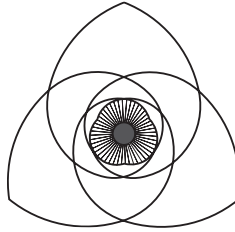


A TREATISE ON MIND



VOLUME 3

The Buddha-Womb and the Way to Liberation

Other Titles in the Series

The I Concept

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

Volume 2: Considerations of Mind - A Buddhist Enquiry

Cellular Consciousness

Volume 4: Maṇḍalas - Their Nature and Development

Volume 5: An Esoteric Exposition of the Bardo Thödol (Part A)

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VOLUME THREE



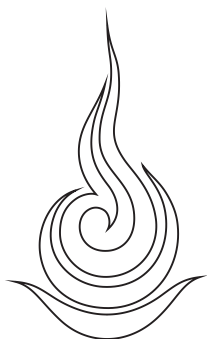
The Buddha-Womb

and the Way to Liberation

BODO BALSYS

UNIVERSAL DHARMA
PUBLICATIONS
AUSTRALIA





ISBN 978-0-9923568-2-8

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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

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Preface

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

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

The I Concept

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

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

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

Cellular Consciousness

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

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

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

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

Om Maṇi Padme Hūm

The Great Gates of Diamond Liberation

Part 1: Māra, Secret Mantra and Dependent Origination

The dark or evil forces

The subject of what constitutes evil and the forces pertaining to it from a yogic perspective is vast. Consequently it will only be introduced here, but shall be further explained throughout this series. These forces constitute one's psychological attributes and *saṃskāras* as well as a diverse but highly organised hierarchy of beings. Upon the physical plane however, beings appear as scattered predatory exceedingly selfish and ruthlessly powerful individuals. They prey upon all of humanity through the power of money, false and lying propaganda spread through our mass media, the distorted legislative and legal systems governing us, and by occult methodology. They work via humanity's natural cupidity, selfishness, separative attitudes, self-centeredness and ignorance. They are much vaster in number and material power on the physical plane than the Bodhisattvas that oppose their activities in the world. This hierarchy is given the general appellations 'the forces of darkness', 'the forces of evil', or 'the dark brotherhood'. Their predatory effects must be taken into account by all serious students of meditation who are awakening higher perceptions. The Bodhisattva path consists in learning the techniques to counter their influences in the world. Without such activity enlightenment is not possible.

Esoterically, darkness is that which opposes the generation of light, rather than simply being that which light vanquishes. Consequently darkness does not just merely relate to ignorance, or of one's negative *saṃskāras*, though they are manifestations of it. Lords of darkness

oppose the perpetrators of the white *dharma*. The proponents of the white *dharma* manifest a liberating force, projecting the power of love in service to all. Lords of darkness work to enslave all under the domination of their ruthless will and material might.

As well as the avaricious humans that bear malicious intent upon the general well-being of all upon the earth, there are also a host of psychic entities and manifestations of the mind that must be dealt with psychically and meditatively by a *yogin*. Such forces and entities are collectivised under the generic term *Māra* in Buddhism. However there are also *yogins* that tread the path of manifestation of the evil of darkness consciously, just as there are those that work to generate light. For the wilful manipulators of the forces of mind for personal gain and to manifest power over others I shall generally use the appellation ‘the dark brotherhood’. They are yogic brothers to those seeking enlightenment, but utilise diametrically opposite methodology. Their purpose is to perpetuate *samsāra* and to bind all to its conditionings. Such action is also conceived in terms of black magic and sorcery. Others use yogic techniques learnt from former lives in an unconscious manner to amass vast sums of money which they wield as the power to control what they wish.

Looking to scripture with respect to this subject an analysis of the first verse of a Mādhyamika text, *The Samādhi ‘Great Gate of Diamond Liberation’*, is helpful. This is the second scripture translated by Wayman in the chapter entitled ‘About Voidness: Two Scriptures’, from the book *Untying the Knots in Buddhism*.

Then Vajrapāṇi master of the secret folk, emerged from that *samādhi* “Great Gate of Diamond Liberation”. Whereupon, the venerable Śāradvatīputra spoke as follows to Vajrapāṇi, master of the secret folk: Son of the family, in what state were you, displaying this marvel of magical power? What is the name of the *samādhi* in which you induced the sinful Māras to generate the mind of Enlightenment; and also arranged all the evil spirits, ghosts, hindering demons, swerving spirits (*vināyaka*) to take pledges and generate the mind of Enlightenment?[1]¹²

1 Alex Wayman, *Untying the Knots in Buddhism*, (Motilal Barnasidass, Delhi, 1997). Wayman states that ‘this text was found in the Ārya-Mahāvajrameruśīkharakūṭāgāra-dhāraṇī, among a group of Vajrapāṇi texts in the Kanjur, Rgydd ‘bum division’, 281.

2 Ibid., 287.

The fact that our instructor is Vajrapāṇi is important, as it informs us that the text we are concerned with is Tantric. He is the Bodhisattva, who holds the dorje/*vajra*, (the object of immutable power of the Tathāgatas) in his right hand and a skullcup in his left. He embodies the power and skill of all Buddhas, and in wrathful form is the ferocious emanation of Vajradhara. In peaceful form he is the Dhyāni-Bodhisattva of Akṣobhya. Vajrapāṇi is here styled ‘master of the secret folk’. The term ‘secret’ means veiled, hidden, esoteric, not revealed to normal eyes, as well as being ‘ear whispered’, only conveyed as oral instructions from guru to *chela*. Secret folk are all of the subjective entities and beings that a *yogin* comes across in his meditative life as he develops the *siddhis*. Here they are depicted as the evil entities that oppose the *yogin’s* quest for enlightenment, but they can also be taken to include such entities as *gandharvas*, *devas*, and *ḍākinīs*.

The word ‘secret’ immediately informs us that this Tantra conveys hidden intention, implicit also in the fact that it comes from the holder of the *vajra*. Thus it will also be seen to have non-literal and also definite meanings. As Dudjom Rinpoche states:

Tantras are characterised by these six limits:

There are those which employ the language of [hidden] intention

And likewise those which do not

Those which are literal and likewise those which are not,

And those of provisional meaning and of definitive meaning.³

When a *yogin* embarks on a course of *dhāraṇīs* and austerities, he must work upon *saṃskāras* generated in former lives that oppose the accomplishment of enlightenment. Some modern commentators interpret a *yogin’s* struggle in terms of psycho-somatic and psychological conditionings. While this is true to an extent, however, a *yogin’s* meditative repertoire consists of considerations far broader than mere psychological or mundane ones. The *yogin* knows that all things are embodied life, that forms of sentience permeates all beings. His universe is multidimensional and his consciousness permeates the reality of the multitudinous lives to determine the fundamentals of sound, colour,

3 Dudjom Rinpoche, Jikdrel Yeshe Dorje, *The Nyingma School of Tibetan Buddhism*, (Wisdom Publications, Boston, 1991), 290. He references ‘the Root Tantra of the *Kālacakra* (*Kālacakramūlatantra*)’ for this quotation.

and form. This knowledge is ascertained in meditation and he can utilise *mantras* and *dhāraṇīs* as forms of control of the elemental life constituting all things. *Yogins* live in a hylozoistic universe, and this is the foundation of the *siddhis*, the transcendental powers attributed to the enlightened. Westerners specifically need a deeper understanding of the nature and reality of *siddhis*, as often a sceptical or disdainful attitude is evidenced when the terms magic, the occult, psychic powers, or thaumaturgy, are used.

Siddhis are wilfully developed by two main types of beings:

- a. Those developed by the wise as a consequence of the path of wisdom (gnosis/*prajñā*). The fundamental basis is love and wisdom working for the liberation of all beings. The *siddha* nearly always veils his/her abilities from the eyes of the profane. *Siddhis* wisely manifested for the benefit of all beings never feed the ego, nor are they demonstrated for mere show. The western terms used for such practitioners are ‘white magicians’, followers of the ‘right hand path’, or an ‘occultist’.
- b. Those developed by the self-centred ones desirous of psychic power. Yogic techniques are utilised to bind all forms of life to the practitioner. Bondage, not liberation is consequently produced for the all, with dire karmic consequences. Absolute power over others upon physical and psychic realms is the objective in any of the categories of selfish concern. The powers of the ego are exemplified, and hell-states follow the perpetrators of such action. The left hand path of the black magician is espoused. There are two categories:
 1. Those that generate black *prāṇas* (sometimes admixed with deep red, green, orange, browns, and violet). This is along the *idā* line, and concerns the intensification of the powers of the intellect to dominate no matter what the consequence or cost to another. Here we have the pure cunning of the adept of this path, who can use the most vile, manipulative, and cruel methods to achieve his ambitions. The above auric colourings denote the unabated hatred, avarice, psychic violence, devious scheming, and ruthless manipulation of lives and substance, that a sorcerer utilises to get his way in the fields of politics, religion, the worlds of finance, and of sex.

2. Those that generate all the shades of the grey. Their auras and thought processes are always dulled by a greyish hue, and in their most powerful form, are aberrations of daylight colourings. They are along the *piṅgalā* line, which generally concerns subtle distortions of the pure white *dharma*. Often the magician along this line masquerades as a philanthropic type, healer, or conscientious religionist, but always his true motives reveal his manipulative self-centred form of activity. When closely examined such activity will always be found to be antithetical to the enlightenment of all sentient beings. No true love for humanity is seen. Most ‘psychics’ fall into this category.

A whole cacophony of different types of psychic entities can be evoked that are coloured by the above hues. They will do the nefarious bidding of the black magician, once he has mastered the art of their control. Buddhists are often under the illusion that Bodhisattvas are free from the influence of such entities, but this is not the case, except when the Bodhisattva has gained liberation in that life. All have much *karma* of dabbling with such psychic forces in past lives of religious activity. Therefore a great deal of their meditative time is spent in cleansing the *saṃskāras* of such *karma* from their auras. A good example of a *yogin* who had to overcome such influences is Milarepa, who practiced the black arts when he was young. He spent seven years manifesting severe backbreaking labour, and other agonising tasks under instruction from his guru Marpa, to atone and for his former activities. Thus he also psychically cleansed his *prāṇas*. It is well worth reading his biography from this perspective.⁴ Even the attacks of the hosts of Māra upon the Buddha, which he had to fight off before gaining his enlightenment, is really the effect of the *karma* of erroneous psychic practices from former lifetimes. The *karma* was saved for that life as a final testing before liberation, and as a teaching for practitioners of what they also must conquer if enlightenment is to be gained.

Such influences can therefore be considered expressions of the dull or dark coloured *prāṇas* of one’s *nāḍīs*, or else appear extraneously as real entities that attack the psychically inclined. Of the dark brotherhood

4 For reference see, W.Y. Evans-Wentz, *Tibet’s Great Yogi, Milarepa*, (Oxford University Press, Oxford, 1972).

the most dangerous type are the grey-hued ones who whisper into the ear subtle thought-suggestions, or project strong thought-forms into the mind of the *chela* that is prone to listening to distortions of truth which lead away from the razor-edged path of liberating accomplishments. The grey ones are specialists in fostering what is desirous and appealing, the subtle forms of ego-clinging, prideful wishes, and the glamorous images appearing in the minds and desire bodies of their targets. Thus upon the path there is a stage when the practitioner realises that not all thoughts are their own when the sum of the psyche is to be mastered.

When incarnate the dark brotherhood are often those in power over the masses, and in control of vast stores of wealth. Theirs is a life of ruthless scheming and one-pointed focus upon materialistic incentives. Such may not be consciously sorcerers, but inwardly are the reincarnates of those that developed left hand attributes in former lives of yogic practice. No matter the outer seeming, much attendant *karma* follows such beings.

The Māra legend

Concerning Māra I shall first present some extracts of Khosla's chapter 'the Māra Legend', in order to put the symbolism and concept of Māra into proper perspective.

Māra has been given many names. He is called *Kaṇha* (black or dark one), *Adhipati* (Chief); *Antāgu* (destroyer); *Maccu* (Killer), *Manuci*, *Yakka* or *Yakṣa*, *Pamattabandu* (a friend of the indolent or careless or passionate) and *Vāsavattī*⁵...In scholasticism, there are five Māras, which are of great hinderance in the attainment of Nirvāṇa. They are:

- (I) Khanda Māra (Māra of the elements of body)
- (II) Kleśo Māra (Māra as vices of passion or sin)
- (III) Maccu Māra (Māra as death)
- (IV) Abhisāṅkhara Māra (Māra of the Karma)
- (V) Devaputta Māra (The sinful Angel or temptor)

Skandhas are Māra, because so long [as, *sic*] they exist, Nirvāṇa can not be attained. Kleśa or the original sin or passion or lust or the

5 Sarla Khosla, *The Historical Evolution of the Buddha Legend*, (Intellectual Publishing House, New Delhi, 1989), 72.

Evil Principal is the Māra and a great hindrance to the attainment of Nirvāṇa. Death (Maccu māronam antaka) and Karma (Abhisankharo) are the manifestation of the Evil Principal.

Rebirth involves previous death. Whatever is continued existence there must be Karma and Kleśa. Which are the abiding cause⁶...Māra's main object was to prevent Buddha from attaining enlightenment. He, a personified supernatural enemy of the Buddha, had ten-fold mythological army (Daśabala), with which he unsuccessfully attacked Buddha.⁷

The five Māras embody the defiled qualities of the five types of *prāṇas*. The 'ten-fold army' will be seen to express the baser, untransmuted aspects of the five *prāṇas* (winds), and their subsidiary expressions (branch winds) of Tantric philosophy.⁸ 'Māra of the elements of the body' represents the Earthy *prāṇas*. 'Vices of passion or sin' refer to the evocation of the Watery *prāṇas*. 'Death', or that which is responsible for death-like attributes, because of egotistic and *saṃsāra*-clinging attributes (which is perpetually changing and thus continually dying), is the concrete mind. This refers to the evocation of Fiery *prāṇas*. 'Māra of the Karma' refers to the basic *prāṇas* that circulate through the *nāḍī system*, and which will convey the consequent diseases and psychic sicknesses from past lives of erroneous action. They therefore represent the Airy Element. 'The tempter' refers specifically to the extraneous hosts that work to assail the mind or to attack the weak points of a *yogin's* spiritual armour. These entities are karmically linked to the awakening *saṃskāras* of the person concerned. One must nullify their influences and consequently convert them to the way of the right as Vajrapāṇi did, so that they 'take pledges and generate the mind of Enlightenment'. (This simple statement in fact veils many lifetimes of accomplishment.) The process of conversion one way or other is the nature of this 'war' between the left and right hand paths. The Aetheric Element is here represented.

6 Ibid., 75-76.

7 Ibid., 80. He later states (Ibid., 81) 'mention of [the] ten-fold army of Māra and the legend, which has its origin in *Sutta Nipāta* (*Padāna Sutta*), is repeated in later Buddhist literature'.

8 Here viewed in terms of the *idā* and *piṅgalā* attributes of the *kleśas*.

Continuing with Khosla:

SN (IV. p. 152)⁹ gives a vivid picture of Buddha's explanation to his disciples, about Māra's smoky and murky movements. 'Do you see Bhikkus! that smokiness going east, north, south, downward and in between?' "Yes Lord". "That, Bhikkus! is Māra, the evil one, who is seeing everywhere for the conscious of Godhika of the clansman." Godhika, with consciousness not reinstated, hath utterly ceased to live".¹⁰...In Pali tradition, Māra appears in the life of Bodhisattva quite soon. When Buddha was about to cross the city-gates of Kapilvastu, Māra appeared there and tempted him, saying "Go not forth, Sir! in seven days from now, the treasure-wheel will appear and will make you sovereign over the four continents and the two thousand adjacent isles. Stop, O Lord! I am Vāsvatti "-----" Bodhisattva replied, "it is not the sovereignty that I desire. I shall become Buddha and make the ten thousand world systems for joy."

From that time onwards, Māra followed Bodhisattva, "ever watching for a slip, as closely as a shadow, which never leaves an object."¹¹...This defeat of Māra by Bodhisattva is quite natural, before attaining enlightenment. All the traditions record it. But in later literature (Nidānakatha, Lalitavistara, Mahavastu, *Buddhacarita* and Tibetan records), this brief narration of Padhānasutta has been stretched to the maximum extent of the imagination of the then writers. In Nidānakatha,¹² finding Bodhisattva's firm resolution Māra calls his hosts (Mārabalam). His army stretches 12 leagues to the right, left, front, behind, above and is nine leagues in height. His sound of cry is like an earthquake's noise. Māra's elephant is 250 leagues high, girdled with mountains. He creates thousand arms for himself, seizing in them all kinds of weapons. The battalion of Māra assumes various colours and forms and is equipped with various kinds of weapons.

The attack on Gautama was from all sides and of all kinds e.g. whirlwind, mighty rain, storm of rocks, storm of deadly weapons, ones two edged swords, spears and arrows, smoking and flaming through the sky, storm of charcoal embers, sand and mud. But when

9 *Samyutta Nikaya*, Tr. By Mrs Rhys Davids, assisted by Suryagoda Thera, (Pali Text Society, London, 1950), (IV. 152).

10 Khosla, 82.

11 Ibid.

12 Rhys Davids, Mrs. *Nidānakatha* (Buddhist Birth Stories). Tr. From the Fousboll's edition of the Pali Text, (Indological Book House, Varanasi, 1973), 190 ff.

all these reached Bodhisattva, they became divine flowers. Then, to terrify the sage, Māra brought darkness, which also disappeared, as if before the bright sun. When all these efforts failed, Māra asked Bodhisattva to vacate the seat, which the devil claimed to be his. Bodhisattva claimed the seat, saying that Māra has neither perfected in ten perfections, nor in the five great acts [of, *sic*] renunciation, nor perfected the way of good in knowledge and understanding, so this seat belongs to him (Bodhisattva) and not to Māra. Being enraged, Māra threw his sceptre-javelin which is in the shape of a wheel.

At this Māra's company shouted in joy and Māra claimed it as his victory and his host as the witness. But Bodhisattva, drawing his right hand from beneath his robe, stretched it before the earth and said "Art thou not witness of the seven hundred fold great gift I gave in my birth as Vassantra." The great earth said "I am your witness."

At this Māra fled away. The gods praised Tathāgata for this victory.¹³

Clearly Māra personifies the hosts of darkness in general, viewed in psychosomatic and psychological terms, as well as psychic forces and embodied entities. He has a 'ten-fold mythological army', as well as being an external entity, and is a very cunning tempter, with extraordinary powers of delusion, subtle persuasive power, plus having the ability to directly psychically attack those working to gain enlightenment. He can appear in any terrifying aspect or forms that will feed one's desires, whilst his entourage, and aspects such as the daughters of Māra¹⁴ can be very enticing.

The 'smoky and murky movements' described in the *Samyutta Nikāya* is quite illuminating. They represent the quality of the *prāṇas* generated by Godhika whilst he was incarnate. They must now seek his consciousness, wherever it goes, because they represent the inevitable apparel of that consciousness and will produce a hellish experience when Māra karmically connects. Not even an all-compassionate Buddha can prevent such an inevitability.

The twelve leagues that his army stretches 'to the right, left, front, behind, above' refers to the occupation of space, as is governed by the cycles of time. This involves the turning of the wheel of the twelve signs of the zodiac, which delineate the twelve houses categorising the various

13 Khosla, 83-84.

14 Depicted in Tibetan sources, the *Māra sutta*, the *Mahavastu* and Aśvaghoṣa's *Buddhacarita*. (See Khosla, 77-9.)

groupings of this army, and indicates the nature and qualifications of the modes of attack. The zodiac can be interpreted in terms of turning clockwise ('to the right', representing evolutionary progression), and anticlockwise (the 'left', associated with *samsāric* identification). It can refer to the present epoch (the 'front'), the past ('behind'), directed towards enlightenment ('above'), or purely involved with mundane concerns, the great illusion. (The direction 'below', is not mentioned but also implied here.) Each sign qualifies a different category of dark forces and weaponry. The height of nine leagues refers to the principal 3 x 3 fold divisions of this army. This number was explained in relation to the nine headed Hydra that personifies the sum of the dark forces in *Karma and the Rebirth of Consciousness*.¹⁵ The main body of this Hydra represents ignorance, which unites the nine into a ten-fold unity.¹⁶ Thus we have another interpretation of the ten-fold army of Māra.

'An earthquake's noise' indicates the enormous destructive potency of the mantras that are uttered by Māra. The elephant he rides upon indicates the potency of the Earthy force that he can wield,¹⁷ whilst his height (250 leagues) can be viewed in terms of the 5 x 5 x 10 greyish to black *prāṇas* that constitute that potency. This number is interpreted yogically as a grouping of five *prāṇas* conveyed by any *nāḍī* (*iḍā* or *piṅgalā*), which convey the attributes of the sense-consciousnesses, each of which have five subdivisions. This is multiplied by the ten petals of the Solar Plexus centre, which governs the expression of the entire Watery psychic domain, and the attributes of the emotional-mind, from which the potencies of Māra are derived. As the *prāṇas* embody the aspects that constitute consciousness, so the number five from this perspective also symbolises the Fires of mind. The multiplier 10 is also used as a device to indicate that these *nāḍīs* are multiplied manifold throughout

15 Bodo Balsys. *Karma and the Rebirth of Consciousness*, (Munshiram Manoharlal, Delhi, 2006) 194-217.

16 Three of the heads relate to overcoming physical plane appetites: sex, money and material comforts. Three relate to mastering the desire principle: fear, hate and ambition, and the final three are more specifically concerned with overcoming mental considerations, under the rubrics of pride, separateness and cruelty. The entire body of the Hydra is ignorance, making the ten-fold aspect.

17 The material domain and its psychic correlations being the focus of expression of the forces of Māra.

the macrocosmic body. The ‘thousand arms’ he creates for himself that seize ‘in them all kinds of weapons’ relates to the unfoldment of the 1,000 petalled lotus wherein the darkened, unregenerate *prāṇas* of Māra reside, and which need conversion in the meditation process.

The composite of all these forces is a powerful brute that a *yogin* must successfully battle and convert in order to finally be styled a *jina*, a victor.

We should also look to the symbolism of the *three daughters* of Māra.

Then (just before enlightenment) his daughters, Taṇha, Ārati & Rāga (Craving, discontent & lust) come to his rescue. They assume various forms; each of them assumes the appearance of a hundred women, girls, women who have never had a child, or only once or only twice, middle aged women, older women—and six times they went to the Blessed one, and professed themselves his humble hand-maidens. But the blessed one paid no attention, as he had become free by the complete extinction of rebirth conditions.¹⁸

The daughters (who have different names in the various traditions) can be considered generally to embody the qualities of craving, desire or attachment (producing discontent) and lust (ambition or passion). They represent attributes that keep one firmly bound to the pleasurable aspects of *saṃsāra*. They can also be conceived of in terms of the central animals of the Tibetan Wheel of Life, the red cock symbolising desire-attachment, greed; the green snake representing aversion enmity and hatred; and the ignorance or delusion associated with a black hog.

The daughters represent the most powerful of the weapons directed by Māra, apart from his sceptre-javelin which is in the shape of a wheel. (Which therefore embodies the power of a complete *chakra*, effectively the potency of any of the three main *chakras* below the diaphragm.) The power of these daughters rests esoterically in the fact that they represent the circulation of the debased *prāṇas* through the three central psychic channels, *iḍā*, *piṅgalā*, and *suśumṇā*. They also manifest in the form of aberrations of the three *guṇas*; *sattva* (truth, rhythm, balance, that which must be attained), *rajas* (kingly mobility, the force that overcomes inertia) and *tamas* (inertia), in terms of all forms of energy that can be analysed.

18 Khosla, 77.

They are feminine because they are aspects of the goddess *kuṇḍalinī*, of the elemental Fires that have been forced by the will during yogic practices. They work to bind all aspects of consciousness inextricably to the form, via an (often overwhelming) intensification of the abovementioned characteristics. Here the *iḍā nāḍī* can convey the *saṃskāras* of intensified craving or thirst (for objects of *saṃsāra*), the *piṅgalā nāḍī* intensified lust or passion, and the *suśuṃṇā nāḍī* the ramifications of ambition to attain whatever is desired.

Everyone upon the path to enlightenment must battle with the dual aspects of Māra, like the Buddha did, to vanquish all forms of ignorance, obstacles to the path, and the *saṃskāras* of evil-doing from past lives, which manifest in the form of personified entities. This will inevitably allow them to manifest the *bhumispraśamudra*, the earth touching gesture, for witness by the Mother of the World that *saṃsāra* and its karmic accounting system has been totally mastered. They can then be born outside Her womb into *śūnyatā* and thence cosmos.

The statement ‘From that time onwards, Māra followed Bodhisattva, “ever watching for a slip, as closely as a shadow, which never leaves an object”’ hints at Māra manifesting as a member of the dark brotherhood, continuously scheming how to prevent the Bodhisattva from achieving his goal. There is no mastery without an internal battle to overcome such entities. It betokens a ‘war’ between the white and dark brotherhoods that has been ongoing for aeons. The reason being that the enlightened one’s presence and teachings spells the end to the dark one’s power and domain, for all those that follow those teachings.

The ‘secret folk’ of Vajrapāṇi

The nature of the five types of entities that ‘Vajrapāṇi, master of the secret folk’, caused ‘to take pledges and generate the Mind of enlightenment’ can now be analysed.¹⁹ They are ‘secret’ because those upon the active path of meditation at a certain stage of the path of yoga come in contact with them psychically and consequently such entities, forces, apparitions,

19 The reference here is to the passage earlier quoted: ‘What is the name of the *saṃādhi* in which you induced the sinful Māras to generate the mind of Enlightenment; and also arranged all the evil spirits, ghosts, hindering demons, swerving spirits (*vināyaka*) to take pledges and generate the mind of Enlightenment?’

are not perceived by the ordinary person. They must however be dealt with by the meditator (thus taking the guise of Vajrapāṇi).

Vajrapāṇi (bearer of the *vajra*) is one of the eight Mahābodhisattvas that are explained in detail in volume 4 of this series. He embodies the liberating power of all Bodhisattvas, and holds the northern position of the cross of direction in space, the way of ascension to the liberated domains (*dharmakāya*). His potency therefore incorporates the awakening of the *sahasrāra padma* (the 1,000 petalled lotus, the crown *chakra* on top of the head). He eliminates the last vestiges of hindrances in the mind of the *yogin*, hence he embodies the *vajrayāna* path. This role as psychic protector against all hindrances ('demons') to enlightenment is implied in the quote below from Getty:

Besides being the protector of the Nāgas against the Garuḍas, Vajrapāṇi is the implacable enemy of the demons.²⁰

The *nāgas* (serpents) in the above context refer to the serpents of desire in the *nāḍīs*, which can be intensified by the premature forces of awakening of *kuṇḍalinī* ('serpent power'). Garuḍa is a bird-man who normally consumes the harmful psychic potencies (*nāgas*). He is the vehicle of Amoghasiddhi (as well as being associated with Vajrapāṇi and the wrathful forms of Padmasambhava). However when the liberating Fires of *kuṇḍalinī* are appropriately released (in the form of *nāgas*) Garuḍa's energy is not needed, because they are controlled by Vajrapāṇi. By such activity Vajrapāṇi is well positioned to be our instructor in the art of safely assisting the flow of this energy so that no undue psychic problems arise.²¹

Yogically 'the secret folk' represent the *prāṇas* that are to be converted by means of the process of *samādhi*. There are five types of *prāṇas*, relating also to the qualities of the five Elements. With respect to this we need to be aware that our concern is not just with the various forms of these winds within the body, but also with their actualised macrocosmic correspondences. Through former foul or erroneous magical or yogic practices they have karmic jurisprudence, allowing

20 Alice Getty, *Gods of Northern Buddhism*, (Oxford University Press, Oxford 1928), 51.

21 Volume 5A (*An Esoteric Exposition of the Bardo Thöдол*) explains this yogic process and related problems concerning the control of psychic forces (*saṃskāras*) in detail.

them to attack the aspiring one psychically. The *yogin* must repulse or transmute the psychological factors of the accrued *saṃskāras*, and also develop skilful means in accomplished *siddhis* to convert or repel the externalised Māras, evil demonic entities, *rākṣasas*, conjurations of sorcery, etc. The process necessitates the transmutation of the darker colourings and the blacks or greys into clear radiant auric hues, if the fully empowered *vajra* is to be held in the form of the consciousness of a new ‘master of the secret folk’. We thus have:

1. *The sinful Māras.* As explained, they represent the sum of the psychic entities that afflict the consciousness of an individual. This includes various forces associated with the deceptions of all aspects of consciousness, and of the many types of extraneous entities aiming to prevent the enlightenment of the *yogin*. Collectively they represent the Earthy or grossest aspect of the Aetheric Element expressed in the form of any of the five *prāṇas* of mind.
2. *The evil spirits.* They represent psychic or mental forces, aspects of one’s mental-emotional *saṃskāras*, that are the aggregate of one’s base nature, such as hatreds, pride, fear, avarice that can be personified as entities. Such attributes can attract extraneous psychic entities, *karma* from past lives, that have the capacity to reinforce or engender the effects of the *saṃskāras*. They are thought-forms and images sent by sorcerers (or any other member of the dark brotherhood) to produce fearful reactions, or to psychically attack a *yogin*. The associated Element is that of the Air, which governs the *nāḍī* system via which such attacks come.
3. *Hindering demons.* These are the personification of scheming, malicious, lustful and desirous aspects of the human psyche. They represent *prāṇas* that need to be cleansed or transformed. They can be considered malevolent forces that work to stimulate pride for instance, or sexuality in general. Here the thought processes of the materialistic or empirical mind is intensified, represented as the aberration of Watery and Fiery *saṃskāras*. They are aspects of one’s mental-emotional *prāṇas* often brought up in meditation from the ancient past that directly hinder the flow of a quiet meditative mind and consequently must be dealt with appropriately. There are also meditation images taken to be real, but are often phantasms, mirages,

apparitions. They often waste the meditator's time in interpreting the streams of images, instead of doing worthwhile visualisations.

4. *Ghosts* can be apparitions, insubstantial phantasms, images that masquerade as real entities, to which the inexperienced may have fearful reactions. They can also be discarnate entities needing help and guidance to enter higher domains in the after-life.
5. *Swerving spirits*. They represent entities, or distracting energies hindering the bodily form from functioning properly. Aches, pains, and base types of energy effects are experienced in the body, forcing the meditative one to deal with these influences rather than being absorbed in *samādhi*. The 'swerving spirits' need to be disciplined, as indicated by the name '*vināyaka*.'²² Their attribute is Earthy.

Many examples of the types of entities that *yogins* experience in all of these categories could be given, but this would be detrimental in view of people's creative imaginations, as they may invoke premature psychic attacks. The information is therefore wisely presented esoterically to those being trained to meditate via their karmic affiliation with an enlightened one. With respect to this, the descriptions in Buddhist texts are generally veiled in mythologising or symbolic gloss. This is wise, for it allows those that are being trained to consciously cleanse their psychic *karma* to access the truth. It also prevents access to those who may be inadvertently harmed by too much revealing information. All who aspire to gain enlightenment possess such *karma* (the Buddha for instance is an example), and consequently must learn the art of transforming or eliminating the *karma*. The highest forms of Tantra deal with this process.

Verse two of the text, and Secret Mantra

The second verse of the *samādhi* '*Great Gate of Diamond Liberation*' from Wayman's book proceeds as follows:

When he had so spoken, Vajrapāṇi, master of the secret folk, spoke as follows to āyusmat²³ Śāradvatīputra: Reverend Śāradvatīputra; This

²² *Vināyaka*, from the root '*vi-nī*', to instruct, educate, from which also is derived the term *vinaya*, referring to the schools of discipline in Buddhism.

²³ *Āyusmat*, (venerable one). Wayman in footnote 55 on page 35 states "the Buddha, by

samādhi cannot be comprehended by name, letters, or words. Why so? It is because whether it be the name, the color, the shape, the place, and whether one is equipoised or has a straying mind, none of these are the natures of the *samādhi*. When it is without name, without color, without shape, without place, without equipoise, without straying, why should it occur to someone, Śāradvatīputra, to ask what is the name of the *samādhi*?[2]²⁴

From the first verse we saw that Śāradvatīputra addresses Vajrapāṇi as ‘Son of the family’, and logically we can deduce that this family was the Council of Bodhisattvas. (Of which Vajrapāṇi is a most senior member.) Now, as Vajrapāṇi had just emerged from *samādhi* and Śāradvatīputra clearly saw what had happened in that *samādhi*, how Vajrapāṇi had displayed ‘this marvel of magical power’, it is easy to deduce that Śāradvatīputra was also a Bodhisattva and was likewise engrossed in *samādhi*. He was also a monk, thus Vajrapāṇi addresses him as ‘reverend Śāradvatīputra’.

We can also infer that he was initiated into the mode of fighting the forces of Māra and the dark brotherhood, and therefore did not need fuller explanation. However, the subtleties of the nature of this *samādhi*, which is expressive of the open gates of liberation, would prove useful, therefore Vajrapāṇi presented the discourse.

The first part of the discourse concerns the ‘name, letters, or words’ of anything. First, Vajrapāṇi describes the way the intellect functions. It is that which would try to comprehend, and its tool is precisely to segregate the qualities of a thing relative to another thing by means of naming. Once something has been named then its further descriptive qualifications are expressed by means of letters and words. He however tells us that this *samādhi* cannot be comprehended through such an analytical process, that it is beyond the mind’s conceptualisations in terms of names, letters and words.

having ‘destroyed birth’ and also defeated the ‘death Māra’, this seems behind his repudiation of the title ‘*āyusmat*’, which means literally, ‘possessed of life, i.e., long life’. With reference to Śāradvatīputra therefore we see that he is a venerable one that has not yet fully conquered Māra, hence is enquiring from Vajrapāṇi how to do so.

Such an elementary rationalisation would however have already been well understood by the brother *yogin* Śāradvatīputra, thus there is also an esoteric agenda. This concerns the power of Secret Mantra, which are specifically exemplified in the Nyingma tradition. According to Dudjom Rinpoche the *mantrapīṭaka*²⁵:

Was taught by the Teacher, Vajradhara, observes that the ground and result are indivisible and spontaneously present, owing to which the natural expression of the truth of the origin [of *saṃsāra*] appears as the truth of the path, and the natural expression of the truth of suffering appears as the truth of cessation.²⁶...It says in the *Kālacakra Tantra*:

The collection of vowels and consonants is not unchanging.
The unchanging sound refers to Vajrasattva,²⁷ the pristine cognition of supreme, unchanging bliss. Similarly, since they are the reality which protects the mind, the mantras, too, are called the supreme, unchanging pristine cognition.²⁸

We see therefore that when Vajrapāṇi stated ‘This *samādhi* cannot be comprehended by name, letters, or words’ he was really referring to the teaching of Secret Mantra, wherein Vajrasattva’s ‘unchanging sound’ is experienced. This is the experience of a Mind that is ‘equipoised’. That which can be comprehended by means of ‘name, letters, or words’, on the other hand is constantly changing, being descriptive of attributes of *saṃsāra*. It is the view of a ‘straying mind’.

25 The term *piṭaka* means ‘basket’, a category of learning. In general Buddhism there are three ‘baskets’, the *vinaya* (disciplines), the *abhidharma* (esoteric instructions), and the *sūtras* (the general discourses of the Buddha). *Mantrapīṭaka* therefore refers to a fourth ‘basket’, the secret lore of mantras, which can also be called *tantrayāna* or *vajrayāna*.

26 Dudjom Rinpoche, 257.

27 *Vajrasattva* (rdo rje sems dpa): the personification of the vehicle (*va*) of the immutable principle (*sat*) from which stems the adamantine or indestructible power sustaining all being (*vajra*). It is one of the titles given to the Ādi Buddha, the One who integrates or fuses the qualities of the five Dhyāni Buddhas into Oneness. Generally depicted as white in colour but can appear in any of the five colours of a Jina. He holds a *vajra* in the right hand and a bell against his thigh. Credited with the transmission of Ati yoga to humanity.

28 Ibid., 258.

The equipoised Mind sees the ‘name’ as the overall Word or Power, that emanatory sound that commands (substance). The letters are the seed syllables constituting the component aspects of what is moved, whilst the ‘words’ represent a mantric phrase that constitutes the sum total of the *maṇḍala* that must come into expression. This represents the downward thrust of the mantra to control aspects of *saṃsāra* (or the origination thereof). Here the generation of *siddhis*, psychic powers, are necessitated. Conversely a reverse process can be utilised in a mantra to produce liberation from form. The ‘name’ manifests a colour, signifying its embodied quality and its potency, according to the intensity of the hue. It also manifests a ‘shape’ (*maṇḍala*) that establishes its purpose and is also projected in a ‘place’, a time zone, the appearance of the form that can be experienced by others. (Signifying the accomplishment of its purpose.) The mantra must be held steady, unchanging, in the meditation-Mind for its purpose to be achieved without aberration.

More detail can now be given concerning this way of Secret Mantra:

Now this [way of mantras] is also known as the vehicle of indestructible reality (*rdo-rje theg pa*, Skt. *Vajrayāna*). By definition, this term conveys the sense of “undivided” (*mi-phyed*) and “imperishable” (*mi-shigs*). That which is not divided into anything different never wavers from mind-as-such in the abiding nature of reality, despite the different apparitional modes of both *saṃsāra* and *nirvāṇa*. Therefore, as it is said [*Hevajra Tantra*, Pt. 1, Ch. 1, v. 4a]:

It is the undifferentiated nature that is expressed in the word *vajra*.

The mind of all the buddhas is imperishable because it is the essence of reality which cannot be destroyed by any symbolic doctrine. Since it is similar to a *vajra*, the so-called indestructible mind of all buddhas abides, as previously explained, as the essence of mantra.²⁹

Mantras express the essence of a thing, the power that supports the *maṇḍalic* structure within which, or of which, a thing is composed.³⁰

²⁹ Ibid., 260.

³⁰ The word *mantra* is derived from the root *man*, to think, and the syllable *tra*, represents the mechanism that carries the thought. Literally ‘protection of mind’. It refers to the pure sound which is the perfected speech of an enlightened being. A sacred verse or word of power. Mantras can be seen as the incantations uttered by

This ‘essence’ is the integral *life* that sustains the duration of whatever is. Through correct undeviating intonation of a mantra (as taught by an enlightened preceptor), constituting of name, letters, and even words, whatever constitutes *saṃsāra* and *sūnyatā* can be revealed and controlled. Mantras act as mechanisms for the liberation of the integral life, thus of human consciousness. Mantras reveal the nexus between *saṃsāra* and *sūnyatā*, uniting the two along any line of meditative investigation. All attributes of *saṃsāra* can be moulded by the energies coming via the domain of the Real (*sūnyatā*) and that manifests via the etheric body that houses the *nāḍīs*. These energies are controlled by the potency of sound, knowledge of which constitutes this the most esoteric of sciences. Sound is the emanatory basis of all manifest being, thus when the nature of sound is truly comprehended then the ‘basis’ of whatever is meditated upon can be controlled or changed. When mantric words are utilised then work is conveyed in that meditation, phenomena is moved or altered according to the will of the *yogin*, and consequently *siddhis* are demonstrated.

The ‘*name*’ constitutes knowledge of the overall characteristics of whatever is the subject of meditation. It is the emanatory demonstration of what sustains the overall *life*. It is accordingly revealed by the interior wisdom of the *yogin* and unified into form as an emanation of love. This involves the coming together of all the elements constituting that life.

The ‘*letters*’ constitute the internal characteristics of the name, each of which can be directed or modified by the will of the one who knows the name. They represent the *bījas* of inherent potentiality and incorporate the nascent Fires of the Clear Mind. If altered the entire *maṇḍalic* patterning emanating from that name alters accordingly.

The ‘*words*’ constitute the combination of as many names as is needed in order to make the complete picture, the *maṇḍala* of the grouping observed as a nexus. They can be alchemically moved or transmogrified. If done so, the *yogin* demonstrates the nature of a *siddha*.

the religious to bring about specific objectives. They are forms of words or sacred syllables rhythmically expressed so that when sounded produce certain effects. They are used in all forms of magical and meditative practices and are given their potency according to the quality of the *deva* lives they attract, and which embody the related sound patterns. This is done according to the esoteric knowledge, directed will, and psychic purity of the person or group sending forth the sound.

The practice necessitates the defeat of the forces of Māra, which means the utter purification of all of the *prāṇas* that are to form the composition of the name, letters, and words. Any aberration or deviation of the unchanging meditation of the *vajra*-mind of the *yogin* would produce devastation to the life of the form under consideration and to the psyche of the *yogin*.

Having introduced the general characteristics of the subject of mantras Vajrapāṇi then provides the detail. He presents further information in the form of a listing headed by the word 'name'. This name is generalised as a second Ray aspect that manifests as an inherent triplicity. The first Ray quality of the Will (in various sub-ray attributes) is represented by each of the letters, and the third Ray function manifests by the activity of the words. However, if name, letters, and words are to be part of a *maṇḍala* then there would also have to be a manifest colour, a quality of radiance, with various hues characterising the component parts of the pattern of words. Here is presented a fourth Ray quality of beauty or harmonious order.

This then introduces the next phase of the process, that gives the mantra an overall shape, whether spheroid, ovoid, square, etc. The manifestation of the shape and qualities of the mantra is governed generally by the scientific (fifth Ray) aptitude of Mind. The form and characteristics of the *maṇḍala* are now complete, and endowed with the energies of five *prāṇas*/Elements veiled by the five Rays mentioned below, and which are a natural expression of the *vajra*-mind. The view therefore is from the highest domain downwards.

- *Letters*, Ray I of Will or Power, Aetheric Element, the elementary *bījas* from which the structure springs.
- *Name*, Ray II of Love-Wisdom, Airy Element, the overall *prāṇic* characterisation of the *maṇḍalic* structure.
- *Words*, Ray III of Mathematically Exact Activity, the Fiery Element, the infusing of the *maṇḍala* with the major patterns of manasic concern.
- *Colour*, Ray IV of Harmony overcoming Conflict, the Watery Element, the general clothing of the form of the *maṇḍala* with its qualifications of emanatory hues.
- *Shape*, Ray V of Scientific Endeavour, Earthy Element. Its final

establishment as a ‘thing’ in the realm of mind. It now exists as a complete radiant thought-form.

In these five qualities we have a manifestation of characteristics within the *samādhi* that finds no lower expression than the Clear Light of the abstract Mind.³¹ These five Rays can also be considered sub-rays of the Fiery Ray of Mind. In the three remaining aspects of the list given by Vajrapāṇi (the place, equipoised or straying mind) we have a projection of these abstracted qualities into the three worlds of human livingness, when the order is reversed. Vajrapāṇi evokes the mirror-like wisdom of Akṣobhya to do so. This is seen from the fact that the ‘straying mind’ (referring to the actively engaged empirical mind) is last on the list.

Once the *maṇḍala* has been established then the *yogin* must do something with the construct. The final three aspects presented by the list concerns this. The *yogin* must seek out a *place* to direct the construct, as it must have a purpose or final resolution. This is done by means of a ‘straying mind’ that is equipoised. The mind is straying because it must seek out the right place in *saṃsāra* wherein the *karma* exists for its purpose to be resolved. We are therefore concerned with the process of concretising upon the physical domain what has been established in the domain of mind/Mind.

The term equipoise refers to the establishment of a balanced state, making a thing stable. It thus also has reference to the amount of energy put into a construct so that it does not fall apart. It must possess sufficient intensity to fulfil its purpose within the realms of form. It must be sustained for the duration of its karmic purpose by the poised *dhyāna* of the *yogin*. His Mind sees to it, that the purpose inevitably will bring all aspects and effects of the *maṇḍala* to the Void. The *maṇḍala* exists for the liberation of the all.

The *name* thus manifests its purpose (potency) via the empirical mind, evoking images therein that it can utilise. The mind can dissect and identify through the process of naming. Each name becomes a separate entity, a ‘self’. *Saṃsāra* thus manifests.

31 Which from the above perspective is viewed as Earthy, but from the point of view of normal empirical considerations is Fiery.

Letters find expression in that which is equipoised—the emotional body, which is stilled, made mirror-like for the duration of the *samādhi*, so that the abstracted qualities of the *maṇḍalic* construct can find expression in the realms of form without aberration of any kind. The emotional body is governed by the sixth Ray of Devotion, which for the *yogin* represents the driving impetus to establish a physical presence of the *maṇḍala* in the material domain. The abovementioned intensity is but a higher refined aspect of the one-pointed form of energisation associated with devotion.

Words find their externalisation in the dense form where everything has its ‘place’. Here the images that were formulated in the mind and which named things are strung into ‘sentences’ for comprehension and articulate expression. They allow the ‘I’ to function in a world filled with complexity. Such activity is governed by the seventh Ray of Ritualistic Activity. Thus everything concerning the *maṇḍala* is grounded in the cycles of time and reappearing *karma* (which is ritualistic, cyclic, in nature). *Colour* and *form* become attributes of the form that finds its placing in *samsāra*.

With respect to the above process Vajrapāṇi then states:

When it is without name, without color, without shape, without place, without equipoise, without straying, why should it occur to someone, Śāradvatīputra, to ask what is the name of this *samādhi*?³²

Here the *śūnyatā-saṃsāra* nexus is implied, that though one has been concerned with the appearance of phenomenological effects, ultimately all resides in the Void, where the mind that names does not exist, consequently ‘names’ are meaningless. The statement implies that after the thought-construct has served its purpose it must inevitably be resolved back into *śūnyatā* by the *yogin*, for the *karma* to be annulled.

The third paragraph of the text

The third paragraph of this *samādhi*, ‘*Great Gate of Diamond Liberation*’ presented by Wayman is:

Besides, reverend Śāradvatīputra, this clarification is neither a

³² Wayman, 287.

clarification to oneself, nor a clarification to another, and neither a clarification to both. Still, one imagines a clarification. Here, a clarification is void of being a clarification. Self is void of self, and the other is void of being another. Also, both are void of being both. This is because, they are an imagination of what is not the case. Whatever two syllables are composed, they are void of being a word; and the syllable is not a syllable.[3]³³

In analysing this verse one must understand that Vajrapāṇi is explaining the nature of the yoga (Tantrapīṭaka) that allowed him to thoroughly overcome ‘the sinful Māras’, etc. The ‘clarification’ in question therefore concerns the nature of the yoga practice, and what is perceived in the associated *samādhi*. Though succinct, the Tantra however presents much detailed information. One must carefully analyse the structural content of the words and the context to which they are put to comprehend the ontology. They manifest the patterns of the *maṇḍala* of Vajrapāṇi’s meditation. From this can be derived the actual practice.

This extract starts with consideration of the ability of the mind to clarify (things). Because the things clarified are illusional, so also is the clarification. This is the Mādhyamika doctrine, which has validity in the guise of ultimate truth verses relative truth, the comprehension of which this verse is structured around.

There are thirteen principal statements involving this teaching of clarification. First we must analyse the clarification itself (which is what makes clear, hence made comprehensible). This is done by means of a rational mind that asks questions. The analysis made is of any topic that is under meditative investigation. Here the subject explicated concerns Secret Mantra. With this in mind we can proceed.

There are four directions that the mind can go in its quest for clarification, to which the first four phrases refer.

- *The southern direction* of downward into materiality. The phrase ‘the clarification’ infers this direction, which relates to what one experiences via the phenomenological world of the senses. This refers to the place in the physical domain wherein the generated *maṇḍala* is to be grounded. The meditating one must have clarification in the

33 Ibid.

complete environment wherein it is to be expressed, if its purpose is to be achieved. The *yogin* must ascertain how much of *saṃsāra* the construct is to incorporate and interrelate with.

- *The northern direction* of upward to the divine. The reference here is the phrase ‘neither a clarification to oneself’. The short answer is that it cannot be a clarification to oneself if there is no ‘self’ to consider. This is true with respect to the personal ‘self’, though many people look upward to such an imagined ‘self’ for clarification, for this is the base of their perceived identity. Looking upward, the *yogin* identifies either with the group awareness of the Sambhogakāya Flower, or else to *sūnyatā* or the *dharmakāya*, where no ‘self’ can be found. With respect to the Sambhogakāya Flower, it is true to say that clarification is not needed, because it already knows, having previously seeded the personality to live out its life in *saṃsāra*.
- *The western direction* of outward to the field of service to assist humanity. There can be no such assistance to others if no ‘selves’ exist. Clarification normally refers to one’s predilection to relate to whatever is out there in the world of the senses in terms of individual entities that interrelate with one’s own ‘self’. But when no ‘self’ exists then such interrelation produces no such clarification. However, paradoxically, one needs to reside in a selfless state in order to perceive the nature of the clarification concerning Secret Mantra. This esoteric lore cannot be taught to ‘selves’. Only those (*yogins*) striving to conquer the illusion of ‘self’ can thus learn the Tantra. Those that do not undertake the necessary yogic training have not the ability to understand the subtleties of mantras, or of the Void from which they stem. Aspirants must be induced to apply the path of purification, whence they can come to know. As such clarification is necessarily esoteric, so proper explication is withheld for safety’s sake until the *chela* (spiritual student) has been properly prepared. A teacher is not interested in inadvertently producing black magicians out of avaricious or self-focussed individuals. Genuine humbleness of heart and compassionate motives are the keys to the approach to this subject.

Also, there is no need to elucidate in the realm of the Sambhogakāya Flower because therein such knowledge is commonly shared.

- *The eastern direction* of inward to the heart of life. The Heart centre veils the secrets of life, for one goes therein to meditatively receive empowerment, and then to the Heart within the Head for the esoteric teachings of Secret Mantra. The Heart centre betokens the way to the experience of *sūnyatā*. It is the place of serene resolve from whence this *samādhi* of the ‘Great Gate of Diamond Liberation’ ensues. It envisions in all directions at once, to the field of service as well as to the domain of the Sambhogakāya Flower. It therefore needs no clarification, because it is heart of the process whereby the *maṇḍala* to be generated is constructed.

Having analysed the four directions wherein one receives an elucidation of the *dharma*, we come to a general, integrating statement, ‘still one imagines a clarification’. This phrase relates to the domain of the mind/Mind wherein such imagination is possible. The phrase does not just refer to the fact that the images in the mind are illusional, but also to the techniques of building the *maṇḍala* by utilising the creative imagination. Without the creative faculty of the mind the thought-form building of ‘letters, name, words, colour, and shape’ would not be possible. Once the construct has been imaginatively created then it must be moved in one of the four directions in the mind’s eye. The ‘one’ who ‘imagines’ here is thus the *yogin*, and through such creativity the detail of the entire construct is ‘clarified’, seen via the all-seeing Eye.

If the *yogin* explicates method, quality, design and purpose to another, then that ‘other’ will also imaginatively receive a clarification and accordingly proceed with the imagery. Yogically, information is conveyed directly from Mind to Mind. Thought transference is the common mode of parlance amongst *siddhas* and their students (*chelas*).

The *cardinal cross* of resolute purpose is implied for the next four points presented, where the will is utilised to drive all to its ultimate conclusion. This cross manifests in the four directions of the fixed cross, however the end result of all activity is not just envisaged, but accomplished.

Note that the mutable cross of periodical changing activity is absent from this analysis because it concerns the controlling, refinement and transmuting of *saṃskāras*. This process lies in the background, or is implied to have been accomplished in this *samādhi*.

- The phrase ‘a clarification is void of being a clarification’ denotes the fact that such a *maṇḍalic* construct has its foundation in the Void. The direction east is therefore implied, whereby the *yogin* (or *yoginī*) has utilised his/her will to overcome all impediments so that *sūnyatā* could be realised and become the serene base for all future activity. When *sūnyatā* is the base of a thing then it is ‘void of being a clarification’.
- We can now proceed to considerations of the Voidness of the ‘self’ and the concept of ‘another’. Both are considered aspects of the imagination and hence are not real (‘not the case’). However, the phrase ‘Self is void of self’ is curious, as it implies that there is a form of self, as is postulated in this book, but that it is void of the qualities that one would attribute to a ‘self’.³⁴ The direction implied is south, wherein the *yogin* utilises the will to ensure that all vestiges of the ‘self’ concept is annihilated. This includes any perspective attacks from the forces of Māra, to which the *maṇḍalic* construct of the ‘clarification’ is directed. Nothing is allowed to impede the ensuing *samādhi*.

The question hinted at here is ‘what is it that builds the construct (the clarification) if the “self” is Void?’ We can look to a) the Sambhogakāya Flower, b) a Mind that is not an ‘I’, c) a Tathāgata for the answer. In each case, though a ‘self’ does not exist, nevertheless an Identity does. Such an Identity (Monad) is difficult to conceive of by those ensconced as ‘selves’. Answers b and c are well understood in Buddhism, hence need no commenting. Consideration of the Sambhogakāya Flower in this respect however needs elucidating. The fact that ‘Self is void of self’ is true when related to the lower personal ‘self’, but both true and not true when relegated to the Sambhogakāya Flower. In analysing such a Flower we can say:

1. It is certainly void of what the lower concrete mind would identify with phenomena as a ‘self’, but it is not void of a form of distinctiveness from other similar Sambhogakāya Flowers,

³⁴ I am of course disregarding the normal consideration of this phrase, which simply states that there is no self, other than what is conceived conventionally as a personality. My interpretation is, as usual, a more esoteric consideration that can also be found implied in enlightened statements through careful analysis.

i.e., we have the concept of individuation within the context of group evolution.

2. It is void of the 'I' or 'me' concept, but is not void of the qualifications of consciousness that allow it to pursue a path that promulgates a series of rebirths of the personal-I.
 3. It is void of the taints of *saṃsāric* activities of itself and within itself, but it is not void of the *bījas* that can be seeded to activate *saṃskāras* of any evolving personal-I. It therefore seeds *saṃsāra* with the potentiality of future activity, and reaps the consequences, but is not part of its *māyā*.
 4. It is void of any form of discursive thought structures, but it is not void of the accumulation of conscious awareness reaped through many incarnations of evolving personal-I's.
 5. It is void of image-making tendencies in relation to conceptions of a separated 'self' but it is not void of the qualifications that are productive of enlightenment in *śūnyatā*'s guise.
 6. It is part of a continuum of unfolding revelation that is neither void of the consciousness stream of *saṃsāra*'s consequences or from *śūnyatā*'s embrace. Nor is it void of the emanatory instigations from the *dharmakāya*.
 7. It is therefore 'void of self', but it is not void of the driving force that will propel the all to the 'other shore' of liberated being/non-being. This driving force in turn can be considered a 'self of the Void', for it can be considered the aspect of the Void that transforms all darkness into the form of lighted substance that accommodates the Void. It is then no longer dual, not one or many either, but the all and the other combined in no-thing.
- When the *yogin*'s will is directed westward then he seeks residence at the *saṃsāra-śūnyatā* nexus. From here the Bodhisattva path of outward service to all can be accomplished, as both *saṃsāra* and *śūnyatā* are accommodated in the 'clarification'. The related phrase is 'The other is void of being another'. When the construct is a clarification, then its expression exists in the Clear Light of the substance of the abstract Mind and when it is void then it rests

in *śūnyatā*. Both can therefore be considered Void of each other. The nexus is the mode of interrelation between the two, which establishes the *samādhi*. It is intrinsically empty, yet has the five-fold characteristics mentioned above. Each characteristic is founded upon one or other of the five Void Elements described in volume 1. A clarification is therefore Void, but is replete with meaning when expanded in the field of consciousness. Then its meaning is the perfected expression of the *dharma* because its foundation is *śūnyatā*. Once established thus it can then be projected to *saṃsāra*, so that it can be experienced in terms of conventional truth (the appearances of things).

- The direction north causes the *yogin* or *yoginī* to utilise his/her will to penetrate into *dharmakāyic* domains. The *dharmakāya* establishes the pure pristine Reason which is the fount of the *dharma*, which in turn is Void of things. The phrase ‘both are void of being both’ then comes into perspective. Both *śūnyatā* and *saṃsāra* are integrated as aspects of *dharmakāya*, therefore there is neither *śūnyatā* nor *saṃsāra*. Rather there is one integral entity with cosmos, which is established at the nexus between these two aspects. This then is the essence of the Buddha-Mind, which is ‘void of being a clarification’, because the clarification itself is freed of any form of empirical discernment. (From whence comes the concept of clarification.)

We know that the mind is what composes two or more syllables to make words, and that it is the larynx in the throat in conjunction with the activity of the lungs and mouth that must articulate the words, to produce meaning in the realms of form. Here therefore is a reference to the inevitable concretisation of the mundane construct of the mantra by utilising the throat to sound the necessary words, and the mind to visualise name, colour, shape, and place. However, with respect to Secret Mantra the essence or heart of the construct is ultimately void of any sound pattern that would make it a word. Its potent base is *śūnyatā*.

Next we should consider each syllable or *bīja* constituting the mantra to trace the source of its potency. This allows us to pierce another veil of revelation, to realise that intrinsically each syllable is ‘not a syllable’. This has reference to the *dharmakāya* level of interpretation, wherein

the complete mantra is made potent as an expression of the Buddha-Mind. The syllable has been transmogrified into an expression of the wisdom sequence of a Dhyāni Buddha. The syllable is the *dhyāna* of a Buddha, as a pure unadulterated gnosis which can explode as liberating consciousness-revelation in the meditator's mind.

Having provided general teachings concerning this verse further detail can be provided. There are thirteen main phrases (divided into three parts). The first five relate to the expression of conventional truth. (1. 'This clarification', 2. 'neither a clarification to oneself', 3. 'nor a clarification to another', 4. 'neither a clarification to both', 5. 'one imagines a clarification'.) The next five phrases relate to ultimate truth (6. 'a clarification is void of being a clarification', 7. 'Self is void of self' 8. 'the other is void of being another', 9. 'both are void of being both', 10. 'they are an imagination of what is not the case'.) The final three phrases relate to the main subject being discussed in this exposition of Secret Mantra (11. 'Whatever two syllables are composed, 12 'they are void of being a word', 13. 'the syllable is not a syllable'.)

The first grouping can then be related to the five Elements, whilst the second grouping concerns their conversion into the Void Elements. Thus the phrase 'This clarification' is Earthy because it relates to the phenomenal world. 'A clarification to oneself' is Watery because it evokes an inherent emotional input, producing the concept of 'self'. When expressing 'clarification to another' then a mental (Fiery) input is needed. When there is 'neither a clarification to both' then the abstract Mind (here the Airy Element) is evoked to produce *samādhi*, where such clarification is not needed. The Aetheric Element is evoked in the imagining of the clarification in *samādhi*, to produce the complete *maṇḍalic* construct, the 'magical power' that allows the overcoming and conversion of the 'sinful Māras'.

The second pentad (numbers 6 to 10) concerns the process of converting the *saṃsāric* attributes of the first pentad into their corresponding Void Elements. Thus the sixth phrase corresponds to the first, the seventh phrase to the second, etc. The actual process of conversion utilises the type of teachings concerning the transformation of *saṃskāras*, as presented in volume 5A. It also necessitates the use of *dhāraṇīs* (aids in mind fixation) and mantras. The last three statements

come into play here. Indeed, the clarification is precisely the generation of Secret Mantra.

In the clarification, whenever two (or more) syllables are being composed in *dhyāna* for mantric purpose, their objective is not to feed concepts in oneself. Neither are they formed to explain things to others. There is no need for clarification to either. Instead mantric words must be expressed as needed to convert attributes of one's *saṃskāras* into Void Elements. Then the mantra is 'void of being a word'. By the use of the creative imagination an entire *maṇḍala* of expression can be constructed in the Mind, wherein syllables are linked together as part of a mantric sentence. Their meaning then becomes subservient to the entire construct.

The 'clarification' consequently is void of being a clarification because the *maṇḍala* is not an object of common speech or thought. Rather, it exists and must silently be projected to fulfil its purpose via the *samādhi* of a *yogin*. The *maṇḍala*, (integrally a 'self') is however also 'void of self', as all exists in the meditation-Mind and constituted from the Void Elements, that have accrued the substance of Mind. The eighth phrase, 'the other is void of being another' here relates to the identity of *saṃsāra* and *śūnyatā* in this thought-form construction. Both are incorporated in one nexus of expression. Neither can *saṃsāra* (the thought construct) and *śūnyatā* be considered to be identical. They are the same and yet not the same ('both are void of being both'). The construct has come into existence (e.g., as the necessary energised form to convert the forces of Māra) through the focussed potency of Mind (as an 'imagination'). It is empowered by the relevant mantric sentence that must eventually be integrated into the Void, hence it is 'an imagination of what is not the case'.

Finally, the Ray listing earlier presented can be incorporated in the present analysis, where 'Letters' (Ray one) refers to the expression of the abstract Mind wherein 'One imagines clarification' (number 5). 'Name' (Ray two) constitutes the junction between letters and words. Thus the phrase 'neither a clarification to both' (number 4) applies here. It signifies the focussed (Airy) *dhyāna* that projects an *antaḥkaraṇa* (consciousness link) to create the Fiery 'Words' (Ray three), where the phrase 'neither a clarification to another' applies. Here the *maṇḍalic* construct formed in the mind necessitates the control of speech.

‘Colour’ (Ray four) details the *maṇḍala* with the Watery attributes that paint the expression with various hues is now empowered. Here the *yogin* must remain one-pointed in his *dhyāna* and not allow the mind to wander, to chatter to itself, thus lose concentration. The final ‘Shape’ (Ray five) of the *maṇḍala* (utilising the Earthy Element) can be completed in all respects (‘clarified’) and projected on its errand to effect its purpose in *saṃsāra*. In doing so one must remain in ‘Equipose’ (Ray six) because attributes of one’s *saṃskāras* are to be mastered and the demons of ‘self’ and the forces of Māra conquered. In doing so the ‘clarification’ is ‘void of being a clarification’ until its effects have been empirically expressed. The result must then be brought to the Void through the meditation process. Finally we have the ‘Discussion’ (Ray seven), that allows the *yogin* to communicate his experiences to others. Such teaching centres around the premise that ‘Self is void of self’, which is the premise that the *yogin* begins with, and has now thoroughly comprehended the meaning.

Points 8, 9 and 10 of the later listing are extensions of the final three statements. Point 11 (‘Whatever two syllables are being composed’) couples with point 8 (‘the other is void of being another’), point 12 (‘they are void of being a word’) couples with point 9 (‘both are void of being both’), and point 13 (‘the syllable is not a syllable’) couples with point 10 (‘they are an imagination of whatever is not the case’). The reason being that once the purpose of the manifestation of the syllables, words and mantric sentences have been accomplished then all shall be resolved back into the Void. Also the coupling demonstrates the relation between the two truths within the Tantra.

The fourth paragraph and Dependent Origination

Wayman’s translation continues:

That way one may understand the meaning of Dependent Origination. Even if that meaning is told, it comes from nowhere and goes nowhere; even so, because of dependency on another, it is also imagined as syllables. Because it is imagined, imagination is also void. Because of Dependent Origination, dependency on another is void. Because, arising from the cause and condition, Dependent Origination is also

void. Because generated by cause and condition adventitiously, it is void of being an origination. Here, Dependent Origination is void of its own-character (*svalakṣaṇa*).[4]³⁵

This verse informs us that we may understand Dependent Origination from the previous verse, where we are told that ‘Whatever two syllables are composed, they are void of being a word; and the syllable is not a syllable’. Our vision is immediately directed to the organs of speech, the throat and mouth, and esoterically, to the *chakra* that utilises speech and emanates mantras—the Throat centre (*viśuddha chakra*). This centre therefore establishes the basis for the formulation of Dependent Origination, as *saṃsāra* is now the focus of our concern. The Throat centre controls the emanation of the Fires of mind/Mind, and thus the entire thinking process, which must overcome the darkness of ignorance and conquer *saṃsāra*. The wheels of dependency exist essentially for this purpose. The energies of the Throat centre can be directed to the Head centre, that also accommodates the potency of the abstract Mind, and thus the capacity to gain enlightenment. The Throat centre activates the various little wheels of articulate streams of thought, whilst the Head Lotus holds the sum of the expression of consciousness wherein the multitude of smaller and greater wheels are turning.

The concept of two syllables indicates that we must analyse the reality of Dependent Origination in terms of differentiation. Each syllable concerns the setting in motion of a wheel of *manasic* activity, from whence Dependent Origination arises. Syllables are units of pronunciation, and when two or more are placed together they make a word, which normally needs a vowel sound. Words can then be strung together to make sentences. The implication here is that Dependent Origination depends upon the articulation of words, of mental activity. From the mind then comes the activity that makes us interrelate with the things that cause dependency.

From the point of view of ultimate truth however, they are void of constituting a word that impacts activity upon the mind, that even if there were meaning to the words they ‘come from nowhere and go nowhere’, because dependent upon each other, or imagined, and all is void. The

35 Ibid., 288.

simile the author uses here therefore is that just as the dependent relation of syllables are void, so also are the dependent forms of activity that are basic to Dependent Origination. Ultimately this may be so, but relatively not so; which is the point needing repeating (continuously recycling through the wheel of dependency). The ultimate is not possible to achieve without many steps of dependency along the way. Therefore while this process is happening it is not ‘void of its own character’ because that character persists for the duration of the dependency. Only when the ultimate is attained does ‘its own character’ lose its foundation. However by then this ‘character’ is no longer necessary because the goal has been achieved—the ultimate. Once that state has been reached the meditator can choose to abide in the ultimate state, or to articulate syllables to communicate with those ensnared by dependent activities. Once the syllables have been uttered then a sequence of dependencies have been established. Welcome to the *śūnyatā-saṃsāra* nexus where one or other exists (dependency or non-dependency), neither, or both together. All are possible in the enlightened Mind, depending upon how that Mind chooses to express itself.

Two syllables also hint at the nature of the wheel of dependency to turn either left or right, with two differing possible outcomes. We need not look to each of the twelve links of this wheel here,³⁶ but rather to the overall concept of what it is that sustains *saṃsāra*. When therefore we analyse this fourth paragraph of the *samādhi* ‘Great Gate of Diamond Liberation’ then at first eight principal statements can be found, which can be placed upon the arms of the eight-spoked wheel of direction in space (*aṣṭadiśas*). We should also look to each spoke being dual, consisting of a positive and a negative aspect, similar to the statements to this paragraph, which generally start with a phrase relating to *saṃsāra*, followed by one related to *śūnyatā*. This is consistent with the expression of the *saṃsāra-śūnyatā* duality. This duality then can be applied to the wheel, which provides us with the necessary number sixteen that signify the number of petals to the Throat centre. Manifesting in the form of dualities, the statements effectively present sixteen characteristics to analyse (though the second part of each statement generally relate to the Void). The presented list shows the qualities that establish the

36 See volume 1, chapter 9 for detail.

gates to the experience of *śūnyatā* via the mind. There are also eight implied corollaries to each statement that provide an opposing view to the presented ones and provide substantiation for *saṃsāra*. Thus we have the basis to the turning of the wheel of Dependent Origination.

The central place where the arms of the cross meet represents the *saṃsāra-śūnyatā* nexus. This position of the wheel is neither *śūnyatā* or *saṃsāra*, neither word or syllable, but partakes of both. It thus cannot be described in terms of one or the other. It is the gate to the Dharmakāya Way and therefore is established as the highest possible liberating truth. It is the emanative point of power for the expression of the Secret Mantra, which then becomes the *maṇḍala* of the wheel. The meanings of these directions of the eight-armed cross of direction in space (*aṣṭadiśas*) were explained previously with respect to figure 1 in volume 1. The interpretation of the 8 x 2 statements is in accord with the nature of the arms of the two crosses constituting the *aṣṭadiśas*. (The fixed and mutable crosses.) Each statement is in the form of a couplet (indicating the two ways that the wheel can turn, from left to right, or from right to left³⁷), and we are also concerned with polar opposites. The eight associated statements can now be considered.

1. The *western* direction of outward to the field of service. The related statement is that this is the ‘way one may understand the meaning of Dependent Origination’, which refers to the expression of Secret Mantra derived from *samādhi*, as was explained in paragraph three of this Tantra. This represents the esoteric doctrine and is self explanatory in the light of what has already been provided. Dependent Origination may be understood not just intellectually or by experience, but also perceptually by means of non-discursive direct awareness. This explanation then, for *chelas*, concerns the remainder of the seven statements. It follows however that such meaning may indeed not be comprehended, because ‘the meaning comes from nowhere and goes nowhere’. One must then analyse what coming and going ‘nowhere’ represents, and for this they travel northwest.

37 Esoterically, the left to right direction relates to the way of establishing the liberation that *śūnyatā* offers, whilst the right to left direction, concerns the mode of travelling deeper into the trammels of *saṃsāra*.

2. The direction *northwest* concerns the expression of emanatory goodwill that projects the gain of the entire *maṇḍala* of activity to new domains of experience. The related phrase is that the meaning ‘comes from nowhere and goes nowhere’, this is so ‘Even if that meaning is told’. The superficial interpretation of this statement therefore is that such explanation is meaningless because its content cannot be understood. The more esoteric interpretation being that it comes and goes nowhere because it remains in the Void. Consequently in order to understand its meaning one must refine one’s perceptions so that they too are Void. What then can be explained?

The opposing corollary being ‘even if that meaning is not told’ concerns remaining in ignorance. This is the obvious result of not knowing the true meaning or logical eventuation of the Tantra. Even so, relative ignorance prevails until the *samādhi* is actually undertaken by the *chela*. As this ‘meaning’ is being spoken, so it concerns intellectual discursion, effectively from the polar opposite of this northwest direction, the southeast arm of expression (into *samsāric* activity). Hence it comes from the great illusion, which is here likened to ‘nowhere’. Similarly the exoteric teaching is going to elucidate others about what might be a more enlightened domain, nevertheless, it too similarly is going ‘nowhere’ because it remains where it has always been, in the Heart of Life.

Alternatively, if a meditator does not think with the Heart then the impressions come from ‘somewhere’, because then the concept of time is involved. This is concerned with the movement of consciousness from here to there, which also involves the manifestation of *karma* because of the movement of something in space. (Thus supporting the wheel of Dependent Origination.) Inevitably this movement needs an opposing movement in order to produce eventual equilibrium. Thinking with the Heart is therefore a way of avoiding negative karmic repercussion, because it produces thoughtless Thought that has *śūnyatā* as its base.

3. The direction *north* represents the way upward towards enlightenment. As one aspires towards enlightened perception the meaning of whatever one meditates upon is told, it becomes well understood. This is a necessary part of the process of gaining

wisdom. The purpose seeds the mind with arenas of enlightened revelations where the way to helping sentient beings can be properly forged. Such meaning is important to possess, as it is the basis to the wisdom of Bodhisattvas. The related phrase being ‘because of dependency on another, it is also imagined as syllables’. Here the domain of the Head centre is awakened, wherein all of the dependencies upon others is generated. (Specifically the spiritual preceptor, the *guru*, who can guide the way, is implied.) The creative imagination comes into play and symbols are strung together as words and sentences in order to explore the view of Secret Mantra. The Head centre is then made potent by empowerment via such Mantra, allowing the manifestation of the higher *siddhis*.

Effectively the explication is directed to those in the southern direction. When we look to ‘another’ then we are engrossed in the things appertaining in the realm of *māyā*, which we distinguish from ourselves. (The focus of consciousness here is downward into the realms of form.) Others are taught and their imaginative life manifests as they dissect words (the knowledge of things) into their syllables, into particulars. The potency of mantra is then cognised and utilised to travel north.

4. The phrase ‘Because imagined, imagination is void’ refers to the *northeast* direction, which implies unity of all forces needed to be brought together. Here it concerns the sum of whatever is stored as *bījas* in the *ālayavijñāna* environment. The syllables that are ‘imagined’ differ here from those explained above. In this direction the syllables are commands, intuitions, karmic impulses from the Sambhogakāya Flower, which the mind instantaneously translates into words, sentences, paragraphs, moving images. They are the ideas and impressions of what to do and the rationale for life’s processes. The opposing corollary which manifests can be stated as: ‘syllables and words are non imagined facts in the mind’. These seed syllables thus manifest as signs that can be recognised and acted upon by the mind. (From them however imaginings can arise.) After one has acted upon the images that formerly appeared in the mind, then the awareness from the resultant experiences and discovery of their transience are gained. Everything transient is seen to be void,

hence even that which has appeared from the liberated domains. However, such understanding takes much time to awaken, because the allurements of the objective reality from sense impressions have to be first overcome. On the path of return what is ‘non-imagined’ pertains to ascertaining the real as obtained through *samādhi*, and which produces the dissolution of all forms of imaginings, for they are seen to be void of substantiality.

The ‘imaginings’ from this northeast direction are projected into the southeast orientation, (the next arm of the mutable cross) where forms in the mind appear to be empirically real, because validated with sense perception. Often many rigid belief systems appear where the individual takes something learnt as unalterable fact. Such a one effectively only looks within the direction chosen and can see no other view. They are the ramifications of reified syllables that have become words and images in the mind. Inevitably all forms of dogmatism must be overcome by generating the fluidity of concepts that is the hallmark of the enlightened. Being transient all images and related actions inevitably become void.

5. The *eastern* direction refers to travelling inward to experience the way of the Heart. The Heart represents the open gate to liberation. It is the realm of no-thought, and the spaciousness of awareness obtained from it is directionless, vast and omnipresent. Here we have the phrase ‘Because of Dependent Origination, dependency on another is void’. Here the two truths are exemplified, where Dependent Origination represents conventional truth and the Void ultimate truth. This pathway to the Heart centre (ultimate truth) via the platform of the Throat centre (conventional truth) represents the horizontal east-west arm of this cross. Dependent Origination is the mainstay of deductive reasoning and the growth of knowledge, as the individual travels from the west to the east upwards and inwards to liberation, by mastering, refining and transmuting all *manasic saṃskāras*.
6. The phrase ‘Because, arising from the cause and condition, Dependent Origination is also void’ concerns the *southeast* direction, and thus the effect of the assimilation of what has been imagined and consequently seeded from the northeast turn of the mutable cross. The originating seed syllables from the *ālayavijñāna* have

grown into images in the mind and have been effectively planted in the fertile soil of *saṃsāra*. Consequently the causes of Dependent Origination are now observed in the way they have been conditioned from above. In this southeast arm of the mutable cross much action manifests in *saṃsāra* that allows later reaping the consequences of the planted impressions. The wheel of Dependent Origination thus continuously turns through its twelve houses whereby various new desirous pursuits can be experienced. Inevitably the factors of pain and suffering cause the individual to consciously tread the Eightfold Path (when the southwest arm is reached), thus to overcome ignorance. Inevitably thereby the individual learns that ‘Dependent Origination is also void’.

7. The *southern* direction of downward into the field of the interdependent lives is implicated in the phrase ‘Because generated by cause and condition adventitiously, it is void of being an origination’. Within *saṃsāra* the mind is consequently continuously distracted, leading one far from enlightenment. The term ‘adventitious’ refers to the impact of external influences from the environment one resides in, to the factor of external *karma* produced in this direction. The implication is that because these influences impact our decision making, so then true origination of (new) activity does not happen. There is an interdependent chain of causes and effects to analyse here, leading to an ontological search for the beginnings of things. This subject has been dealt with in volume 1 and shall not be repeated here. That no effective beginning of events may thus be found is arguably true from this perspective, however from the perspective of a mind generating thoughts to act, with a consequent action engendered, then there is an origination, upon which individual *karma* is the consequence.

Leaving speculative concerns about the origin of things aside, from this southern direction one can make a conscious decision to turn about in one’s seat of consciousness away from the cause-effect actions in *saṃsāra* and upwards to the domains of liberation. One can then leave the thralldom with the minutiae of one’s personal life behind. When the ‘turning about’ transpires and the person commences upon the yogic path then he/she will inevitably awaken

the inherent forces of the Sacral and Base of Spine centres. This causes the ascent of the vital airs up the spinal column that sustains the *dhyāna* of the meditator, inevitably awakening *kuṇḍalinī*.

8. In the *southwest* position the dissertation of Dependent Origination is continued, by bringing consideration of the *prāṇas* gained from sense perception directly to the scrutiny of the mind's eye, the eye of knowledge and of reason. This is the 'eye' of the concrete mind, which co-ordinates and analyses what has been gained. The phrase being 'Here, Dependent Origination is void of its own-character (*svalakṣaṇa*)'. The corollary being 'because of such generation it is replete with the character of being a "self", and inevitably the nature of this "self" must be thoroughly analysed, to discover that it is void of 'its own-character'. At first the 'eye' acts to select from the world of material phenomena what it desires for the empire building of knowledgeable factors of the mind. The mind prides itself with the gain of such empires in its chosen specialities. This accumulation of knowledge is based upon characteristics of self-identity and self-aggrandisement, which are confidently projected to similar selves for them to notice or gain something from. However, being built up from a cacophony of transience such content is effectively void. Inevitably empirical deduction is superseded by abstracted consciousness, which is not disposed to a 'self' concept, but rather to universality of thought, the enlightened Mind, which is replete with revelatory insight, but is void of concepts.

The sixteen petals of the Throat centre

The following information is based upon the structure of the Throat centre, which has sixteen main petals. Four of these are major and are orientated in the cardinal directions. They are derived from twelve smaller petals. Detailed information concerning this *chakra* is given in volume 5B to which the reader should refer. Figure 1 from that volume is provided below, including the reference numbers, which I shall utilise for the present purpose. The numbers also relate to astrological signs, which will not be delved into here, however because of the importance of the signs in interpreting the activity of twelve petalled lotus, they will be elaborated on in the next chapter, where the Heart centre is explained.

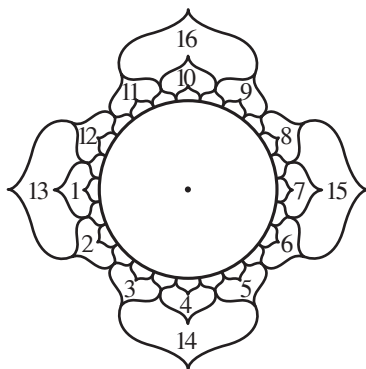


Figure 1. The Throat centre.

The esotericism of *pratītyasamutpāda* (Dependent Origination) is provided in volume 5A as part of the description of the Six Realms, which should be read in context with what is presented below.

The petal labelled 1, concerning the inward direction, starts the cycle of dependency. The first of the links of this wheel is ignorance (*avidyā*), the result of being born into the illusion-filled realm based upon reliance of an image of ‘self’. The symbolism for this link is a blind woman trying to find her way with a stick. The related phrase in the *samādhi* is ‘because of dependency on another’. Such dependency therefore is the cause for the generation of ignorance. Overcoming ignorance then represents the long eventual journey to discover the inward way of the Heart.

Petal number 2 concerns the development of the image-making faculties and the factor of desire that comes with it, producing karmic formations (*saṃskāras*) that keep us tied to the wheel of birth and death. The image is that of a potter at his wheel, which signifies the creation of thought-forms. The associated phrase follows from the previous one ‘it is also imagined as syllables’. This implies the use of speech to communicate one’s thoughts and desires, producing the manifold interactions with people, from whence the *saṃskāras* originate.

The third petal is symbolised by the grasping tendencies of a monkey, thus developing the basic elements of consciousness (*viññāna*). The associated phrase is ‘Because it is imagined’, which relates to the concepts and images of the mind that this monkey-minded individual

continuously seeks in order to feed the idea of ‘self’ and self-worth in *saṃsāra*. The monkey-mind is emotionally based and a long way must yet be travelled in the field of consciousness before the monkey conceives the need to control the emotions, if liberation from pain and suffering is to ensue.

The fourth petal relates to the birthing and development of the mind proper, the ability to name things (*nāma-rūpa*) and to identify with what is thus named. The associated phrase is ‘imagination is also void’. What is experienced produces images in the mind, and what is thus imagined is illusional, hence, void. The general symbolism for this *nidāna* (link) depicts a man in a boat steered by a ferryman. The boat signifies the containment of mind within the consciousness-stream that is developed via continuous rebirth.

The fifth petal consolidates the development of the intellect (*pravṛttivijñāna*), hence it represents the most intense involvement with materialistic observations. The associated phrase is ‘Because of Dependent Origination’, hence here the activity that sustains the cycles necessitating continuous rebirth is at its apogee. The symbolism provided in the *thangkas* for this *nidāna* is a house with six windows, which symbolises the six consciousnesses via which a normal person functions.

The sixth petal relates to the proper beginning of the process whereby the thinker begins to comprehend the nature of *saṃsāra* and takes the steps to master it. The associated phrase is ‘dependency on another is void’, and the symbolism relates to a pair of lovers, who have made contact (*sparsā*), but not yet in full union. Sexual interrelations are the mainstay of providing the material for rebirth, and inevitably a person will perceive that such interrelation is transient and void of true meaning. The quest for yogic union inwards to integrate male-female forces takes precedence.

The seventh petal deals with the more emotional (Watery) *saṃskāras* developed, which are the most difficult to master. The attribute of ‘feeling’ (*vedanā*) attributed to this link is symbolised by an arrow piercing a man’s eye. Much karmic consequences from former materialistic and desirous pursuits now come to the fore to teach the consequences of attachment. Inevitably a meditative path is sought to try to understand why. The answer comes in the guise of the explanatory phrase presented in this verse ‘Because, arising from the cause and

condition'. Causes and conditions therefore must be mastered in one's meditative pursuit.

Petal eight concerns the many battles one has concerning mastering the emotional body, before the realisation comes that 'Dependent Origination is also void'. The symbolism concerns a woman serving a drink to a person, with the attribute being thirst or craving (*trṣṇā*). At the present level of interpretation the thirst is for more knowledge as to why so much suffering ensues from one's emotional entanglements. Yogic pursuits then produce the inevitable right conclusions.

The ninth petal is related to the *nidāna* that shows a man or else a monkey gathering fruit, and the related quality being 'clinging' (*upādhāna*). Here the path often becomes divergent, where a choice is made to continue the path of attachment to the allurements of *saṃsāra* or to one-pointed focus upon spiritual attainment. Consequently the fruits of either enlightenment or pleasure seeking are further sought. (The concept of 'clinging'.) The associated phrase is 'generated by cause and condition adventitiously', which here refers to the effects of life's experiences, the processes conditioning consciousness from externalised *karma*, and whether the individual has learnt enough from such happenings to overcome clinging to materialism.

The tenth petal concerns the approach of mastery of thoughts and intellectual pursuits, the gain to many of life's experiences now being at hand. The symbol being that of sexual intercourse, or a pregnant woman, with the attribute being 'becoming' (*bhāva*). For materialistic thinkers the choice has been made to continue pursuing further knowledge and understanding, or phenomenal (sensual) activities, producing therefore further cycles of rebirth. For those that have gained spiritual insight true union with the highest ideals is sought instead, the awakening of the Head centre and the enlightenment it brings is pursued. The associated phrase being 'it is void of being an origination', which reflects the process of the accomplishment of the mastery of mind so that Mind supplants it. The remaining two petals sum up the realisation gained through such accomplishment.

The phrase for the eleventh petal is 'Dependent Origination is void', the revelation of which is the gain of the development of the enlightened Mind. The image provided for this *nidāna* is that of a woman giving birth (*jātī*), signifying that all of life's experiences are

now recycled, to be reborn upon a higher cycle of accomplishment. For the enlightened one this concerns treading the Bodhisattva path towards the highest levels (*bhūmis*). The eighth phrase also stated that 'Dependent Origination is void'. The difference between that and this phrase is that the earlier phrase it was discovered through much turmoil, now it is simply perceived in the Mind's Eye.

The final petal represents the gain of all the experiences in *samsāra*, where hopefully the bitter lessons of life have been learnt. The mind reviews all that has transpired in the past, and accordingly grows in wisdom. It can then direct the next cycle of experiences at will. Consequently the associated phrase for this petal is 'Dependent Origination is void of its own-character', which sums up the entire discourse, as it produces the void of all mental-formations concerning the character of dependent interrelationships, in a singleness of the Clear Light of Mind. Its naturalness simply is, not dependent upon any other existent. The image presented for this *nidāna* is a man bearing a corpse, which signifies death, (*maraṇa*). Everything material must inevitably cease to exist, eventually even the 'corpse' of the mind.

The four major petals of this *chakra* are symbolised by the opening statements of this fourth verse of the *samādhi*. These four petals relate to the mastery of the four main Elements, Air for the eastern petal, Water for the southern petal, Fire for the western one, and Earth for the northern petal. Consequently they relate to the development of the attributes of the wisdoms of the four Dhyāni Buddhas that emanate from Vairocana. Each of the major petals incorporate the attributes of the three minor petals that represents its base. There are thus $(1 + 3) \times 4 = 16$ petals implied, where the major petal develops the attribute of the related Dhyāni Buddha and the minor ones the supporting wisdoms of the other three Jinās.

Concerning the northern petal (number 16), the *prāṇas* are directed upwards to the Head centre wherein the Buddha-Mind can be comprehended. The 'syllable that is not a syllable' then represents the Buddha *vacana* (speech). The Earthy Element here is not viewed in terms of the illusional world of perception, but rather in terms of the descent of the *dharmakāya* via ever-increasing density, so that eventually the empirical mind can comprehend the import of such speech. The All-accomplishing Wisdom of Amoghasiddhi is consequently awakened.

The associated phrase is ‘That way one may understand the meaning of Dependent Origination’.

The southern direction (number 14) is represented in the words ‘Even if that meaning is told’. Here the Buddha-Word then manifests below the diaphragm via the Solar Plexus centre (governing the dispensation of the Watery Element), to produce thought-forms, images that are a reflection of the enlightened domains. They awaken the minor *siddhis* via which the *yogin* or seer can gain valid impressions of the real. We see therefore that this meaning is told not so much in terms of words, but rather via symbols and images of Secret Mantra that produce direct cognitive impression in the *yogin*’s or seer’s Mind. The Eye of vision (Ājñā centre) has awakened to perceive the real, and the Equalising Wisdom of Ratnasambhava is developed.

Next the eastern direction (number 13) is implicated in the words ‘it comes from nowhere’. This ‘nowhere’ therefore represents the Void of which the Heart centre is the custodian. Residing in *sūnyatā* then the *yogin* utilises the Mirror-like Wisdom of Akṣobhya to reflect the experience of the Void into the phenomenal domains (via the western direction) in order to transform the recalcitrant *saṃskāras* of the ‘hearers’ into enlightenment-attributes. From this petal therefore emanates the *nāḍī* that leads to the Heart centre, within which such a one resides when communicating with those who have come for spiritual nourishment. It represents the compassionate Bodhisattva way. The associated Element is Air, the carrier of the *prāṇas* (of liberation).

Finally the western petal (number 15) ‘goes nowhere’ as it represents the Throat centre itself and the organs of speech. It therefore empowers the emanation of the Creative Word, Secret Mantra as an expression of the Fires of Mind. Amitābha’s Discriminating Wisdom draws the compassionate potency from the eastern direction and manifests it as liberating speech, where the Bodhisattva manifests in the guise of a *nirmāṇakāya* of a Buddha for the ‘hearers’. The teachings may inspire minds, but is aimed at the Heart, so as to awaken perception of the Void (‘nowhere’) in those that are thus inspired.