rosy-red, and is situated in the naval area. It expresses the qualities associated with the Watery emotional body: our feelings, selfishness, hatreds, irritations, moodiness, cupidity, imaginative faculty, devotion and aspiration. When coupled to *manas* it produces the ubiquitous desire-mind. This combination makes it the most powerful *chakra* activated in the average person. The touch sense-perceptor best conveys its qualities. It embodies the mechanism that allows the personality to focus its will upon any object desired, or any aspiration. It generates the concept of an 'I', the separative ego who discriminates between itself and others. The full potency of the personal will is developed and controlled by this centre, causing the many attachments to things desired, all in relation to the potency of the image created of a separated 'self'. The Solar Plexus centre is the domain of normal human intelligence. It is the 'abdominal brain' and is therefore the organ of clairvoyance, opening the entire psychic, astral world, to the seer. The Solar Plexus gains control of the Watery Element when fully unfolded. The astral realm constitutes the sum total of the massed glammers, idealism, and emotionality of humanity and is constituted from the substance of this Element.

The effect upon this centre from the energy derived from *śūnyatā* at its central point at first intensifies the personal will; all of the characteristics of the self-seeking ego are consolidated by its grip upon the *māyā* of *saṃsāra*. Generally this will is used in its negative aspect to destroy and make war for separative selfish purposes. Later it manifests as a constructive force, to sustain a momentum against all odds to build the new. The will is then used to destroy the archaic and obsolete, so that forms can be built that can better sustain a more

vibrant aesthetic energy input from the higher domains. Later, upon the path of enlightenment, when the energy of the Heart centre is evoked then the will-to-love is utilised to destroy the attachments to *saṃsāra*, so that the Real can be revealed and liberation gained.

The entire meditation path is built upon this use of the will. It becomes the sustaining force transforming basic *saṃskāras*, and for the development of the *dhāraṇīs*¹³ and yogic discipline (*tapas*) that transform consciousness, allowing one to reside in the Clear Light of the Mind. This teaching on the will was developed in volume 4 of this series, hence the information need not to be repeated. The mind is involved with appropriate *maṇḍala* building upon the path of meditation, thus the importance for earnest students to study the material provided earlier. The presiding Jina is Ratnasambhava.

The Sacral Centre (*svādiṣṭhāna cakra*)

This centre has six petals, coloured differently, according to the type of *prāṇa* each petal expresses, giving an overall sun-like appearance. It conveys the forces of the base animal instincts, the sexuality, vitality, and plant-like qualities in us. It is very strongly developed in most, especially the sensual, physically focussed types, thus all forms of physical plane interrelationships stem from its potency. It is the stimulus for the magnetic lure of such concepts as ‘the body beautiful’, physical prowess, and the health and vitality of the form. When fully unfolded it produces control of the vital energy (*prāṇa*) throughout the body, attunement to the energy body governing the earth, and thus control of bio-magnetic fields and healing currents. The *idā* and *piṅgalā nāḍīs* stem from its petals, and it forms a functioning unity with the Base of the Spine Centre. The presiding Jina for this union is Amoghasiddhi.

13 *Dhāraṇī*: that which is borne, a means for fixing the mind to an idea, a vision or an experience gained in meditation. They may represent the quintessence of a teaching as well as the experience of a certain state of consciousness, which thereby can be recalled or recreated deliberately at any time. Therefore they are called supporters, receptacles or bearers of wisdom (*vidyādhara*). They are not different from mantras in their function but may attain a considerable length. They sometimes represent a combination of many mantras or seed syllables (*bījas*), or the quintessence of a sacred text. They are a product as well as a means of meditation: ‘Through deep absorption (*samādhi*) one gains truth, through a *dhāraṇī* one fixes and retains it’. (From Govinda, *Foundations of Tibetan Mysticism*, 31-2.)

The Base of Spine Centre (*mūlādhāra chakra*)

This centre, situated at the base of the spine, has four petals, coloured orange-red. It is the primal centre, expressing the feminine (*kuṇḍalinī*) forces that give a viability to the material world (thus our dense physical body), and is directly related to the awakening of the Head centre. Each of its petals is responsible for channelling the *prāṇas* of one or another of the four kingdoms of Nature. Its Element is the Earth, over which it gives complete control for those in whom *kuṇḍalinī* has ‘risen’. (This is the fiery serpentine energy that is the internal heat sustaining life, and gives all lives a coherent form and maintains evolutionary purpose.)

There are also twenty-one minor centres. Of these, only the barest outline of a few have ever been given in publications on the *chakras*. They can be listed: one for each foot, knee, and hand. One situated at the stomach, another at the liver, two for the gonads and we also have the dual Splenic centre. One is situated at the diaphragm, one at each breast, one centred between the shoulder blades, one for each ear and eye, and another centred at the back of the head. Detailed understanding of their qualities, areas of influence, and inter-relationships is necessary to the instructor if the dangers of meditation are to be avoided.

Psychic powers

Detailed information cannot be made available to those wilfully seeking or desirous of psychic powers in any form for whatever reason they may offer. The karmic consequences of psychic wrongdoing are quite grave.¹⁴ Instructors who give out such details without much consideration are esoterically blind and do not understand the law of *karma*, as well as the subtleties of the way of travelling associated with *the left hand path*. (Other than those that wilfully follow such a path.) This way is that of the self-focussed intellect; wherein concrete knowledge, materialistic domination of all forces (psychic or material),

¹⁴ These consequences will be explained later. It is evident that the majority of present meditation instructors do not have such knowledge. This series of works will however reveal much more than has been previously deemed safe because the general advancement of knowledge of humanity now allows further detail to be published. Much of what can be presently revealed was provided in volumes 4 and 5 of this series.