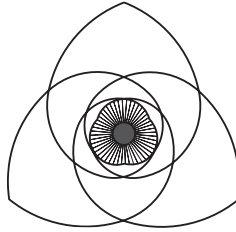


A TREATISE ON MIND



VOLUME 2

Considerations of Mind

a Buddhist Enquiry

Other Titles in the Series

The I Concept

Volume 1: The 'Self' or 'Not-self' in Buddhism

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 (Part A)

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The Way to Shambhala

Volume 6: Meditation and the Initiation Process

Volume 7: The Constitution of Shambhala

VOLUME TWO



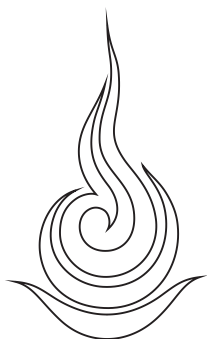
Considerations of Mind

a Buddhist Enquiry

BODO BALSYS

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Āḥ!

Homage to the Lord of Shambhala.
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, Kylie Smith,
and Ruth Fitzpatrick
for their efforts in making this
series possible.

Om

Contents

Preface.....	xi
1. An Enquiry into the Nature of the Self.....	1
The analysis of mind.....	1
The veils to comprehension.....	7
The seven Ray aspects of mind.....	11
The seven aspects of the emotional-mind.....	27
Meditation and the emotions.....	35
An example of the Rays in a Buddhist text.....	37
The symbolism of the eye.....	40
2. The Soul Concept and the Tathāgatagarbha Doctrine.....	46
The <i>tathāgatagarbha</i> doctrine.....	46
The unchangeability of <i>tathatā</i>	52
<i>Samalā</i> and <i>nirmalā tathatā</i>	55
The three bodies of a Buddha.....	60
3. Negating the Self.....	70
The process of negating.....	70
Skilful means.....	74
4. The Vijñānavādins on the Existence of ‘self’.....	77
The nature of <i>bījas</i>	77
<i>Śūnyatā</i> , the <i>ālayavijñāna</i> and the ‘self’ concept.....	80
<i>Santāna</i> and <i>gati</i>	83
<i>Bījas</i> and the <i>maṇipūra chakra</i>	90
The pentads of the Solar Plexus centre.....	100
The petals of the Solar Plexus centre detailed.....	101
The minor <i>siddhis</i>	115
The <i>bījas</i> and the Sacral centre.....	120
The Sambhoghakāya Flower and the Solar Plexus centre.....	126
The Sambhoghakāya Flower and the Sacral centre.....	132
The identity of dependent systems.....	134
<i>Ātman</i> and <i>non-ātman</i>	143
5. The Vijñānavādins on the Evolution of Consciousness.....	151
The two types of karma.....	151
The factor of sentience.....	156
The evolution of the <i>ālayavijñāna</i>	159
Dependent Origination, madness, and the self of things.....	161
Consciousness and the <i>chakras</i>	164
The <i>māyā</i> of things.....	167

6. The River Simile.....	175
What defines a river?.....	175
Lines of separation as <i>nāḍīs</i>	180
<i>Nāḍīs</i> and the <i>chakras</i>	181
The <i>chakras</i> as containers of awareness-states.....	183
7. On the Evolution of Consciousness	191
The way of consciousness.....	191
The question of time.....	193
Does a God exist?.....	195
Further considerations of consciousness.....	203
Ramifications of Dependent Origination.....	207
Originating causes.....	211
The action of <i>karma</i>	212
Evolutionary law.....	220
8. Signposts of consciousness.....	225
From a driver's perspective.....	225
Signs according to literature.....	229
The role of the Sambhogakāya Flower.....	233
Signs of progressive awakening.....	235
Faith, devotion, and aspiration.....	237
9. The Nature of Light.....	242
The intensity of light	242
Light, love and <i>citta</i>	245
Degrees of darkness.....	252
The relativity of <i>māyā</i>	256
The perception of <i>nirvāṇa</i>	258
Further considerations of darkness verses light.....	261
Considerations of time and mendacity.....	265
From an amoeba to the universe of time.....	269
10. Commentary on Ālayavijñāna as Seed.....	277
Some key terms.....	277
The <i>ālayavijñāna</i> and <i>kliṣṭamanas</i>	279
The five qualities needed for perfuming	289
The five omnipresent mental factors.....	296
Further aspects concerning the <i>ālayavijñāna</i>	301
The <i>ālayavijñāna</i> and the formless realms.....	310
11. The Examination of Time in the <i>Mūlamadhyamakakārikā</i>	
of Nāgārjuna.....	319
The exposition of the verses.....	319
The seven Ray qualities.....	329

12. Śūnyatā, Consciousness, and Parinirvāṇa.....	339
The driving force underlying consciousness.....	339
Consciousness, relativity, and the <i>catuṣkoṭikā</i>	345
The separations between things.....	354
13. Voidness and Abundance.....	357
Hearing ‘face to face’.....	357
The nine main verses of the <i>sūtra</i> examined.....	360
Voidness and abundance.....	374
Bibliography.....	376
Index.....	379

Figures

Figure 1. The abstract Mind.....	6
Figure 2. The <i>bījas</i> and the Solar Plexus centre.....	102
Figure 3. The Solar Plexus centre and the <i>siddhis</i>	116
Figure 4. The <i>bījas</i> and the Sacral centre.....	121
Figure 5. The Moving Screen of the Past.....	330
Figure 6. The Event Horizon.....	331

Tables

Table 1. The seven Ray aspects of mind.....	15
Table 2. The basic emotions of mind.....	29
Table 3. Dhyāni Buddhas and the five <i>prāṇas</i>	183

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.*

(This volume is published in two parts)

The Way to Shambhala

Volume 6. *Meditation and the Initiation Process.*

Volume 7. *The Constitution of Shambhala.*

The I Concept represents a necessary extensive revision¹ of a large work formerly published in one volume. 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’ is 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.

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

1 The book was inadequately edited hence contains many errors and grammatical mistakes that have been corrected in this treatise.

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

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. This volume is published in two parts. Part A explores chapter 5 of the *Bardo Thödol* concerning the transformation of *saṃskāras* via meditating upon the Peaceful and Wrathful Deities. This necessitates sound knowledge of the force centres (*chakras*) and the way their powers (*siddhis*) awaken. Part B deals with the gain of such transformations and the consequence of conversion of the attributes of the empirical mind into the liberated abstract Mind.

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 religio-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 embrative 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

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

Our online esoteric glossary also provides definitions for most of the terms used in this treatise.

<http://universaldharma.com/resources/esoteric-glossary/>

5 Griffiths, 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.

Om Maṇi Padme Hūm

An Enquiry into the Nature of the Self

The analysis of mind

The start of one's search for truth should begin by an endeavour to understand exactly what the mind is. Buddhist philosophers have been doing this for millennia and the best results of their efforts is seen in the Yogācāra-Vijñānavādin philosophy, supplemented by the Mādhyamika revelations. In further elucidating this subject the material in this volume will not simply paraphrase what has been said by such astute philosophers as Asaṅga and Vasubandhu, the founders of the Yogācāra school, but shall also look at the subject from a new perspective. The basic eclectic framework that can be used for this understanding is accomplished by utilising the mind freed from emotions, gross and subtle.

First the nature of the personality vehicle must be analysed. It is the mechanism of response to external stimuli, through which all humans function and gauge their place in the physical and subjective universes. It is a composite of:¹

1. *The dense physical body*, which most people intensely identify with, and take to be 'the real', thus it is the focus of their personality lives and desires. This is because it is objectivised by means of their senses, and is part of the fleeting phenomenal world all around us, which those senses contact and which are registered as impressions

1 We can also look at this composite in terms of the five *kośas*, (sheaths of human consciousness), which will be explained later.

by the concrete mind. The mind then collates these impressions, registering them to be things. The world is thus the realm of the sense-perceptions with which people assert their identities. Around this world their entire thought life revolves. The scientific community has investigated the dense physical body and associated universe in depth. Modern Physicists have begun to understand the true nature of its ephemera, when seen in terms of energy and energy fields, rather than of the things that we perceive by means of the senses.

2. *The etheric, the body of energy*, containing the vitality (*prāṇa*) that the physical body receives from its environment, the air one breathes and from the food one eats. 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 called *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.² All *siddhis* (psychic powers) are expressions of the *chakras*, which are flowers or wheels of energies, constituted as a result of the intersections of various *nāḍīs*. There are seven major *chakras* to the body, and the evocation of one or other of their inherent energies is an objective of yoga, and the higher Tantras.
3. *The emotional body*. This incorporates all of our desires and emotions, fears and phobias, our incessant moods and feelings, as well as the sum of our imaginative lives. It manifests as an *aura*, which depicts the colourations of our feeling-perceptions and mental-emotions that immediately cloud or colour our thoughts, often tinged with subtle and not so subtle desires, or by fears and anxieties. The emotions produce sensations of exhilaration, peace or happiness. They are problematic because they generally 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 whatever the objective of desire may be.

2 Much more concerning the etheric body, *chakras*, *prāṇa*, and the nature of mind will be presented throughout this treatise.

They consequently distort or veil the expression of the truth. They produce a glaze of glamour over whatever is perceived.

This constitutes what people know or imagine to be real on the physical plane, but is not necessarily so on the realms that they are contacting. Often people are very impressionable and receive the emotional energies of their friends, or those that are close to them (when they are involved in social or group involvements). This input then conditions their thinking and actions accordingly. The impressions and energies received produce a type of euphoria not based on a reality other than what they have created themselves. This is specifically seen amongst those at religious gatherings, or any crowd gathered together for an occasion.

4. *The concrete, empirical mind (the intellect).* It is the cognised result of sense perception, and therefore of isolated bits of perceived information. The intellect stores, classifies and correlates that information. We thus have people's everyday thoughts gleaned in the material world from the results of their contact with 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 Buddhist texts. There is also an imaginative input of created picture images by the intellect, or from the desire-mind. The thought lives of people are rarely impartial and are often conditioned by what they subjectively desire.
5. The fifth aspect of mind is the *higher abstract enlightened Mind*. Because the intellect is so much swayed and controlled by the emotional nature and desires of the body the mind nearly always distorts and bends the 'bits of information' about any particular subject into a desired outcome. Consequently only by developing a tranquil, controlled, focussed, and unemotional mental process can anything be reasoned out fully and truthfully. Through this process another aspect of mind can manifest which defies classification, and is not the result of sense-perceptive cognition. It is archetypal and abstract, producing the ability to formulate deep ideals and expansive vistas of unbroken thought, without being aware of formulating, or of any other mental process whatsoever. It produces that aspect of thought which is a synthesis of all related ideas and which one intuitively and knows to be true. It is pure reason and manifests as beauty,

harmony, and ordered purpose, giving the person revelations or touches of genius. It has been called the higher Mind, manifesting as Clear Light, and is an attribute of the I-consciousness, which consists of the substance of such a Mind. It represents that subjective inner being that gives one a purpose for existence, driving one on to the fulfilment of that purpose.

That the mind (*manas*) is intrinsically dual is well known in Buddhism. As Sparham states:

Therefore *manas* is two[fold]: the egotistical *manas*, and the just-prior *manas*. These are also called ‘ultimate *manas*’ and ‘conventional *manas*.’ because [the ultimate *manas*] is not contingent on another consciousness and exists self-sufficiently as a material reality and [conventional *manas*] is not posited apart from the group of six’s [consciousnesses]. The first, then, [i.e., egotistical *manas*] produces all that is contaminated and thoroughly afflicted by functioning as that basis on which the six [kinds of consciousness]’ enthrallment with marks comes about. The second [i.e., the just-prior *manas*] functions as the immediate condition of the six, giving the next consciousness the occasion to arise by force of its removal. Thus it is said [MSam]³:

There are two aspects to *manas*. [First] is the ground for the production of consciousness (*viññāna*), [called] [36a] “the *manas* that ceases just prior to consciousness.” It is basis in that it functions as immediately preceding condition (*samanantara-pratyaya*). The second is the *manas* that is afflicted (*kliṣṭaṃ*). With it are always associated four afflictive emotions: view that the perishable aggregate [is a single, permanent soul] (*sat-kāya-dṛṣṭi*), pride in the thought “I am” (*asmimāna*), self-love, and ignorance. It is the basis for the thorough affliction of consciousness. A consciousness is, then, produced by the basis supplied by the first and caused to be afflicted by the second. It is consciousness (*viññāna*) since it perceives an object (*viṣaya-prati-viññāpti*). Thus, since there is one just previous (*samanantara*) and an egotistical thought (*manana*) *manas* is twofold.⁴

3 The reference Sparham gives here is *Theg pa chen bsdus pa* (*Mahāyāna-saṃgraha*):

4 Gareth Sparham, (Trans.) *Ocean of Eloquence, Tsong ka pa’s Commentary on the Yogacara Doctrine of Mind*, (Sri Satguru, Delhi, 1995), 112-113.

Kliṣṭamanas is another aspect of mind needing mentioning. The author's footnote here is that: 'The *kliṣṭa-manas* is conceived of as stable, subtle consciousness which, by virtue of its being continually present, provides the basis for personal experience. Steady, deep, and a necessary prerequisite for personal experience, this hypostasized seventh mind is unlike the other *manas*, the sixth of the set of six, which continually flits in and out of existence'.⁵ *Kliṣṭamanas* can be conceived of as emotional or desire-mind, (the emotions and desire wedded to mind) which I generally term *kāma-manas*.⁶ As such however it is not 'stable'.

What has so far been presented is summarised in figure 1. It shows that the higher abstract Mind (in the form of the I-consciousness) mediates between:

- a. The divine, the real, because it is the source of all lasting values, and is that into which the person is ultimately resolved at the death of the personality and the phenomenal.
- b. The unreal, because impermanent; seen as the appearance of things. This is designated by the Sanskrit term for the phenomenal material world, *saṃsāra*, which means 'that which goes on, or continues to come to be'. It signifies existence as conditioned being, the material cosmos. When phrased in terms of continual cycles of death and rebirth of the phenomenal appearance of any form it is then termed *māyā*, meaning illusion, but more specifically; the substance of illusion.

From one perspective the real can also be equated with *śūnyatā*, but from another *śūnyatā* is but its veil, a mirror of the *dharmakāya*. In conventional Western terminology the *dharmakāya*⁷ can be represented

5 Ibid, 120, note 21.

6 *Kliṣṭamanas*, afflicted mind. There are many types of afflictive emotions (*kleśas*) stored as *bījas* (seeds) in the ālayavijñāna. They are projected in the form of related *saṃskāras* when the personal-I is focussed upon an object of desire. When these emotional *saṃskāras* surface they immediately fuse with the mental consciousness (*manovijñāna*) to produce such things as desire-mind, self-will, (i.e., the four types of 'afflictive emotions') or forms of ego-clinging. The emotions always manifest in relation to a concept of a 'self', executing the will to appropriate things desired. They thus produce attachments for all things deemed pleasurable, glamorous, or needy by the personality, and react to that which they dislike.

7 Much of the Sanskrit terminology used in this chapter has been defined in volume 1, hence need not be redefined here.

by the term ‘the Divine’, or ‘Spirit’; the I-consciousness becomes ‘the soul’, and the personal-I is the personality.

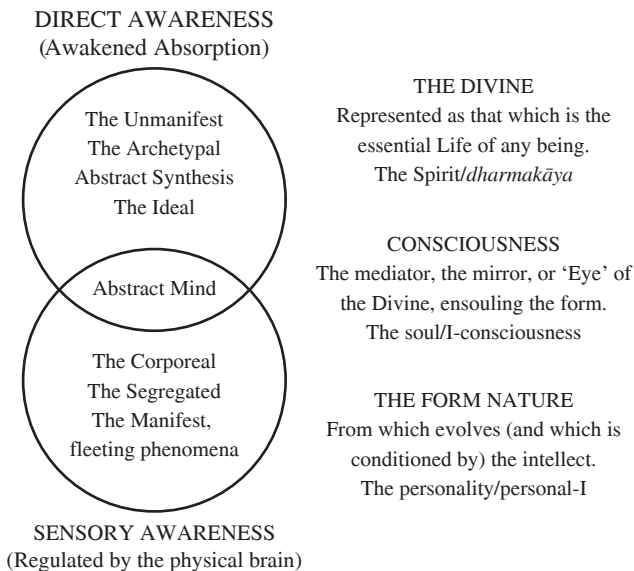


Figure 1. The abstract Mind

The abstract Mind is that aspect of consciousness that sustains the *ālayavijñāna* environment that contains the various consciousness-streams of humanity that ‘en-Soul’ the life of the appearing personal-I’s. Each of these appearances manifest around a developing concrete mind that allows consciousness to consecutively gain from interaction with phenomena. The abstract Mind is however not bound by the appearing forms for the sustenance of its integral expression of expansive inclusive reason. In its domain are found the archetypal patterns of thought governing all that exists; all of the aspirational, scientifically correct, and philosophically profound ideas of humanity. It is constituted of the substance of the Clear Light of Mind. Here the clear-visioning far-seeing Eye of the Divine resides, which enlightens the form and abstracts developed qualities from it. Śūnyatā interrelates with *saṃsāra* via the functioning of such an Eye.

The veils to comprehension

If the formulations, activities and the subjective realms of the mind are comprehended, when united with the Heart (giving direction in space), then the true nature of oneself can be known. This includes knowledge of the how, why, and whereto of all phenomena. One can then be identified with the eternal presence of all being/non-being.

Emotions always bias viewpoints, obscuring the ability to vision the truth of what really is. Emotional energies put a coloured haze of turbulent Watery⁸ substance over the eyes, through which one perceives things. Such perception is always in relation to the idea of an 'I', reinforcing the self-concept. For the emotions this is unavoidable. The path to liberation therefore first necessitates cleansing emotional reactions of all types. Next the subtler emotions must be transmuted into their higher correspondences that are distortion-free and are aspects of the energy of love. Their *prāṇas* are then incorporated into the Heart *chakra*. Most aspirants however mistake loving emotions (which are always self-focussed, even if subtly so) with love. Love however is not at all concerned with the 'self'.

Along this vein, many are too emotionally involved with asserting their concept of 'God' (in theistic religions) or of denial of the existence of Deity (in Buddhism) to be able to properly think with pristine logic. They are both extreme views, and mental-emotional pride is invested by either side to sustain their respective positions. The truth really lies in a subtle fusion of these two opposing views, by establishing a transcendental logic that eliminates the dogmatic assertions of both. It speaks the truth through revealing the esoteric doctrine that integrates the all into one. A cogent ontological middle path of reason effectively lies in such a fusion, which represents a true *mahāmudrā* of religion. Neither one nor the other, but the path in between is the way to liberation, and great wisdom will be the result in this new era of religious awakening.

Dogmatists are often the governing body of any religion or philosophical sect. Those who work to establish truth must therefore first

8 Viewing Water here as an Element, (the substance of the emotions and desire) not as the physical prototype.

see through the forceful presentations of the ones placed in positions of power above them in the religious organisation they are in. This presents problems for people who genuinely seek enlightenment, as they must properly analyse and then break the tightly structured bindings of the imposed orthodox view. This process becomes the *second major veil* or obstacle on the way that they must pierce or rent asunder. The *first major veil* represents the process undertaken in overcoming blocks in the desire-mind when one wishes to tread the path to enlightenment in the first place. Elementary religious impulses, vague, vacillating wishes that are obscured by much ignorance must be transformed into a fervent aspiration to overcome obstacles if the first veil is to be rent.

Then comes the problem of the 'self' or 'self-identity', which becomes the third and certainly the harder thing to master. The veil here is one's own conception of what actually is or is not. Being mind-conditioned, it necessitates the process of proper philosophical analysis and meditation concerning the comparative merits of the various schools and teachers that purport to reveal the way to the 'not-self'. Many transformative battles concerning self-concepts must then be fought and won. Within the Theistic religions it involves a complete surrender of the personal will to the providence of what is conceived as 'God'. Once the personal-I becomes totally infused with the 'Spirit of God', then divine revelation and liberation from the bonds of the personal 'self' can be attained. For Buddhists the process involves thorough analysis of available doctrines and the concept of 'self', deep meditative realisation through yogic practice, and eventual liberation. If the gains of such a process are then compared to the texts then the veils, blinds or limitations in them will be clearly seen.

This process is long, producing the Clear Light of pure revelation. Direct perception of what is 'self' and what is not, upon a vaster scale than what constitutes the human persona is also nakedly revealed. This represents the piercing of the *third major veil*. For Theists the process of revelation concerns that of *invocation* of that which is beyond, and for Buddhists the process is one of *evocation* of that which is within.

The *fourth veil* represents the obstacles to the experience of awareness accorded by the identification with *śūnyatā*.

Piercing the *fifth veil* brings us beyond the serene equipoise of *śūnyatā* into the all-embracing dynamic revelatory stance of the *dharmakāya*.

Empirical rationalisations present ideas only. Experiences or verifications of whether or not there exists peaceful or wrathful deities, 'divinity' or 'soul', must come from a different source. Internal confirmation lies beyond words, but the mind must be used in interpretation, and therein lies the seed for errors in perceptions, depending upon the nature and content of a person's mind. We can speculate and philosophise, but ultimately understanding can only come from within, through a meditative progression of expansive spacious conscious revelation. Direct revelatory vision and clear, calm cognisance or insight then happen spontaneously. Such vision cannot easily be given to another's mind through emotive discourse, but the method of such discernment can. In this idea lies the basis of the Buddha's method of teaching.

Vision encompasses the nature of space, and the mind ascertains its verities. From this perspective space and mind/Mind are identical, or rather, one is the vehicle of the other. Space is perceived primarily through a meditative evocation of the power of the Heart centre, whilst the Fires of mind/Mind produce revelation through invocatory processes that call forth images and revelation from contact with the external universe. The enlightened Mind fuses both approaches into one intrinsic expanse of lucid revelatory truth.

The experience can be equated with what is known in the rDzogchen philosophy as *Rigpa*. It is the Father of all *dharma*:

When searching for its Mother, which is its source or origin, the knowledge or cognition (*ye-shes*) of the vision or phenomena directly encounters its own Mother (emptiness) and self-liberates. That is to say, the vision is self-liberated by means of the vision, like melted butter dissolving into butter. And while searching for the Son, the Son itself, which is the cognition or knowledge, encounters itself directly. This Awareness itself is self-liberated by means of Awareness; just like water dissolving into water. When searching for the unique state of (*Rigpa*), one encounters only one's own unique state. That is to say, one's own nature (*Rigpa*) simply encounters itself. But its essence transcends all expression in words; like space dissolving into space, or like the three coils of a snake liberating themselves simultaneously.

This singular and unique state of intrinsic Awareness can only be found within oneself. If that is the case, then when one recognizes

one's essence, everything is bought together in a single moment within which a cognition is present that does not go beyond the knowledge of that singular unique essence (which is Rigpa).⁹

My depiction of 'space' equates here with the 'Mother (emptiness)' which 'self-liberates'. Spaciousness is empty of things, which is the Mother because all forms of liberated enlightened perception rests in it. The 'Son itself, which is the cognition or knowledge, encounters itself directly' represents wisdom (*prajñā*) because it is the gain of the evolutionary process and is replete with the fullness of the all-embracing awareness of *bodhicitta*.

When spaciousness and wisdom sprout from the same seed (*bindu*/thig le) then, as I understand it, we have *Rigpa*, intrinsic transcendental awareness, revelatory wisdom. This is the fount of the *dharmakāya*, which stands upon the base of the Mother and is the complete expression of the awakened evolution of the 'Son'. The 'seed' is constituted of the energies of the Mother and Son (both the inner and the outer universes, the Eastern and Western methodologies to revelation) and has been planted in the fertile field of the *dharmakāya* wherein it produces the fruit of unbridled expansiveness in cosmos.

The Mother contains the *tathāgatagarbha*, as an embryo (the Son) within the spaciousness of her womb. That space consists of the five Void Elements, which are then incorporated into the *tathāgatagarbha*/Son. The Son is impressed to start the process of gathering wisdom (*prajñā*) by means of successive incarnations of the personal-I's, or 'selves'. The 'selves' are projected into the *māyā* of substance (*svabhāva*) of the phenomenal world, which they attract to themselves by means of *manasic* action, or interrelate with it via the expression of desire, avarice and lust. Corporeal forms are built into the three worlds, and the generated *saṃskāras* accumulate in the form of the store *bījas* of experience contained within the sphere of awareness of the *tathāgatagarbha*.

Desire is the key to growth, it is an attractiveness or need of a (self contained) unity of awareness to possess that which is not included as part of its own corporation. That which is not included is the basis of

9 J.M. Reynolds, *The Golden Letters*, (Snow Lion, New York, 1996), 132.

the ignorance that must be conquered. Thus the aeonic-long involvement between the illusional selves and the ‘not self’ progresses. *Samskāras* are instigated through volitions that modify the five Void Elements. This causes the congealing, condensation, and enflaming of the Earth, Water, and Fiery Elements. The action is at first inchoate, mindless, but inevitably the mind and then the higher conscious awareness ensues in the personal-I.

First there is a desire for sensation and later a desire to know, finally a desire (aspiration) to be liberated from sensation or the sensorial world. Desire to know is the foundation of the gnosis of the wise. The essence of mind is abstracted as the natural, innate wisdom of the Son, being the effect of the instigating quality of the primordial five wisdoms of the Father with the added gain of *samsāric* involvement. This causes the *tathāgatagarbha* to flower to its full potential. Eventually ignorance is transformed into knowledge and knowledge into wisdom, which takes the guise of the inherent *bodhicitta* built into the *tathāgatagarbha* from the beginning through the union of Father-Mother in their originating embrace.

The All-accomplishing wisdom (of Amoghasiddhi) that is developed is a combination of that which was primordially seeded (which can be evoked by consciousness) and that which has been gained through *samsāric* activity. Only when the evocative and invocative processes are simultaneous can the wisdom of the Father (Rigpa) be manifest.

The seven Ray aspects of mind¹⁰

When wedded to *kleśas*¹¹ the intellect can be divided into seven sub-aspects that should be analysed here, as they govern all aspects of the personality life, causing much misery and strife, because of the inherent

10 The Rays were introduced in volume 1. Elaboration of the meaning of these Rays, (states of energy modifications qualifying every thing) will be found throughout this treatise, and indeed can also be gleaned from most listings of seven found throughout Buddhist texts.

11 *Kleśa*: from the root *kliṣ*: to molest, torment, suffer. The force of defilements, afflictive, dissident emotions. That quality (passion-desire) that causes one to attach oneself to all aspects of the formed realms, and to identify with them as the real, which is then obscured. They are generally signified as the three poisons: delusion, attachment, and hatred.

nature of the mind to segregate, critically dissect, and to assert itself upon all manifest life. These qualities should therefore be carefully studied by all who wish for meditation experiences and enlightenment.¹²

1. *The will of mind.* This concerns the direct use of the will expressed by the mind of the personality to present its views in a forceful manner. It will brook no opposition and will dominate all conversations, not allowing any counter argument or view to be expressed. Those engendering this trait will thus tend to be arrogant and domineering.

Countering quality: Serenity, gentleness of mind.

2. *The loving mind.* Here the mind tells itself that it is loving in its actions, or in the formulations it has worked out to help others. True love is not however there, for if the mode of action is carefully examined then one will find a subjective selfish motive behind it (a self-serving expression of mind). There is no true compassionate understanding or the associated wisdom in action that is the leitmotiv in love. Love is not concerned with or an aspect of emotional identifications. The emotions distort the pure logic from the Heart centre, focussing concern in terms of an 'I', whereas with the true expression of love the central 'I' does not exist.

Countering quality: The ability to listen to the 'voice of silence'¹³ (conscience) from the Heart.

3. *The critical mind.* Here the mind is fused with strong emotions and is used critically to dissect and attack other's opinions without any true deep-seated understanding of the issues and qualities involved. The individual's narrow-mindedness leaves very little room for patience with the views of others, and projects this impatience forcefully in a critical manner.

Countering quality: Harmlessness in thought, word or deed.

4. *Pride of mind.* Here the mind focuses upon its self-accomplishments, of opinionated thoughts, inflated with egotistic self-esteem. It produces a sun-like pleasing atmosphere and a glamour generated

12 Complementing these seven Ray aspects of mind are the seven aspects of the emotional-mind that will be explained later.

13 Literally *nādā*, the soundless sound. See H.P. Blavatsky's book '*The Voice of Silence*' (Theosophical Publishing House, Wheaton, 1982), for the translated text ('The Book of the Golden precepts') concerning this subject.

warmth within which the participant basks lion-like. Boastfulness is often the result of such personality centred egocentricity.

Countering quality: Humbleness of mind.

5. *The concrete mind.* Here the natural empirical attributes of the lower mind come to the fore through reifying and concretised thought forms, producing the materialisation of all ideas and ideals in terms of logical patterns of thought. It disallows any stream of information that fits not in with the established rigid mental rules set up by the thinker. Such is the mainstay of our present materialistic civilisation, which is based upon the logic of science and technology and avaricious concerns. It builds its case with the detailed and specific, rather than the syncretic overview and abstract patterns that life generally obeys. True flexibility of thinking is hard won, and generally only after much evidence and extreme persuasion with facts will the concretist change any aspects of his view.

Countering quality: The abstract Mind, universality of thinking, inclusive reasoning, wherein the subjective states of consciousness and states of being are included in the thought process.

6. *The desire-mind.* Here we have the domination of the desire body over the mind. All aspects of thought become distorted by one's desires and emotions, skewing the thinking process and logic into what the person desires the outcome to be. Such desires are then made out to be the truth, the basis of all further actions. Thus lies and distorted information are often promulgated as facts. The stronger the emotions associated with any particular issue, the stronger the ensuing distortions of the truth. This way of thinking is the mainstay of what is promulgated by our mass medias, which the general population utilise as the basis in their decision-making processes, such as voting in politicians that produce the laws that we are consequently ruled by. The desire-mind is easily swayed by those that can whip up people's emotions over any issue. It is also strongly developed in zealous religionists.

Countering quality: Dispassion, emotional calmness.

7. *The wrongly faceted mind.* The mind's activity here manifests in the form of a prism with irregular sides and angles, producing aberrations in its abilities to clearly reflect light (consciousness). The

facets focus upon desired arenas of thought, exaggerating them to be more than they are in truth. Often these impressions are coloured with a distorted overtone or hue. People thus look through 'rose coloured glasses'. Such people often live out lives governed by the images and distortions of view from the specific facet of the whole picture that they are focussed upon. In others, various exaggerated ideas and related images appear cyclically in their lives, distorting their worldview accordingly. Thus their line of reason is not correct, with no proportionate logic, except maybe upon their limited vision of focus. Such people are generally fanatics, or single issue activists.

Countering quality: Openness of mind through correctly faceted mentation.

Consideration of these aspects of mind is quite important hence they are elaborated below in a verse form, as it will help people to ponder more deeply upon such concepts, with view to engendering the countering qualities. Much esoteric information can be best disseminated via this compact form.¹⁴ Though it diverts from the hermeneutics of Buddhist texts, it however provides valuable insights to practitioners of the *dharma*, who are the focus of the teachings of this *Treatise on Mind*.¹⁵ To gain enlightenment these attributes must certainly be understood, battled with, and their qualities overcome. To produce enlightened ones certainly is the purported objective of the Buddhist *dharma*. It exists not purely for entertainment of the philosophic mind.

The way of mind is moulded by rapacious ire, it enshrouds itself in seven forms of muck. Deep-seated are the *saṃskāras* of this *māyāvirūpic*¹⁶ zeal.

With aeons-long bulwarks of black mantras and scowl, rapine, and loathing of the common weal with prideful bellowing of separative

14 These teachings will supplement what will be given in volume 5A concerning the overcoming and transformation of *saṃskāras*.

15 This extract is from an unpublished manuscript entitled *The Dawn of Agni*. The term Agni refers to the Lord of Fire, the energy of mind/Mind, incorporating transcendental awareness. All is constructed of Fire, transmuted by Fire and the liberated one rides through cosmos upon the steed of the most rarefied Fire. Such Fire lies at the heart of all mantras of liberating poise, producing a Fiery pledge (*samaya*) beckoning all on, through and to the great beyond.

16 The various forms or embodiments (*rūpa*) of illusion (*māyā*).

cages of might, mindful ones pull the reigns tight upon all forms of growth and light.

They will themselves to keep their paths straight, a line of one-pointedness to self fulfilling goals, ruthlessly stealing from all around to bloat their grey-black mind stuff concretised between the anvil and coal sack.

The anvil¹⁷ for the Lord of Light to pound just right to cleanse the *karma* from such a separative blight, the sack¹⁸ to hold the resultant fragments of mind to fuel the furnace of the wrath of Divinity's transformative might.¹⁹

For untold lives must the furnace be stoked to transform the black to white. The inevitable outcome is streams of multicoloured light, from grey-oranges and greens to rainbow delight is the transformation of sight.

The Rays of mind can be seen in seven distinct types, from distortions evolves the emanative rainbow so bright:

Distortion	Fundamental Ray Quality
Will of mind	First Ray of Will or Power
Loving mind	Second Ray of Love-Wisdom
Critical mind	Third Ray of Mathematically Exact Activity
Pride of mind	Fourth Ray of Harmony Overcoming Strife
Concrete mind	Fifth Ray of Scientific Aptitude
Desire-mind	Sixth Ray of Devotion
Wrongly faceted mind	Seventh Ray of Ritualistic Activity

Table 1. The seven Ray aspects of mind

The will of mind is not that kind, it ruthlessly manipulates all other forms of mind to bend to its will for dominance of thought. It simply will not hear any other stuff.

The ears are tiny for hearing, but the mouth is wide, it will blast your thinking to submissive states of fluff, and if you desire it not, to you it will angrily say 'be gone'.

¹⁷ This concerns the mechanism of the mode of expression of the immutable law of *karma*.

¹⁸ This refers to the intricate *nāḍī* system.

¹⁹ Rebirthing into various hell states within the Wheel of Life.

But gentle-mindedness, serenity in all aspects of thought must be sought through every avenue of life if this will is to be countered by one's loving side and turned into a tool to pave a path straight through life's hells to the Light of Life that is from Divinity designed.

For such will generally counters the plan for all that is, and the *karma* is woe, woe, woe, hell indeed, as this one is incapable of listening to anyone's need.

What is willed, but not given to another's gain becomes an evil weed²⁰ with a stranglehold upon your mind. You cannot think straight upon any line other than what you've willed. Your actions become forceful, demanding, no matter the other's pain, and as this is not what is good for the whole you've left for yourself no other role but for much *karma* to cleanse when the sword of your wilfulness descends upon you instead.

It comes crashing through your tongue, your solar plexus, and your head.²¹

The dark foes²² will strangle you until from your heart you've bled the power of love that can clothe them in new robes sublime.

Your role has now been set to undo their manipulative mechanisations still, for they have chosen this path of mind and will to reach the cosmic black pit, with hatred, vile and concreted mouthings, forcefully spit, for all minds with malice and spite to control and entwine.

It is divine will in your heart that can counter their self-will best, and with the chariot might of divine insight you are blest. You've become the Sword of Light to convert the darkness²³ to the white.

The loving mind knows what it will find from all streams of reasoning it sees of a similar kind. It applies its logic to do 'good things' in a way that services the self, masquerading as philanthropy for the whole. It deludes itself into thinking that this is enough, but to tread the Path it simply is not the right stuff.

The service of self must go, upon the battlefield of Initiation tests

20 The nature of the grey *prāṇas* reticulating through the *nāḍī* system.

21 In other words, through the mechanisms wherein the *karma* was created in the three worlds of human livingness: physical, emotional, and mental.

22 The forces of evil, the dark hierarchy, black magicians and the like, who oppose the activities of all Bodhisattvas.

23 Ignorance, evil ones.

to come; all *saṃskāras* must be mastered and converted to produce an illumined sun.

The loving mind selectively reasons with little whiffs of subtle desires, and in doing so it but obeys the great deceiver fuelling the fields of *māyā*.

Its subtle innuendoes of mind simply will not get it right. The wolves smirk,²⁴ they've howled in delight, you they've won to the grey, the grey blues, and the dull white, but the brilliant light—oh, if only your mind would the wolves fight.

And fight it must to win the battle right, straight to the Heart of life you must go and there only seed your mind, for your Heart must bleed for every other's need. Subtle innuendoes and lies must be straightened to become truth.

The little self must be crucified to the love for the plan of the One, and to pamper not the mind that delineates your belief: that you love. Yes you love, but for what you can gain from the path you tread. But your 'love' will be in vain when finally *bodhicitta* is the goal you really do seek, the little lies vanquished in the Mind of all-consummating light.

From the Heart your consciousness flies to perceive the All in one true Light; the indigo blue has become the leitmotiv for every act of love you perceive.

A Buddha indeed flowers in your Heart-head's steed.

The voice of silence has become your whole life's creed. You have listened intently to the Lord of Life and Love's compassionate might, and altruistically now is done your every deed.

The critical mind is this world's most pestilent blight, and quickly obscures all forms of loving sight. It is destructive to the nerves in time, and works to spin *chakras* backwards through forceful mouthings of ire.

Its irritable tiny serpents²⁵ wreak havoc with emotions, expelling substance dire, where're the maggots congregate there a weakness

24 The dark brotherhood have many disguises. In the psychic realms the nature of their cunning and mode of manipulative thought projection can clothe them in the semblance of wolves and the Anubis. The magical practices of such cultures as that of ancient Egypt left many untoward consequences.

25 Moving serpents represent the nature of this energy flow in the *nāḍīs*. The substance is expelled via the Splenic centre into various organs of the body, laying the seeds for sicknesses to come, or directly projected via the Solar Plexus centre to the object of criticism, or else becomes part of the radiating aura of the person.

in the body will sire, wherefrom proceeds the sicknesses that to the whole world will transpire.

How can compassionate insight come with any form of critical mind, with such belittling thoughts, a scorpion stinging itself and for other's demise? The arcs of venom manifest in limited cycles of mind, jabbing at others when no congruency of thought it can find.

The scorpion is a most apt symbol for the way of the critical mind. Circuitously it thinks as it attacks to defend its own rhyme. Quick to strike, it cannot countenance another's reasoning or light. From its lair it moves, forever hiding in the dark, its desire-mind snapping out its boundaries of thought.

It is not capable of unparalleled luminescent sight, so infatuated with its own understanding of what is right. Venom it can spit, like a Medusa's head,²⁶ with many snapping serpents of desire and of fight.

Criticism gives you crab-like hardened shells of mind, with pincers to gouge out your thoughts into little bits of unimportant stuff, which it can consume if you will not ward it off and fight. But if fight you must, the full Medusa of the critical mind will rear up from its den in fearsome spitting fury to destroy you in its might.

Its best to back down to such a one and humbly, silently submit, for the critical mind will not let you have your say, bow low and gently go on your way. Let the critical ones fume in their own mind-stuff, for the way to hell is what they speak.

Thoughts like crows fighting over rotting pestilent meat, or hornets jabbing *prāṇas* in *nāḍīs*, producing reticulated blocks of murky stuff, energy dammed up in terms of only one or other type of thought, producing a concreted maze of *prāṇic* rubble, allowing the critical one little means of escape from the labyrinth of its own design.

We can only weep compassionately at the *karma* such a one produces in his spite and verbal might.

The way of mind and mouth are terribly entwined. The mouth utters, speaks, commands, demands what the mind sees, reveals, fabricates. And inevitably with forceful spite we have mantras of fearsome and loathsome might, ensnaring many, even the multitude, through their lack of will to use cogent logic to fight, or to reason anything out right.

26 In Greek mythology, one of the Gorgons, a woman with a round ugly face, and snakes for hair. Her eyes could turn to stone anyone who looked at her.

The mouth conveys the power of a black magician's delight, but before this, we have selfish, cantankerous muck-raking ones, and those with little worms of irritable projections of desire-ridden minds, anger and spite.

Words of the common man as he battles in what *saṃsāra* sires, collectively produces great swirls and rapacious tides of the earth's desire cesspool, full of psychic sharks and monsters of great size,²⁷ breeding famines, diseases, and the insects people annoyingly swat.

Energy follows thought, is mind, is the *prāṇa* feeding you and I, and concretised into the material domain, the *karma* of it all afflicts the perpetuators as a mass, with the ire they've sown.

Such insects and disease germs, are but the karmic *devic* pull²⁸ built around crass irritable and loathsome utterings by people generations ago.

Reincarnating, the perpetuators must suffer their blow, for their energy projected must inevitably produce a material show, as Nature reasserts itself to try to produce a harmonious flow. Nothing is wasted or forgotten in the 'Gibb's free energy'²⁹ show.

Only fools think they can avoid paying for all that they've dished out in thought, word, or deed, and the worst of these are crimes of the mouth.

The mouth consumes all in its desire to please, its consumptive greed, its powerful need to attack the all for the 'me' if it stands in 'my way'. Bickering, boisterous, babbling fools mouthing out contempt for the others in all areas where the seven aspects of mind rule. Philosophers debating, scornful, in prideful ways, religious fanatics with bigotry despising the other's way, the deniers, decriers and despisers of the divinity in all and the golden rule that people must learn to love equally the common lot if the road to light and liberation from *karma* be trod.

27 Though they are illusional thought-forms (*māyāvīrūpa*) existing in the Watery astral realm, they have the potency of the energies they were seeded with.

28 The role of the *devas* with respect to *karma* will be elaborated throughout this treatise.

29 Briefly stated: this law in Chemistry denotes that in a closed system (e.g., as is the Universe) all energy exchanges ultimately remain the same, i.e., they balance out, so that the amount of heat lost equals the amount of heat gained. The formula runs thus, that in any chemical exchange, the amount of free energy available (allowing the reaction to take place) equals the incremental changes in enthalpy (the internal heat or order of a system) minus the temperature times the incremental heat lost (entropy, or the measure of the disorder of the system). Free energy is the overall measure of whether a given chemical reaction is possible or not.

This law is an exemplification of the way *karma* works throughout Nature.

The wise man who has learned to curb his tongue and close his mouth in the face of adversity is nobody's fool.

In Atlantean³⁰ days the wars of the mouth and spite from the tongue was especially strong. Astounding rates of utterings and mantras were sneezed out of debauchery, scorn, and of destructive hate.

Let the denizens of the Earth, the Waters, and the fairy fair, those workers of the field toiling the land who embody every created thing beware, for these mantras ejected will them ensnare, imprison their forms with cages of blight, distorting them so that they will not work right. So when they need to work upon Nature's scenery the greenery sickens, dries up and disasters curse the land.

People know not whence comes relief from this savage karmic hand. For humanity's sake has the Lord of Nature spake.

But humanity then did listen not, whole forests were lain waste, every living, vital thing was attacked, for their amassed sorcery and jealousy would not allow another to possess what the other had not, neither would they allow the white Hierarchy sanctuary anywhere in their natural ally, the greenery. Plumes of grey smoke everywhere filled the air, browns, thence black consumed the land.

Again and again the masses thus did play and prey until their continent was doomed, weighed down by humanity's predatory glare, by the covetous, who if they could not possess had to destroy, until all was laid bare.

So in the fifth subcycle of mind of that great fourth epoch of man the Atlantean continent was sunk to wash the blight clean, the Shambhalic Lords of Life and of *karma* hoping that when the *karma* resurfaced in this present root epoch of mind the destructive intent of their rapacious mouthing will again not destroy all that is green and life sustaining.

Our hell states were built then from the substance of the externalised desire forms of the most terrible sort.

Those that transgress with their minds and mouths, with rampant desires, and painful misdeeds must find their abode, or solution there

30 An early civilisation of humanity, existing upon a continent in the Atlantic ocean, and whose people had many psychic capabilities. The continent sank approximately 12,000 years ago. This subject is a myth to the exoterically minded, but not to the enlightened that must trace *karma* back to its roots. It can only be avoided by those that will not meditatively pry into the subject of *karma*.

indeed, for bodily shells left (at death) but means, in short, one then resides in one's emotions and mind to experience what one has inflicted in kind.

Rapacious loquacious desires remain there still to encourage one in the qualities that can no longer be filled, engorged in hate, spite, separativeness, malice's will, these qualities descend and become your emotional mind's fill.

You must learn to burn them off in your disgust with the other perpetrators of such stuff, those whose selfishness and covetous desire have ruled their lives, and also who cheat and steal from the myriads enthralled in such mire. They use lying propaganda, bigotry, unjust laws and social mores.

Those who cannot burn or transform such thoughts a cold, murky hell of unsatiated desire in the after-death will be wrought.

Much better the Bodhisattva path, the enlightened way for all future lives to instate, to give and to give continuously for other's sake. Then the sum of one's good deeds manifests as Amitābha's paradise realm, your good luck in propitious good birth then should be nobody's ire.

Charitable deeds, in thoughts, and words in mouths is the sum of it all for humanity's prosperity to make. There is then no race, caste, creed, or religious form that shall not be transformed, into a luminous awakened state born.

Pride of mind is of a special kind, it feeds itself in self-congratulation still:
gratuitous commending on the little and unimportant,
gratuitous evaluating the repertoire of the mind,
gratuitous bloating of emotional appeasements of the little self's
desire to please,

gratuitous flatulence of guttural antiquated age old rhymes kept
intact by desire,

gratuitous remarks that no one keeps for long in the cupboards of
their minds.

Its perpetrators can build auras of an immense size, of grey-yellows, oranges, and red-speckled mire. Their auras are grown to replicate their ego's growing demands, to astound the viewer with what they have sired. As all other auras will clash with their preponderant glee they will allow no other to brook theirs in areas you cannot see.

They will automatically pamper your grappling emotions and habits of thought to draw you into their dominance of puffed-up self esteem,

because if you they can conquer then their own auras have grown a mile further wide. For this pride is fed by the little coloured blocks of other's admiration.

'Tis their glamoured substance that the prideful one joyfully amasses. To do this he must ensnare you with opinions grave, broad, wondrous and dire. You he's enslaved to beam his aura greater. But he helps you not as he steps on to his ivory tower.

Be careful of pride, for its expanse is but a hell of self deceit. If you halt pride not then humbling roles will karmically be your feat.

Karma has its way to force all upon a bended knee. If formerly slim the next life will see you fat. If possessions were your glory, then bereft you will later be. Its cousin vanity, through the looking glass of misbelief will make you ugly, when everyone your beauty adored before then. Sexual prowess becomes limp in the grace of much disease.

Great social standing and avarice are each other's children, the gloating prideful one manipulates them to fulfil his boon. Too soon, too soon, will he fall into the ditch from where he has amassed, as all mortal men, playing to the cadence of the karmic reaper's tune.

The fruits of your actions will make your pride implode, for the ego bubble of your boastings will burst to fill the spaces in your head made vacant by that former episode.

There can be no perpetual outward motion from a centre with no support, or solid foundation for the move. Inevitably it will collapse, a cleansing for the all to improve, its but the force of necessity, unrelenting energy free flowing.

Energy always moves to harmonise the one into the all. Wisdom is empty of meaning if fed by boastful suppositions, of great intelligence and abstruse deduction on subjects great and small.

If you blind yourself to the 'other' as you stand upon your tower growing, you are bound to fall as it sinks into the shifting quicksand of other's thinking.

Ego-clinging but limits you to concepts of your own making. Growth is fictional when truth finally pierces your bubble. All in all, you must bend your knee to all who lovingly help the need. Your self-focussed deeds will continually topple you until humbleness indeed is what you heed.

The clamouring devotees who gather admiringly around your ‘I’, because of your beauty, your wealth, your glittering possessions, your psychic, religious, or your material power, quickly pass when death removes the self-concept from their eyes.

Sickness, misfortune, infidelity, old age, accidents, wars, soon alleviate the need for your posturing. As a luminary your torch will burn out and from its ashes you will salvage some meaning, no doubt.

To stand in the balloon of other’s opinion is demeaning for all seekers of truth astounding, enlightenment flowering.

Humbleness alone will work the miracles that will lead you to the heart of all good fortune, so that the aura can grow radiant in *bodhicitta* arising, and reach out to all in your effort of giving.

The starry heavens will then befriend you and all-knowing becomes the fruit of your doing. ‘Till you stand upon the ‘other shore’ of accomplishment, for with ego gone there can no longer be ties to *samsāra*, to *māyā*. Your great merit ends all ego posturing. A golden sun of radiant compassion is your true sowing.

The concrete mind is easy to define, empirical, it reifies and concretises thoughts, feelings, desires of every kind. If you wish to escape it, you it will grind with boulders of thoughts unkind. It will not bend or move in any direction other than what it defines. Great discipline of mind can control it, but to transcend it needs a salve of a loving kind.

The unitary flood of Love can dissolve these rocks in time, but blasting bolts of lightning³¹ through cracks of mind may pulverise its rigid structures outright.

Scientific materialism is its product in this iron age³² of ire. Logic, logic, logic it espouses to deny other than what through the senses can be known. Logic, circuitous, circumspect, curtailed in areas of the divine, limited by craggy articulated ideas and desires, proves images only of all that it has deemed to itself worthwhile. From one form to another it moves, in cages of time. *Samsāra* its home, *māyā* is its guide.

31 Flashes of insight.

32 The *kālī yuga*, the most materialistic of the ages in Hindu cosmology. It is the present era of darkness and of strife.

The Minotaur's maze³³ of thoughts and opinions, its well trod battle zone. But Ariadne's thread³⁴ is nowhere to be found. Fanatically the Minotaur attacks anything it cannot define. But what it cannot see cannot be known by its logic, so formed and defined.

Scientific instruments may peer at the atomic or universal world of sight. Great stores of knowledge scientists build through applied mind and will. But their universe is limited by formulated concretions of light.

Universality of thinking, inclusive reasoning, subjective states of consciousness bewilders them still.

Specific detail fills the mind with sensuous delight, but abstract patterns governing the all and flexibility of thought, are very hard won by those with the rigor mortis of concrete mind are fraught.

Evidence, evidence, is fanatically demanded for their scientific might, all the while screaming to deny what other's Hearts plainly see as facts. Ruthlessly the concretions crush subtle threads of thought, as what is crushed is never thought of having any worth.

So the self-made avalanche of opinions come crashing down upon the psychically attuned. There is no room to move under that great weight of mind. Wisdom is pulverised and suffocates with no love to fuel the Heart. The concrete mind will stifle those impressions right from the start.

With no wisdom, how can the processes of life truly be understood or found? Where's the way out of this maze of emotions and mind, for the concretist is inevitably tied to passions of every kind?

Though sometimes opinions are softened, but hardened cement invariably forms. The jackhammer of enlightened reason may pound upon that stuff only if the concrete mind will humble itself to blows of wisdom tough, to free itself so as to enter into the subtler, much more embrative, universal streams of awareness bright. But it needs compassionate Love for the separated mind to become one Mind universally applied.

33 In Greek mythology the Minotaur was a half man, half bull who lived in a specially constructed maze, into which its victims were put.

34 In Greek mythology she was the daughter of the king of Minos, who's maze the Minotaur resided in. She fell in love with the hero Theseus and gave him a thread that helped him to navigate the maze after he managed to kill the bull. This thread symbolises the intuition.

Mind encompassed in an ocean of Love, what an astounding insight. We can only dream for the resultant explosion of sight, an atomic bomb in the realms of mind has finally enlightened such a one right.

Desire-mind quickly adheres thoughts to sticky images bright. All (thought) is manipulated by the object of desire constricting any idea that may tend to lift you higher. Immediately do the emotions colour everything you can perceive: energies swirl attracting transient objects deemed enchanting. You cannot but be bound to such images of your desire, enslaved you become to this accumulated *māyā*.

It is the great deceiver seeding all great liars. You lie to yourself twisting truths into whatever you desire.

Because you see through self-coloured glasses, distorting thickly you cannot perceive truth except aberrantly. Your desire will instantly devour all such perceptions, spitting out glazes of untruthful attire. They become lies to believe in assuredly. Lies become your basis for fact, upon it you've built your mythology.

Unsound reasoning is then given to all who do not pry. They pry not, being also glamourised, for desire's intoxicating sweep is all engulfing.

It is hard to escape from the stupefying swirls of its powerful motion. You draw all thoughts into desirous dominions of watery sensation; their auras swirling, pushing out to extend your commotion.

Through glazed eyes, rose, dark, hazed, violets, blues, greens and bright, the desirous passionately view themselves, the world, everything deemed right. All is a dazzling, stupifying, glittering, alluring sight, but in reality they've covered their minds with auras like manure, thinking all the time that this clothing is the sum of their allure.

Alluringly they stifle the Heart's thoughts of discontent.

Alluringly they glaze over images of a higher kind.

Alluringly they wander into mazes of other's thought desires.

Alluringly they clamour like moths to any coloured light, bars, brothels (of the emotional kind), the cafe society, sure.

Alluringly they chatter and clamour to supersede in other's opinion, their fashionable attire.

Alluringly their *kāma*³⁵ produces *karma* of happiness and hell.

35 Desire, lust.

Hell follows whatever is coloured by desire, for when their object is not attained, then suffering sets in. When the body dies then these adulterated waters descend.

Desire, desire, desire, but not satiation, is hell, its fire intensifies, but cleanses not your steamy auric self-focussed shell.

Desireless non-attachment, is the way out of this accumulated ire. But desirelessness of thought is not easily sired. The auric colouring can only be removed in stages, gradually lightening, for when you remove one apparel, another quickly transpires.

One after another is fought, the battle zone rampaging, fanaticism rules, the glee of zeal is desire one level higher. Religious bigotry, hallucinations, coloured lights phantasmagorical bewilders this mystic in every stage of his desired wish-fulfilling journeying. In every stage another new (religious) hallucination, every glamourous indoctrination becoming his leitmotiv.

The teacher must be sought and found that feeds not glamour. The glazes must go, be gone forever. But which teacher is the true master of every aspect of this Watery realm and demeanour; where is the Buddha, the mindful meditator that will give to the seeker the true way to liberation? To find this one the fountain of desire must be broken, and aspiration to truth become one's true leitmotiv.

The wrongly faceted mind simply projects exaggeratedly any aspect of mind, blown-up, sharply cleaved forms of thought, and coloured according to the way of delineating its sight. Spot-lighting its focus thus, it has its delight, and accordingly may distort whatever is the focus of its facet of light.

Once distorted, it becomes fanatical, for it thinks its focus is all right. Things may be right for what's in its line of sight, but is myopic or blind to any other point of view. It does not care, or avoids, thus denigrates what it will not see. The various facets of mind perceive other things irregularly, thus with distortions they be; errors of thought, aberrant colourings, and concepts made unsound by belittling ideas.

To rightly focus with equanimity is beyond this reasoning still, for to think beyond these facets of mind is against this one's personal will.

Dust gathers and makes opaque these facets galore, for that one will only polish the logic of the main view all the more. Rigidly is

applied this angled sight and the will even warps the facet through which one sees.

Warped fabrics of mind produce muddled currents of thought. They interrelate to produce nodes of illogic that here and there distort. As such currents regularly cloud clear thought the emotions find many spaces to cacophony their delights.

One must learn to relax the mind, so as to not focus it with will, and to even-out the facets, to look at all directions at need. Ritualistically from facet to facet of the diamond Mind one must go. But first must be straightened out facets that are ill.

Careful observation of mind will correct its tendencies for fanaticism still. All views must be sought from every aspect to produce a diamond light, and the dust must be cleansed by polishing the facets just right.

Clear reason from every angle of vision is then constantly sought. All seven Rays of reasoning and their subrays becoming the awakened Mind.

Great lights diffracted in terms of this and that, polychrome wisdom, clear and bright, becomes one's magical delight.

Oh what a wondrous, scintillatingly, enlightened insight. Thus the master sage sees you in your full light. Nothing can evade such sight, it sees multi-directionally, all ways, thoughts, and opinions at once. And thoughts are things that can be transformed to the higher ways and forms that all light brings.

The mind has been faceted according to any of the angles of this view and as a scryer the three times can be seen just right.

To help brighten the facets of all minds is this power, but minds alone delineate not the habitat of this Knower. For Love is the radiant jewel that expands with his/her every move. After all the light of the cosmos is but the substance of this jewel. It is enlightenment itself and for you that is its boon.

The seven aspects of the emotional-mind

In addition to the Rays of mind, we can also look to the fundamental emotional aspects of mind, as it through these that the majority view themselves and the world around them.

In the seven Rays of mind given above we have the mind automatically utilising the emotions as a basis for thought. The main centre processing

these energies is the Throat centre integrating *prāṇas* from the Solar Plexus centre. In the seven aspects of the emotional-mind the Solar Plexus centre (the *chakra* governing the emotional body) controls the engendering of all aspects of Watery thought. This centre controls all of the little emotional voices (*prāṇas*) generated via the minor *chakras* in the body. (The Inner Round.) These *prāṇas* demonstrate the alchemical attribute of Water. The Waters quickly swirl around the seed thought, obliterating any clear input of ideas. Amassed little ripples of fleeting emotional idealisms, swirling eddies of desire, strongly coloured whirlpools of desire images and those from the imagination, madly rushing animal-like emotive forces, all work to prevent rational thought. They immediately distort and cause lies, constituted of feeling-ideas, aspects of the imagination, to overwhelm the ‘thinking’ of the person concerned. There is a ubiquitous forceful Watery pull of emotional-mental *samskāras* collectively produced by the overwhelming majority of humans over many millennia of habitual activity. Vast is the turbulent emotional cesspool surrounding the human biosphere that yet needs to be cleansed by the collective compassionate activity of humanity.

The emotional-mind is an aspect of what I term *desire-mind* (*kāma-manas*) elsewhere. In desire-mind desire-emotions are the conditional factor of the mind, whereas in the mental-emotions the mind is the more dominant input. All emotional aspects of mind are generated by the personality will, which is the powerhouse of the Solar Plexus centre, the major centre of force in the average person. They are also consequently aspects (the lower reflex) of the sixth Ray of Devotion.

The emotions are considered animal-like, mainly because their related energies or qualities are likened to developed animal characteristics. (They were first evolved by members of the animal kingdom.) They are aspects of the animal kingdom sentience possessed by humans, whipped up by human passions, and seeded with the added qualities of aspects of mind. The qualities of mind are not attributes of the animal kingdom, but rather are what set humans apart from them. Buddhist philosophy often mixes the emotions and mind arbitrarily. This is an error, though somewhat rectified by the concept of *kliṣṭamanas*, necessitating Buddhists to think deeply concerning this subject if wisdom is to be truly theirs. For this reason the topic shall be elucidated throughout this treatise. The Hindu and Buddhist idea of transmigration

has its truism in this field of animal-like emotions. In the far distant past the enlightened who presented the doctrine of transmigration gave a part truth, which was intended to be corrected in the then future.³⁶ (In the same manner we teach primary school children nowadays about sensitive subjects.)

Distortion	Governing Ray Quality
Racing hounds of mind	First Ray
Dog-like mental activity	Second Ray
Spider-like desire-mind	Third Ray
Slugs of mind	Fourth Ray
Monkey mind	Fifth Ray
Crabs of mind	Sixth Ray
Mouse-like mind	Seventh Ray

Table 2. The basic emotions of mind

Other animal-like qualities of the Solar Plexus centre, such as symbolised by sharks and crocodiles, embody vicissitudes of the emotions, seen from a different perspective, i.e., they are pure emotions. One could therefore further refine the listing below into an *īḍā* and *piṅgalā* stream of the emotions if desired.

Racing Hounds of mind. In the incessant howls of the hound, frantically endeavouring to assert its sound, the voice of the mind seeks to be heard by all around. The ‘I’ must quickly proffer its opinion before another may utter a sound. Scurrying through concepts, hurriedly overtaking another speaker with impetuous judgement, the hounds (the mind) search for the glory of acknowledgement. Perceiving a race the fleeting thoughts strive to reach the finish first. Inevitably their run has been futile, for their perception has been void of depth, with little analytical insight. In the desire for quick accomplishment impulsive thoughts hastily pace through thought processes, hence the cogent words of a teacher or another have not been heard, but what is thought

³⁶ See my book *Karma and the Rebirth of Consciousness* for detail.

was said projected instead. Quick emotional thought inevitably distorts the nature of what was sought. No clear comprehensive reason can be found in such a racing thinker. The ears have sped far past the sound to be heard and comprehended. An idea might be right, but the remainder fraught with error and shallow judgement, devoid of the multi-levelled meanings of the wise. Ineffectually understood are the concepts based on other's clear reason.

To develop profound insight the racing must stop, the hounds chained to a master's hands, and the meditative Mind cultivated, allied with the awakening Heart, working for causes far beyond the little self's desire for itself to look smart. What is required is the pervasive space of the patient blue of loving insight to transform the mind of the racing one into an ocean of calm serenity. When the mind is quietened by the student sacrificing his/her emotional desires and thoughts, then can better comprehension manifest and the teacher's words be truly heard. Wisdom comes only after the development of a quiescence in which the student is able to contemplate the impressions and visions from a vast realm of instantaneous revelation. When void of emotion one can logically reason through the most difficult conceptions and arguments.

Dog-like mental activity. This is the type of emotional mind that is obedient and subservient to all other aspects of mind. Those with this dog-like mind go out of their way to please others, often overriding what they know to be right so as to not offend. They use the emotions as a support or crux for their interrelations with people. The aim is to achieve popularity amongst their peers, and the mind is subordinated towards gaining frivolous pursuits that bring acclaim in the world, amongst family, friends, and in society in general. This produces much triviality and lazy basking in the sun of easy accomplishment that offers no real strain or challenges for the mind. It incorporates the lapping up words of praise, or being quick to be hurt, or offended at chastisement of any sort.

In the field of religion this type of person will be found to be accepting of whatever is the majority opinion, and no real effort will be put into gauging the true worth of any teaching; its truthfulness is simply accepted as a forgone conclusion. Shallow reasoning suffices, if that is what the others believe, or is asserted by the teacher to be correct. Some effort, however, may be made to gather together a wide range of opinions or teaching, because such broad knowledge helps to glorify the

little self in the eyes of others. He greatly values group interrelationship, and would find it difficult if he had to leave the group, monastery, or community he belongs to, if forced to do so. He finds the emotional bond between his brethren therein being immensely appealing. It acts as a type of ambrosial drug sustaining his being.

The dog-like one must learn to totally forgo emotional ties as a reason for doing anything right, and to meditate alone with serene calm insight. Then *bodhicitta* will bring him to the Hierarchy of Light.

Spider-like desire-mind. Such people always plot and plan to be at the centre of their own web of emotional intrigue in whatever field of life they are in. They often use their intelligent input to criticise others, or the regime of which they are part, and are generally busily trying to control the events and situation around them to suit their little selves. Even if not outwardly manifesting thus, the mind is generally always active, emotionally responding to the trivialities of life, to what others may have said, to plot plans for revenge, or to achieve various aims. Though they may not actually carry out these fanciful desires, the images flood the mind of how they would like to act and become. They are always ready to move and to pounce with mental-emotions, if the possibility of reward of some type manifests, or if offended in some way.

Those in religious pursuits will generally weave their own personal philosophy out of whatever is presented to them, never quite satisfied with the presentation given. The flaws in their logic are rarely noticed, or quickly overlooked in order to prove a point. This they will proffer at all times with some rigour or force, to overwhelm the opinions of others. Consequently, the forceful (wrong) use of the mouth is one of their proficiencies. They can be patient, if a point needs to be made to their favour, or else are hypersensitive, impatient, quick to react to any slight tremor or threat perceived attacking their emotional armour, just like a spider on the web running out every time an insect causes the web to rapidly vibrate.

The spider at the centre of the web of life's intrigues must learn not to meddle in other's concerns, or to be involved in trivial pursuits. Instead the Lord of Life must be sought, to pierce through the veil that the web (*nāḍīs*) entails, to find the jewel in the heart of the lotus, thus liberating the mind, now at ease. The value of time must be properly comprehended so that the best possible outcome is achieved in all that is

pursued. What is pursued has been rightly judged to produce enlightened rewards and great patience is developed to achieve this need.

Slugs of mind. Dragging his feet as he walks, the thinker opts to gaze lazily into one particular thought dreamily moving along any avenue of mind. Slowly do such slugs of thought meander, with no particular objective in sight. Many smaller slugs can be seeded by the overriding idea, losing themselves in different avenues in the mind. Thereby an inadequate, often confused, inaccurate understanding of a small segment of a greater whole is produced. The 'whole' being the entire discourse of a teacher, or any aspect of life one is involved in.

The slovenly thinker indolently chooses to stay in a meandering pit of idle ideas of his own making. Lacking any aspiration, or wish to move, the slugs of mind are content in the containment of their own lethargy, realising not the sense of urgency required for the battle of the forces of life. Continuously regurgitated the thoughts pile upon other thoughts that require the least effort to maintain. Those that bemuse, are sensually driven, intoxicate or are glamour forming are the reveries pursued, whiling away a precious life, so quickly consumed. Such thinkers understand not the sequence of flow and inhibit the beauty of creativity with their refusal to vary the content of their activity. Engrossed in the hole or home of their own making, those with a sluggish mind reside in illusion, but are generally contented, as they know not how to stride through the gates of divine effulgence.

How to seize the opportunity to cultivate the penetrative brilliant dynamic forms of actively executing attentiveness must yet be learned by the bearers of all sluggish forms of mind. The mind must be vitalised with invigorated receptivity to enlightening ideas, enlivening it into an energised manifestation. Alert, the mind can then conceptualise the thoughts streaming through a divine thinker, to be the enlightened one incarnate, meditatively absorbed in the Heart of all that is to be. Striding at a higher pace, the natural flow of the meditation-Mind is thus pursued.

Monkey mind. It wistfully chatters away, wasting time in a futility of the barrage of little thoughts. There is little concern in the mind of the monkey as to what is good and right for the all. It is pleased to play in the mire of the illusion that around it abounds, continuously grabbing this and that alluring fruit of desire that happens to attract its eye. In

thinking incessantly about these objects (of desire), or belittling small talk and criticisms, the big or true issues of life pass it by. Incessantly it plays with its toys for pleasure, hearing little of what an enlightened one has said. Often thereby denigrating the worth of that one and his/her words, because they appeal not to the monkey mind's glamoured play. The thoughts are so glazed and soppy with emotion, that the monkey-like one is blinded to the need, to the opportune advice, or wisdom that could be received. Thus ignorance is continuously perpetuated. The monkey realises not that the teacher is indeed a precious bestower of treasure, revealing the nature of ignorance, and is the saving grace of those thus bound to form, wherein lies the inevitable pain that such attachment must bring. Clear pristine logic escapes the monkey mind's ilk.

Preoccupied with itself and the objects of *māyā*, the monkey deprives itself of much in its quest for futile appeasement of the insatiable emotions. Scattered fragments of mind are its myriad thoughts, and so it realises not the force that is required for it to ensue upon the path of intended purpose. Complete liberation and enlightenment is not a fruit to be grasped in its busy schedule. Specifically required in the mind of the monkey is thus the red fiery will of enlightened purpose. Such a one is impelled with the valiant dynamic energy to stride towards something greater than self amusement and gratification. Spiritual evolution by serving the entire human race with logical sequences of thought and the corresponding actions must be wrought from out of the jungles of all petty concern. Speaking to the monkeys I say, 'Invoke the will to command; the will to love, and the desire to serve. Cease your chattering activity, and step forth to the glory of an enlightening Mind. Thus henceforth I heartily commend you the great awakening, it shall be yours. Om'.

Crabs of mind. Overt uncontrolled sensitivity is the keynote here. Such beings are always reaching out for emotional succour from others, and if this is not obtained then they are quick to retreat into the shell of their own disdain or pain. They can thus overreach themselves emotionally in order to please, putting much emotional energy into their concept of loving interaction, and if the expected rewards are not there then their response can be one of extreme anger (lashing out at the other) or self-pity (retreating into the hell state of their own making).

Fearfulness of life's challenges always looms in the crab's demeanour, if earlier a claw of attachment to a *saṃsāric* allurements was broken. Thus we have all forms of emotional extremes.

The crab-like ones in the field of religion can be exceedingly devotional, latching on to the words of the teacher, as if each word was 'manna from heaven'. They thus become extremely attached, but gain no real in-depth analysis of what is taught. Glamorous, superficial teachings will generally suffice, easy to follow and to apply without many demands upon thought. The religious zealot thereby has his day, the dogmatist his way, because emotional extremism also means the most narrow-minded intensity of thought. It proffers the sacrifice of one's all for the thinnest of logical structures, if it offers quick reward. The crab will happily lose its claw rather than let go of that which it desires most, as it tenaciously hangs on to a cherished thought or desire structure, easily dismissing proofs of errors in its beliefs.

Devotion must be rightly tempered with deep analysis if this crab-like one is to receive life's enlightened reward. Right aspiration becomes the mode of achievement or travel where once continuous desire-impulse held sway (which karmically ruins each and every day). The Eightfold Path to enlightenment can then be trod with ease.

Mouse-like mind. Fearfulness and worrying anxieties to all of life's problems often rules such a one. Timidly it selects manageable activities in its forays into the domain of massed emotional-mental swirls. The belly of its concern is filled with little bits of emotionality from which to learn. Ritualistically each quanta of information is gathered until its larder is full and it need not foray out again until it has all been consumed. Then again it must venture out of its sanctuary to search for its needs to be met. The images of the complexities in the world loom large in its mind, and it fears them too difficult to seize, too fearful of the outcome, so new ventures to learn are often omitted.

Life for such a one appears too short, and his placing in the world too small, for him to be valiant enough to offer contentious opinions and stick by them for whatever they are worth. He is often overwhelmed by the logical declarations of teachers and peers, especially if assertively made. To them he kowtows, but he's always a good sport.

Spiritually his silence is held, but little things he learns and can know them well, staying lowly in the background of the teacher's group.

He must grow in size to become an elephant, and learn to command in wisdom, strength, and in might the sum of the material domain. No anxieties at all, he can trumpet the call of his mastery of the far reaches of *saṃsāra* to the All.

Meditation and the emotions

Desire-mind is the most problematic of all aspects of the human conditioning, being the basis of massed cupidity, selfishness, sexual infatuations and sensual desire-filled pursuits of all types. It is currently pandemic in our societies. It presents the most serious obstacles for meditators because people think as they desire. Desire based attributes keep one tied to the centres below the diaphragm, preventing compassionate activity that awakens the Heart centre, marring meditative impressions with images of the objects of desire. Low quality thoughts, sickness producing energies and distractions of all kinds are enemies to the developing Mind. The mental-emotions and the emotional-mind must be denied, to awaken the serene expanse of the all-encompassing Mind.

Chimera-like images of all types are attracted to the meditator from the whirlpool and reservoir of all desire and thought-forms created by humanity throughout the ages. The meditator must transform the attributes of debased energy qualifications that would attract the chimeras of past emotional dispositions. No subtle impressions from high strata of revelations can be attracted to the whirlpools of a distracted mind. To quieten the mind necessitates overcoming and transforming the *saṃskāras* of desire and emotions of every kind. Thoughts are real things and have power in the domains of the mind, and subtle thoughts seed the vast expanse of all-Knowing. Subtle thoughts are awakened when self-focus and the desirous are abandoned.

Meditators are usually taught to either concentrate their thoughts following a prescribed procedure, or eliminate all thought processes whatsoever. According to the method applied they either set up a force vortex of thought energy, or else they produce a receptive state of mind. In either case they can attract to themselves thoughts and related energies from the general reservoir of ideas.

In the first case what is attracted is in the nature and quality of the thought engendered or projected, according to the intensity and power of the thought sent (whether by means of mantras, visualisation, or intense

concentration). Strong well-developed thoughts often attract others of a similar nature when they reach out to a vast extent in space. Such thoughts also quickly impregnate their target, and will also repel thoughts that are of differing quality. Weakly developed thoughts on the other hand rarely repel extraneously engendered images, and do not travel far from the thinker.

In the case of those that produce a receptive mind, passivity can allow any passing thought, either from the subconscious, or from the thought-forms in the thought atmosphere, to enter into the consciousness. Pliable minds can easily be impressed by the strong thought currents of powerful dominant minds, specifically by those in possession of knowledge of the laws of thought transmission. Also, very strong collectivised thoughts, such as the images of Deity, the Christ, Krishna, the Buddha, engendered by thousands of devotional minds can be attracted, and often are, to those desirous of such impressions.

We see therefore, that control of all conscious or subconscious thoughts and desires are important in meditation. If the laws of thought-form production are not comprehended then one can attract unwanted entities (that can project images into the meditation), other thoughts can also enter from the pool of subconscious desire, or from higher sources that pertain to the real, manifesting in the form of instructions via the images imparted. That however, pertaining to enlightenment, generally necessitates comprehension of the domains of the meditation-Mind.

Only when students of meditation end fruitless emotional thinking, freeing themselves from the generation of imaginative idealisms, can progress be made in cogently conceptualising the teachings of the enlightened ones. When the mind is still and receptive, freed from emotion, then the inner hearing can be awakened and the ear-whispered teachings from the formless realms can be heard. Even subtle desires will distort the impressions and can block the door from whence enlightened impressions come. The teachings from enlightened beings will be heard by residing in the Heart's Mind. Therein manifests the double-edged sword, both quiescent and active, that can be used to cut asunder impediments to the path and to pierce the veils to liberation. Thus is the wisdom generated to produce the spiritual advancement of humanity, the planet, and the All. The process continues inwards, upwards and outwards into cosmos, beyond all incessantly appearing, disappearing, and expanding forms in the universe.

Such a sword-bearer becomes consciously adept at wielding the energies of the integrated all-embracing Heart and dynamic Mind. The person can then cut him/herself free from all animal-like aspects, and become truly human, a divine thinker, able to penetrate the realms above and beyond. One becomes radiant, a magnanimous lover of the All, unlimited by form—absorbed in the Thusness of the Dharmakāya Way.

An example of the Rays in a Buddhist text

The emanations of light associated with the wisdoms of the five Dhyāni Buddhas are well known by Mahāyāna Buddhists. They are a version of the expression of the Rays of Mind, (from the third to the fifth Rays.) The seven Ray qualities explained in volume 1 are however unnoticed by commentators of Buddhist texts, despite the fact that there are many such listings therein. Buddhists have yet to grow accustomed to view their philosophy in such terms. An example of a listing of the seven Rays, for instance, can be found in the book by Dudjom Rinpoche with respect to the *sambhogakāya* aspect of Buddhas:

This buddha-body of rapture, the teacher who holds sway over these fields, is also endowed with seven particular attributes of natural expression. These are, namely: the natural expression which has fully matured in the nature of just what is; the natural expression which is spontaneously present without seeking for enlightened attributes; the natural expression which is pristine cognition without extremes or centre; the natural expression which, even though the result be mastered, does not reveal its true essence [i.e. it manifests only in and of itself]; the natural expression which, even when sameness has been disclosed, remains free from the range of objective qualification; the natural expression which is liberated from [concepts of] one and many; and the natural expression which is without conjunction and disjunction throughout the three times.³⁷

When looking at the quote with respect to the seven Rays it can be analysed as such:

³⁷ Dudjom Rinpoche, Jikdrel Yeshe Dorje, *The Nyingma School of Tibetan Buddhism. Its Fundamentals and History*. Translated and edited by Gyurme Dorje and Matthew Kapstein, (Wisdom Publications, Boston, 1991), 124.

1. *'The natural expression which has fully matured in the nature of just what is.'* This sentence relates to the first Ray of Will or Power because this highest, most intense, rarefied of the Rays governs what abides in its 'fully matured' natural state, and thus the inherent attributes of all that 'just what is'. The first Ray is the abstracted refined potency of the Rays, the synthesis of all the others, and this is 'just what is'. From this state all that is cognisable emanates. It is the necessary energy to be developed if the will to overcome all phenomena is to produce the result of the reality of 'what is'. The colour of this Ray is red.
2. *'The natural expression which is spontaneously present without seeking for enlightened attributes.'* There is no need to seek 'enlightened attributes' for those who embody the qualities of the second Ray of Love-Wisdom because they are already fully endowed with such attributes. This Ray is 'spontaneously present' because Love is that which sustains the synergetic integrity and unity of the entire universe of being/non-being. Consequently it becomes the base nature of all Bodhisattvas, while wisdom is what is evolved via intelligence when coupled with love on the journey to Buddhahood. The colour of this Ray is indigo-blue.
3. *'The natural expression which is pristine cognition without extremes or centre'* refers to the third Ray of enlightening Mathematical Exact Activity, because this form of intelligence can be defined as 'pristine cognition' that mathematically delineates all that is and is to be according to the *maṇḍalas* of expression that all things must form a part of. *Maṇḍalas* have boundaries (thus extremes) and a centre, from which the constitution of the *maṇḍala* emanates, but this natural primordial Mind does not, because it extends beyond the bounds of conceptualised things. It is consequently the source for the formulations of *maṇḍalic* constructs. The colour of this Ray is emerald green.
4. *'The natural expression which, even though the result be mastered, does not reveal its true essence [i.e., it manifests only in and of itself].'* This is an apt description of the nature of the fourth Ray of Beautifying Harmony overcoming Conflict, which being the central Ray, tends to harmonise all forms of extremes, through the

act of mastering disharmonious attributes. It then acts as a mirror, and is thus the epitome of the Mirror-like Wisdom that reflects the higher qualities of the *dharmadhātu* into the realms of *saṃsāra*. For this function it is a 'natural expression' that cannot reveal its 'true essence' (*śūnyatā*) to corporeal minds, which manifests 'only in and of itself'. This essence must be clear and void of attributes, so as to be able to reflect the extremes (the real and the unreal) into each other's domain and to harmonise them. Via this mechanism one can thus view all things as they truly are in their 'natural state'. The colour of this Ray is yellow.

5. *'The natural expression which, even when sameness has been disclosed, remains free from the range of objective qualification.'* This refers to the fifth Ray of Scientific Aptitude. Here we have 'the natural expression' of the higher abstract Mind exemplified, which works via a spontaneous deeply perceptive analytical meditative concentration to disclose 'sameness' in the face of the manifold diversity of *saṃsāric* phenomena. Such an enlightened Mind held steady, stilled, and poised in dynamic concentration, 'remains free from the range of objective qualification'. Objective qualifications are a product of the empirical mind, also governed by this Ray. The colour of this Ray is orange.
6. *'The natural expression which is liberated from [concepts of] one and many.'* This refers to the sixth Ray of Devotion, as the aspect of devotion automatically separates into 'one and many' because the devotee thinks of that which he/she is devoted to in relation to him/herself, and to the other, or others. However, the true nature of this Ray expression is to integrate the many into the One (non-discursive type of thought, for instance) that is the objective of devotion. The devotee becomes the *yidam*,³⁸ and later becomes at one with the Tathāgata-Mind. The colour of this Ray is pink.
7. *'The natural expression which is without conjunction and disjunction throughout the three times.'* This is an expression of the seventh Ray of Ceremonial Activity, and of Demonstrable Power, which rightfully governs physical plane involvement wherein the three

38 A personal tutelary deity, the root of accomplishment.

times hold sway over everyday activities in a cyclic manner. Here *saṃskāras* come and go in rightly ordered sequences. When the *yogin* has discovered the nature of this cyclic rhythmic flow then the process of karmic manifestation can be controlled and not it him/her. There will then be no ‘conjunction and disjunction throughout the three times’ for the person. The colour of this Ray is violet.

The symbolism of the eye

Some teachings have been presented in Buddhist literature concerning the doctrine of the eye. Even though this doctrine has been presented by enlightened ones, a significant portion of this most esoteric subject has been veiled. However, if the astute meditate upon it much revelation can be gained. Wayman presents a good summary of this subject in his book *Buddhist Insight*:

The three eyes are well-known in Pāli literature as the eye of flesh (*maṃsacakkhu*), the divine eye (*dibbacakkhu*), and the eye of insight (*paññācakkhu*). Falk has discussed these eyes in terms of the bodies which they respectively see. The eye of flesh sees the *rūpa*-personality, the divine eye sees the *manomayakāya* (“body made of mind”), and the eye of insight “sees” *Nirvāṇa*. She understands from her study of Pāli literature that these eyes constitute the successive spheres or fruits of the Buddhist ascension treated in the three instructions, respectively of morality (*sīla*), meditation (*saṃādhi*), and insight (*paññā*).

The five eyes are an expansion in Mahāyāna Sanskrit works of the original three (*maṃsa-*, *divya-*, and *prajñā-caḥṣus*). The two that are added are the eye of *dharma* and the Buddha eye....³⁹

A complete explanation of the five eyes from the *Yogācāra* standpoint is in Sthiramati’s commentary on the *Mahāyāna-sūtrālaṃkāra* (Bodhipakṣya chapter) from which the essentials are given here:

- a. The eye of flesh sees forms in present time.
- b. The divine eye is of two kinds, both seeing forms in past and future: (1) that born of past action (*karma*), the eye of the gods; and (2) that born of contemplation (*bhāvanā*) in the *saṃādhi* of a *yogin*, and which sees the sentient beings passing away from here and going to various destinies in accordance with past actions.

39 Alex Wayman, *Buddhist Insight*, (Motilal Banarsidass, Delhi, 1990), 155.

- c. The eye of insight is the non-discursive knowledge which understands the individual and the general characteristic of the *dharma*s, seeing them in the absolute sense (*paramārthatas*).
- d. The eye of *dharma* understands without impediment all the scripture, understands the stream of consciousness of persons in the sense of discriminating whether it is an ordinary person, or one of the eight classes of disciples (on the four paths or in the fruits of the four paths), or a Bodhisattva and if so then on which of the ten Bodhisattva stages; and seeing the *dharma*s in the conventional sense (*saṃvṛtītas*).
- e. The eye of a Buddha understands all *dharma*s, whether with or without flux, whether constructed or unconstructed; and realizes directly every knowable field; understands the state of Arhat ensuing from the “diamond-like *samādhi*” and the freedom from the fluxes of the Tathāgatas.⁴⁰

Edwin Bernbaum states also:

Tibetan mysticism distinguishes five different “eyes” or degrees of awareness that one can acquire through the practice of meditation. An ordinary person has only one, the “water eye,” which sees the world as it appears to most people in their usual state of delusion. As a yogi purifies his mind through meditation, his vision becomes more acute and he gains in turn: the “flesh eye,” which sees a distance of eighteen days’ walk away; the “god eye,” which reveals hidden things and places; the “wisdom eye,” which can penetrate into other minds and know everything there is to know; and the “Buddha eye” which discerns the ultimate nature of reality. The third eye that commonly appears on the foreheads of images and paintings of Bodhisattvas indicates that they possess the wisdom eye of spiritual insight.⁴¹

From the above we can glean that the ‘eye of flesh’ or ‘water eye’ refers to the physical eyes and the form of sensory input relating to the intellect and its development.

The ‘divine eye’ refers at first to the ‘eye’ of the awakened Solar Plexus centre (*maṇipūra chakra*) from whence all psychic, clairvoyant impressions derive. It thus provides vision of the after-death state (the

40 Ibid., 156-157.

41 Edwin Bernbaum, *The Way to Shambhala*, (Anchor Books, New York, 1980), 38-39.

astral plane) and realms of the associated entities, as well as of the psychic states of a human being. Technically it refers to the functioning of any of the *chakras* below the diaphragm, as ruled by the *maṇipūra*. Therefore that which is ‘born of past action (*karma*), the eye of the gods’ refers to the awakening of the lower *siddhis* associated with the centres below the diaphragm.

The eye ‘*born of contemplation*’ however refers to the process associated with the liberation of *kuṇḍalinī* and the awakening of the Ājñā centre. Though all of the *chakras* can in fact be viewed as eyes, the Ājñā centre regulates and integrates their activities, hence it is called the all-seeing Eye. It is the *eye* developed in ‘the *samādhi* of a yogin’.

The ‘*eye of insight*’ refers to the properties of the awakened Heart *chakra*. Thus it is with the awakened Heart that all attributes of the *dharma* can be perceived, as this is the centre that directs the energy of *bodhicitta*. Hence it is the motivating centre for all Bodhisattvic activity. The qualities of this *chakra* will be elaborated upon in volumes 3 and 5A.

The ‘*eye of the dharma*’ (the ‘*wisdom eye*’) is what I depict as the Śūnyatā Eye, and which is found at the centre of the *tathāgatagarbha* (which will be explained in volume 3 of this *Treatise on Mind*). From another (lower) perspective it can be inferred to be the Ājñā centre.

The ‘*eye of a Buddha*’ is the Dharmakāya Eye that allows a Buddha to interrelate with and direct the events and phenomena of *saṃsāra* if need be. It also allows multidirectional visioning in cosmos.

The subtle mechanism of an Eye, which the *chakras* manifest as, allows interrelation between beings in the multidimensional universe. The Eye mediates between the abstract and the phenomenal worlds. It embodies the essence of the past and seeds the future divinity. In its floral permutations it is the ideal form that consciousness takes, allowing all consciousness-impressions throughout the three times to be registered. This function makes an evolving entity Divine. Such an Eye manifests as the form of the *tathāgatagarbha* that is the *Buddha-germ* within us. This ‘germ’ is an embodied flux of conscious receptivity incorporated into a form that can relate the transcendental to the corporeal, wherein the purpose of the ocean of being can be focussed upon the unit of consciousness (that is the incarnate person). It allows the interrelation between these two without destruction of the latter, and

the abnegation of the purposes of existence, and produces an aperture or door of release for the awakening consciousness of the personality to enter into vistas unknown.

Essentially here is indicated the nature of the form that can be understood to *en-soul* consciousness. Existing in the form of an Eye, and being composed of the substance of mind/Mind, it allows light of different frequencies and of great intensity to move from the highest expression of *saṃsāra* to and from the veil of *śūnyatā* in order to modify mundane activity. Light alone can conquer the darkness of ignorance, (which is the *upādhi*⁴² of the twelve-fold cycle of Dependent Origination, thus of the reincarnation process). Light is the substance of the Mind that is the wisdom of the Buddhas. (Every Buddha and Bodhisattva in Buddhist art is thus surrounded by auras of different emanations of light.) Greater intensities of light is evolved as consciousness moves from life to life. Thus that which can be viewed as a soul or container of consciousness manifests in the form of an Eye. It can also be delineated as a radiant Sun. Only such a Sun could emanate the type of light evolved by Bodhisattvas and Buddhas, whilst the mechanism of the Eye regulates the amount of the light that can pass through from one sphere to another.

The I-consciousness (as the *tathāgatagarbha*) exists as a causal or subjective form constituted of lighted substance that stands as the Eye of the *dharmakāya*, (the Divine) allowing light to manifest in a two-way mode. This Eye thus becomes the mediator or mirror between the abstract and the phenomenal. Though the idea of such an existing form may be difficult for Buddhists to concede as a truth because of their staunch denial of such a form for the past two millennia, other than in the veiled form of a *tathāgatagarbha*, nevertheless, what was formerly veiled shall be revealed and fully detailed in volume 3. Such information will contradict, for instance, the Prāsaṅgika argument given in volume 1 that: ‘The self does not act as the base of the aggregates like a bowl for yogurt or like snow that exists throughout and surrounds a forest of trees’. This subtle form of ‘self’, viewed as an en-souling principle, or Eye, acts as a base for the aggregates in the sense that

42 *Upādhi*, vehicle, the material basis or carrier of something less material than itself. Also that which limits something.

without it the aggregates could not be collated together and sorted out in a manner that allows the right *saṃskāras* (*karma*) to be utilised by any particular incarnation of an evolving personal-I. The sum total of the past aggregates must be stored in some way, otherwise they would disappear into an amorphous sea of such energies, producing a type of chaos from which no evolution of anything whatsoever could be possible. So if we view the ‘yogurt’ as the sum total of the *skandhas* and *saṃskāras* of all past incarnations of any particular evolving person, then a container in the field of consciousness indeed must exist for their organised retrieval.⁴³

Such a container must be constituted of the substance of consciousness, of light itself, and be capable of being modified in accord with the energy input thereto. Thus the quality of the light presented is what constitutes the intensity of the container. Just as different containers are needed for the heat of an industrial strength furnace, a nuclear reactor, or for a kerosene flame, so it is for consciousness states. A relatively dull form of light (taking the expression of various *saṃskāras*) can be contained by a far more intense form of consciousness-light that gradually works upon the dullness in order to transform it into a higher energy state. This represents the mode of the form of activity of the *tathāgatagarbha*, and all Bodhisattvas. It is the way of evolution to the domain of all enlightened beings.

Note also the statement presented by Alex and Hideko Wayman:

The *Mahābherīhāraka-sūtra* (Narthaṅg Kg. Mdo, Tsa, 183b-2) holds that defilements distort this experiencing power: “Just as a film over a man’s eyes gives a yellow or blue obscuration, so it is with defilements. The embryo of the Tathāgata is certainly like an eye.”⁴⁴

A physicist may argue that the more intense the container of consciousness-light, the greater the proclivity to lose some of its energy. This may be true, if likened to a sun, which lights up the earth and sustains all evolutionary growth therein as a consequence. However,

43 The technical term for such a construct will be labelled the Sambhogakāya Flower when the doctrine concerning the nature of the *chakras* is also integrated.

44 Alex and Hideko Wayman, *The Lion’s Roar of Queen Śrīmālā*, (Motilal Banarsidass Publishers, Delhi, 1990), 49.

the return of lighted substance developed by the conscious refinement of *saṃskāras* is capable of producing a greater amount of light than the input needed to seed a new born personal-I.⁴⁵ The originating light is caused to grow in intensity and transformed over time. This happens as a consequence of sensory input to the brain consciousness, and the working by the lighted substance of consciousness upon that input over the course of a lifetime. The attributes (*saṃskāras*) of many lifetimes of such accomplishment are absorbed by the *tathāgatagarbha* ('embryo of the Tathāgata') in a similar way that an eye incorporates light. This 'lighted container' then sheds light upon the personal-I by directing the *saṃskāras* to be experienced in such a way that evolution is possible. The attributes of consciousness can be refined to the degree that it allows illumination and the intuition to manifest in the form of *bodhicitta* and wisdom. These qualities are seeded from the 'container' of consciousness-light, with en-light-enment being the inevitable result.

It can then be argued that 'the self and the aggregates' would not inherently be different, if we take 'the self' here to refer to the I-consciousness, and if we view it all in terms of a process of change of one form of light (the relative darkness of ignorance) into another more intense form of light. Our concern is therefore with differing degrees of the intensity of light. This form eventually radiates out as the radiance or auric emanation of a Bodhisattva or Buddha. The aggregates however are different from the perspective of a snapshot in time, when the nature of the aggregates possessed by a personal-I is compared relative to their transformed aspects in the I-consciousness. The aggregates equilibrate at the attainment of enlightenment by the personal-I. The process of change manifests in *saṃsāra*, and the consequence, the radiance of a Buddha, may be viewed as steadfast, changeless, in *saṃsāra*, but in *dharmakāya* it obeys the dynamics of different subtler laws. Much yet needs to be revealed concerning the *dharmakāyic* view for those that are developing the Eyes to see.

45 The light body of this radiant form has consequently increased in intensity over many epochs of incarnatory expression. There is also an intense autoluminous energy source emanating via the Sūnyatā Eye of the Sambhogakāya Flower (*tathāgatagarbha*).