

Foreword

This compilation contains materials from the email exchange with Bodo Balsys and his students.

Usually, the Sanskrit terms appearing in '*A Treatise on Mind*' and the books that followed are explained therein.

You can find on the webpage the esoteric glossary and the recommended reading.

<https://universaldharma.com/resources/esoteric-glossary/> and

<https://universaldharma.com/resources/recommended-reading/>

It is helpful to refer primarily to the esoteric glossary and the definition of the terminology in Bodo Balsys books. The Buddhist terms can have different definitions and meanings depending on the Buddhist school. A great way to compare them is to use 'The Princeton Dictionary of Buddhism', and internet resources like:

https://theosophy.wiki/en/Main_Page and

https://www.rigpawiki.org/index.php?title=Main_Page

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Question One: Tantra, origins

From where are the origins of the form of tantra you teach?

You are actually learning an advanced (esoteric) form of sDzogs-Chen of the Nyingma, which in itself is an expression of the Yogācārya Mādhyamika branch of Buddhist philosophy. In the Tibetan system, sDzogs-Chen teaches the highest form of yoga, called Atiyoga Tantra, or unsurpassed yogatantra ('Tantra of superlative wisdom'). These are all but technical terms, and in fact, I teach the essence of this form of Tantra, eliminating much of the ritual background that a normal Nyingma practitioner would be engrossed in.

Question Two: Linages and its esoteric essence

I feel quite interested in practices like dream state and po-wa but after having read about them in the past I always had the sense that I don't grasp the essential meaning of them. I intuit that there should be something more.

With respect to the teachings in Tibetan Yoga and Secret Doctrines, or rather, the Six Yogas of Naropa as transmitted via the lineage that passes from Milarepa to sGam-po-pa, I do admit that they are an esoteric transmission that can prove valuable — if there is a genuine awakened Preceptor of that lineage available to teach it. However, though it is supposedly the main fare of the Kargupta lineage, one of the four main Tibetan sects, I seriously doubt that there are any Tibetans amongst them that can now properly convey the true authentic meditation dharma and its follow up to enlightenment. The Kargupta lineage is in a mess because of the Karmapa controversy. (There being presently two of them.)

I tell you the above to point out that we (K.H., D.K., and I) have adapted these teachings in a form that is suitable for Westerners, and in context with the new Dharma Lineage that is to be established, a higher version of what transpired in Milarepa's time. (Milarepa is an incarnation of the one who was Jesus, and is presently a sixth-degree Initiate, a Chohan, as is K.H. In other words the degree of attainment of a Buddha.) This new Dharma Lineage is what is presented in Blavatsky's, D.K.'s, and my works. You are being prepared to link with K.H. and D.K. when they think that you are ready, as you learn the art of meditation according to

the preferred method given to you, and as you learn to stabilize yourselves in telepathic reception. We are not directly teaching 'Dream state, Po-wa, psychic-heat practices and the others' in the form that was then transmitted, as this is not suitable for the present generation, but teach the essence of those yogas in our present methodology. They consequently are 'superseded', as there is now much esoteric information that was then 'ear whispered' that these yogas were to awaken the yogins to that is now being revealed directly through our writings. You see, the training of the empirical mind via the development of Love-Wisdom so as to awaken Mind is now the focus — the Mahāmudrā uniting the East to the West.

Question Three: The content of A treatise on Mind

The dharma of your books appears quite difficult to grasp for an average Buddhist practitioner. What is the background of the dharma you use? Can you summarize the content you present in your A Treatise on Mind series of nine books?

The first five volumes of my series are eminently logical, as they aim to reform the corpus of Buddhist ontology, eschatology, and metaphysics. To do this proper semantics, philosophical deduction, detailed analysis, and presentation of counter-arguments where a textual reference or philosophy in question is in error has been made. Anyone who does a methodical, systematic in-depth critical analysis of my works will conclusively discover the veracity of the teachings of my unorthodox form of the buddhadharma. I present sufficient logical proofs of the philosophy presented. If such systematic critical analysis is pursued by Buddhists, using their own meditative faculties and deductive reasoning, then the presented teachings will lead them to comprehend the nature of the next turning of the Wheel for this particular religion.

The sixth volume is a transition, from the Buddhist works to the esotericism found in the Blavatsky and Bailey tradition.

The two volumes on The Constitution of Shambhala are written for disciples and Initiates wishing to gain the next level of teachings of the esoteric lineage that I am the present custodian. These books, plus the one on Meditation, require a basic understanding of Buddhism, but the teachings are also purposely largely at a very advanced level, where effectively the presumption is that one has already studied seriously the base teachings in the Bailey books, especially such books as A Treatise on Cosmic Fire. Those that have not done so will thus have to do the necessary background reading when they have time to gain the needed teachings. There is a vast corpus of esoteric doctrines already published needing to be digested by my

readers, but above all, they need to meditate upon esoteric Truths, some of which is beyond their present capacity to properly ascertain for themselves, such as the teachings on the moon Chain karma, and happenings upon that planet before it was destroyed, or of the nature of happenings on Atlantis. Such however, is within the ken of all enlightened beings, and it is time that the esoteric lore, the formerly 'ear whispered truths' of Buddhism, are given out to the general public that aspire to become enlightened. The authoritarian nature of the teachings therefore cannot be avoided, but they are based upon impeccable esoteric logic, as also is presented in my Buddhist Books. Similarly, a well-known statement such as that by Einstein: $E=MC^2$ is also an authoritarian statement, but It has the entire corpus of modern physics backing it. Most people 'know' what it means superficially, but not how it was derived. I for instance have a two volumed text on his general Theory of Relativity which supplies all of the vast complicated background mathematics, needing serious study and a basic university degree in mathematics to comprehend. Similarly, if you want to know the basis of where the authoritative assertions I have made in these books come from you need to do a 'university degree' in applied esoteric philosophy and meditation, in conjunction with passing Initiation testings, as set by Hierarchy, and for which I am the physical plane instructor. The purpose of the books, therefore, is to lead worthy candidates for enlightenment to wish to take that spiritual university course, and so they will be given the methodology to validate everything presented in my books for themselves. This then is the way to gain enlightenment for this new era.

My purpose, therefore, is not to merely repeat or summarise, but to add new in-depth information that DK only alludes to, or couldn't present at the time. These teachings are needed for the new category of Initiates incarnating as a consequence of the Externalisation process of the Hierarchy. We of Hierarchy have our methodology of educating our students, and the curriculum for our university has now been presented. Whether or not candidates sent by them for training choose to follow our methodology depends upon many factors, but they all shall be given the chance to enter the halls of Wisdom in the great Ashram that is the Hierarchy of Enlightened Being on this earth.

Question four: Levels of teachings

I've noticed that some practitioners even monastics see your teachings too complicated, philosophically and intellectually inclined.

Just like when learning at school one first goes to primary school and gets simple teachings, then goes to high school for more complicated teachings, and finally at

university one does in-depth studies, where many of the errors formerly taught are also fixed up. So it is also on the path. Many spiritual Buddhist schools and spiritual communities are at primary-high school level of spiritual teachings, that has a wide general appeal, because simple, thus most do not really have to strain their minds to follow it, and that is its appeal to them. Consequently many lay people ('primary school students') are attracted and can learn basic Buddhism, and those a little more astute than the lay may enter the monastery for divers reasons.

My teachings being 'spiritual university' are designed for those who are to graduate from such schooling, needing a more thorough understanding and practice productive of actual enlightenment. There are various types of associated 'degrees' to be obtained along the enlightenment path.

Sometime the primary school child must advance to a higher level of attainment, if they are to become functioning adults in the world, so also it is in the field of enlightenment. There are many levels of *saṃskāras*, *kleśas* to master to become enlightened, and there are many Initiation steps (examinations) to pass along the way. It is a great illusion to think that primary school level of attainment will produce the same results as going to university.

Of course many beginners and the spiritually immature are happy with primary or high school, because relatively easy, there are no real challenges to seriously advance their minds in understanding the real nature of perception, of what actually constitutes the all-knowing nature of an enlightened Mind. Mastering such challenges is not what they entered a monastery for, but rather, to escape the material and emotional problems of living in *saṃsāra*. They are doing minor work on improving their minds, and happy with elementary level service arenas, and group living. That is sufficient for them, they need not struggle elevating their minds to understand the high levels of philosophy or the truth underlying the manifestation of all things. Elementary presentation of the dharma suffices for them. And so they remain the rest of their lives, growing only incrementally very slowly towards enlightened understanding.

A few actually enter the monastery because they perceive that is where they must go to gain enlightenment, for them simple monastic fare is not enough, as they are hungry for higher wisdom, to improve their minds, at all costs to their belief systems, and complacent primary-high school level understandings. They need higher teachings, not so much the intellectual fare found in the thousands of books written by the scholarly, but what is needed of that knowledge combined with a practical course that leads far, far beyond intellectual knowledge. They are seeking to awaken their Minds to higher revelations and insights as to the nature of the Buddha-Mind, to thereby become enlightened. For this they need an appropriate Teacher. They need to enter spiritual University, and by this is not meant the type of 'university'

that for instance Gelugpa monks train at to get a Geshe degree (a PhD in Buddhist philosophy), which takes about 20 years to obtain. Geshes may know vast amounts of Buddhist dharma, but most may still be very far from enlightenment, because they have really only fed their intellects. No, they need to find a much more advanced spiritual university, where the higher perceptions are obtained, siddhis are mastered, and full enlightenment can be obtained. Teachers that can teach such are exceedingly rare, and few there are that find them. It is the nature of this type of University that we are talking about re the instructions found in my books, not the way of the Geshe, though such attainment is also commendable. Obtaining the higher Wisdom, enlightenment, is beyond mere intellectual achievement, nevertheless, appropriate mind-training, intellectual pursuits is necessary along this path. Nobody can gain enlightenment without having trained the mind and pushed it to the limits of its capacities. This process of those proposing the 'simple' teachings have no understanding of. Such spiritual children play with their 'toys' of attributes of the dharma that appeals to them, thinking that that is all that is needed. To figure out how to replace these 'toys' with real books of the higher wisdom it is generally the needed work of a high level Bodhisattva, a reformer of a spiritual tradition.

Question five: "ear whispered truth"

Can you explain about tantric teachings and practices, the so call in Buddhism 'ear whispered truth'? Why these teachings have not been openly accessible in Buddhism?

The teachings concerning the dark brotherhood (DB) have mostly been heavily veiled, 'ear whispered' for a good reason, mainly because of the dangers accrued through incomplete revelation related to awakening psychic powers to the unworthy, who are not ready to master their emotional-minds. Only advanced Bodhisattvas/Initiates can rightly develop the powers to completely ward off the Evil, hence act as protectors for the rest, the younger aspirants to the higher Mysteries of enlightenment. This path is the forte of those specifically along the first and seventh Rays (for the black Rays), and the second Ray line for the greys. When your vision improves then you will know.

The 'ear whispered truths' are necessary to protect the disciples mainly from themselves, as the path of awakening *siddhis* is dangerous, because of attacks from dark forces, and because many want psychic power, but are intrinsically selfish, desirous of sexual power etc. It is very easy for them to become black magicians when they are not truly compassionate and have not thoroughly mastered their

mental-emotions. Think for instance of the powers of clairvoyance and telepathy, many men want sexual prowess over women, it becomes easy when they can read their thoughts, project images into their minds, and project energies psychically to stimulate their sexual centres. We of the white Hierarchy are not interested in the karma of making black magicians inadvertently through our teachings, hence sensitive problematic teachings, the Tantras, were safeguarded, ear-whispered. Buddhas and Bodhisattvas are depicted with long earlobes for a reason - because they have the capacity to listen to the 'ear-whispered' truths. Those who cannot pass the needed testings thankfully have not this ability. For a similar reason you see pictures of Milarepa sitting with his hand behind his right ear-lobe.

Tantric practices are dangerous without an accomplished Teacher. Much must now be revealed exoterically. But it must be done correctly hence the corresponding teachings concerning the Initiation path. All candidates to Hierarchy's gates, and later to Shambhala, must pass the required Initiation testings set by Hierarchy and the Lord of the World. Opposing this development are the forces of evil, and the candidates own *karma/saṃskāras*, coupled with abject ignorance on the subject.

The normal practices taught by most if not all of the Buddhist teachers are but preliminary practices upon the way, they relate to the entrance papers to Hierarchical doors, related to the path of aspiration, probation and attaining the first Initiation.(first two Bodhisattva *Bhūmis*) The higher Way, the Bodhisattva Path proper, necessitates learning these 'ear whispered' teachings by passing the testings from bhūmi to bhūmi of the Bodhisattva way. These Initiation testings are necessary if the broad path to hell states are to be avoided, which is followed by those who desire *siddhis*, but will not appropriate cleanse their psychic *karma*, and related *kleśas*. Many Buddhist, others practicing under their religions or communities and serious committed practitioners would entering this training working for the second Initiation. Others without a well-established spiritual background and practice would have to be educated to pass their first Initiation first.

The place of Buddhas in the evolutionary scheme, and their further evolution in cosmos, is explained in the two volumes of my books, The constitution of Shambhala. They have left the earth, but have much to learn in their new cosmic scenario, and must also deal with sources of cosmic evil. Hence they are free of *Māra* associated with the elementary training ground called earth, but this planet is only a tiny speck in cosmos - think about how far they must yet travel spiritually in that vast multidimensional domain. I explain the cosmic Initiations in volume 7B of my book The constitution of Shambhala. Buddhas have many levels of testings to master to gain those Initiations and so become Logoi, just as you have far to go to master the Initiation testings that will eventually make you a Buddha. A Buddha (or Chohan in our books) is a sixth degree Initiate - a eleventh *bhūmi* Bodhisattva.

Question six: exoteric/esoteric

Can you explain the differences between treading and exoteric or an esoteric spiritual path in relation to a Buddhist organization that is ruled by systems/regulations i.e., precepts, ways of learning/progressing, ordination steps (aspirants, novices, bikshus, etc.)?

By 'exoteric' is meant the outer seeming, that involved or associated with *saṃsāra*. Exoteric means 'not initiated', the external, mundane or common view and those ascribing thereto. Those serving at spiritual organizations ruled by certain systems and regulations like a monastic saṅgha are often exoteric in their attitudes and modes of activity from the higher Initiated vision, though they may be manifesting certain 'esoteric' practices from the point of view of the lay. The esoteric, from the perspective I use it relates to that related to inner plane visioning, and awakening to the ways of Hierarchy. From the point of view of many of Hierarchy, the esoteric relates to that pertaining to Shambhalic Lore, of what comes from those that reside therein. The way to the esoteric is by opening the Heart to higher awareness states. The way of the exoteric relates to the vicissitudes of mental understanding.

Because in a maṇḍala of let's say a monastic hierarchical system and how it works in relation to exoteric steps of progression, it seems that for example, the ordination steps are influencing the kind of service work that someone can do and all the other attitudes that 'make no sense to a higher initiate', is because they are following an exoteric paradigm. If there is an Elder monastic living there who is awakened, hence esoteric, then he would clearly see the advanced Initiate level of a person whom manifested these intrinsic attributes whether he just got ordained or was a lay person he will give him higher teachings, and promote him accordingly far quicker than his physical age or time at the monastery would normally allow. He would be placed above most others. True spiritual capacity must be taken into account, and this is not usually done in most of the monastic organisations, and so a viable successor most of the time is not indicated. In Milarepa's case for instance, he had three main disciples, and the one (sGam po pa) who became his spiritual successor was one who only came near the very end of Milarepa's life, easily supplanting Rechungpa (who later incarnated as D.K.) who was with Milarepa right from the beginning. The qualities of sGam po pa as successor was obvious to everyone, hence he did not need to spend years being trained by Milarepa. sGam po pa was his 'exoteric' Monastic successor, whereas Shiwa-Wōd-Repa in that life was his 'esoteric', yogic successor. In this case the term 'esoteric' means 'hidden' in

perpetual retreat, whilst 'exoteric' means outwardly known and accessible, via the monastery system, which sGam po pa instigated.

Question seven: higher terms and concepts

Can you comment more about Shambhala, Hierarchy, bodhicitta and the relation to *dharmakāya*?

Shambhala represents the Head centre of this planet, hence contain the Lords of Life that direct the sum of planetary affairs. If you are a Bodhisattva then you are either preparing to be a Shambhala recipient, are a Shambhala recipient, or intrinsically a resident in Shambhala. (Only possible at the very highest of the *bhūmis*.) Other than that one is either a member of common humanity, intelligentsia, aspirant or a probationer to becoming a Bodhisattva. Bodhicitta is simply the strength of the compassionate energy that has been derived from the sincerity of past life's practice to gain enlightenment. It propels you through your service work to Shambhala via Hierarchy, the planetary Heart centre.

Dharmakāya, is defined as 'the body or vehicle of the dharma. The ultimate nature, body of Truth, the primordial, eternally self-existing essentiality of bodhi (enlightenment). The highest of the three-fold bodies (*trikāya*) of a Buddha'. However, what this means in reality is that *Dharmakāya* is the energy that passes through and the doctrines emanating from Shambhala. *Dharmakāya*, as it relates to this planet, is simply Shambhalic lore, and the law that derives from it governs the activities of Hierarchy. All that work to gain enlightenment must eventually pass through Shambhalic precincts into cosmic space, as the Buddha did (3rd Initiation). Though it is the All concerning the quest for enlightenment, nevertheless the way thereto is via the planetary Heart centre, Hierarchy. The attainment of the Bodhisattva *bhūmis* first brings you into the Ashrams of one of the Masters of Wisdom, and within that context your service work for this planet is planned in relation to your Ray line. With this Plan in mind you descend into incarnation to fulfil it. Then incidents in your life are sequenced to awakening revelations along the path to further developing the Mind of enlightenment (bodhicitta).

Question eight: enlightenment

Why do I have the sense that there is not much clarity and wisdom about what truly constituted enlightenment? Why it is hard to find an enlightened being presently in the Buddhist religion?

Note that those who are presently working for their third Initiation amongst the Buddhist world have to begin to take into account teachings such as 'Buddha is presently an eighth degree Initiate. (His present place of residence is the star Regulus)'. They must take a more enlightened view regarding their scriptures than what they have perceived so far. There is too much mythologising, far too little comprehension of what the texts are actually trying to teach them, too much devotion to the interpretations of past Teachers, rather than making their own critical assessments; too much belief in exoteric dogma, too much hero worship of relatively unenlightened Teachers, and so making them out to be much more than the junior members of Hierarchy (The Council of Bodhisattvas) that they actually are. Too much focus with concepts of their 'own enlightenment', rather than seeing a broader perspective of what will actually produce the death of concepts of 'self', needed for attainment of Emptiness (*śūnyatā*); too much emphasis on the relatively unimportant and trite in the dharma rather than the greater vision of what enlightenment actually encompasses. Too much reliance on outdated medieval doctrines, that are quite erroneous in many ways, but because from a venerated philosopher, so unquestioned and worshipped. Far too curtailed an understanding of what a Buddha actually is, and far too limited an understanding of the nature of a Bodhisattva, the training of such a one, and the true characteristics of such a one's service work in the world and upon the inner realms. Next to zero understanding of what transpires in the mind of a *yogin* training to become enlightened, and the psychic challenges ahead for such a one. In short far too much dogmatism and ignorance of the technicalities of the enlightenment path, except through the basic rituals and devotional mantras taught them, or the use of antiquated, hence largely outdated manuals and transmission disciplines. There is of course still the basics there, the basis of truth and right methodology in most of these practices, but such is generally swamped with the overlay of the above criticisms of the Buddhist dharma as presently practiced.

In short Hierarchy have now abstracted most of the highly Initiated ones from that religion because of the new teachings need to be taught and flourished, not the continuation of what was once right and valid, but is now antiquated and diseased. Consequently the religion no longer has the awakened ones it used to have, but we are now in the process of trying to rectify that deficiency. To do so we need Buddhists who are willing to learn the new methodology and doctrines. The karmic hand is already at play with the publication of my books, and we shall see what further transpires, according to the Hierarchical Plan.

Humanity and Hierarchy have evolved considerably since Gautama's time, and it is time that those following the buddhadharma caught up with these changes. For this reason the new teachings are presented by Hierarchy, through D.K.'s and my

pen, to try to effect the reformation of Buddhist thought and methodology to gaining enlightenment. The truth of what actually is must consequently be taught, and not the dogmas so often presented as the Way.

Question nine: limitations in views

In the past I tried to convince myself sticking to the saying from the buddha that states 'I teach only one thing suffering and the way out of suffering.' luckily I could get out of this relative view that appeared a bit limited proclaimed by some around me.

Herein lies another problem with many aspirants, they are far too self-absorbed with overcoming their own form of 'suffering'. To work to relieve one's 'own suffering' is OK, and was an important teaching at the time of the Buddha, the four Noble Truths, begins with 'all is suffering (*duḥkha*)'...The idea of overcoming self-focussed suffering was objectively fine at the Buddha's time, and is the main focus of the Theravadin path, of the solitary meditator, producing a *Pratyeka* Buddha (in the orthodox interpretation of this term). However, now, in the light of the *Mahāyāna* revelations this is essentially a false doctrine. Now the principal aim is the elimination of other's suffering, and the suffering of the world. This is the Bodhisattva ideal. Whilst you work at eliminating the suffering of those around you, i.e., the evils of the world, so your own causes for unhappiness is also dissipated. Focussing primary upon your own suffering is a self-centred concept, it intensifies the dramatic 'I' at the centre of things. It is an emotional activity, focussed upon the Solar Plexus centre, and self-will. Working to eliminate other's suffering defocusses from the 'I' and awakens the Heart centre. The way of awakening the Heart is the path to liberation. The Solar Plexus centre binds one to *samsāra*. The way of the Heart is group evolution, is dispassionate and the basis of generating serenity. When one is focussed upon trying to eliminate the suffering of the world, then vast meditations are produced, that lead to undertaking the higher Initiations. The more esoteric the thinking, the higher the plane of perception one attains, and so one travels up the levels of the *stūpa*, the *lokas*.

Many Buddhists monks in the past have found the Way, and so have gained enlightenment. Their monastic robes inform everyone that this indeed is their quest, to try to follow in the footsteps of these great Ones, that everything they do is aimed to achieve this end, and that enlightenment produces great wisdom and insights into the true nature of things, far beyond what ordinary people take as 'real'. A new language is developed, that the glamoured ones, mentioned above, do not comprehend. They wear the robes (if a monk or nun) but are ignorant of the way to

truly get There - to the 'other shore'. There are too many unenlightened Teachers incarnate pointing the way for others to follow the forms of ignorance they wallow in, thinking all the time that the little bit of light they have attained in their meditations, etc., signifies great Illumination, when in reality it is but a candle flame flickering in the wind of True realisation, which is far vaster than anything they imagine. How can one purport to be 'enlightened' or that their teacher is 'enlightened' if they know not for instance the multidimensional nature of solar evolution from beginning to ending, planetary formation, the nature of the planes of perception, the constitution of Shambhala, the rebirthing process, the mechanism for the manifestation of karma, or of the Ways of the Hierarchy of enlightened Being? You see how deep is the established ignorance of the great bulk of the Teachers alive today, and their students exist in the millions, many of which are quite sincere seekers.

The nature of this amassed ignorance is certainly a subject worthy of shedding many tears of compassion. And so we seek to find a way to serve them.....to awaken them from the relative blindness of watching candle flames, so that maybe one day they can observe in full sunlight the Mysteries of what this universe contains.

The Initiation Path, Karma And Enlightenment

Question ten: Karma, evolution and enlightenment

Can you elucidate about karmic group evolution or group initiation and enlightenment?

A purpose of my writings and existence is to lead worthy candidates to the Masters of Wisdom, to help awaken in them direct receptivity to their presence, the devas of all ranks, and to other sources of enlightened revelation, such as the Dragon kingdom. All become real entities discovered in meditation upon the Initiation path. Such a path concerns group evolution, being part of a living maṇḍala, not one made of sand, or the imaginative ones that many Buddhists practitioners are asked to build in their minds. A living maṇḍala is the gain of many lives of spiritual evolution, of karmic interrelationships, from together following such teachers as Gautama, Milarepa, Guru Rinpoche, and so forth in past lives. As the lives proceed, so the maṇḍala evolves with the group brothers and sisters incarnating from life to

life to play their next appointed roles within the context of the new service and educational arena that they together serve. Each are unique individualities, hence play different functioning in the maṇḍala and its purpose. For such a reason when Milarepa heard the name Marpa he knew that was his Teacher and no other, for Marpa there was Naropa, and all understood the roles they must play in the then maṇḍala that formed around them.

Without discovering and recognising such a living maṇḍala of one's group brothers and sisters from past lives then one will not attain awakening in the present life, as the karmic opportunity has been squandered. The evolving maṇḍala will also consequently suffer. Karma is worked out to lead one to one's proper Teacher at the right time, and for incarnate Initiates that Teacher is the heart of the maṇḍala. It is not a question of pride or any other such emotion generated in relation to involvement with such a Teacher, it is simply that this is the path of liberation for the candidate when the Teacher and maṇḍala is found. Humbleness is the way to enlightenment, and this the students and Teacher alike learn.

The Way to Shambhala is now the calling, and Buddhists have very little understanding of the nature of this kingdom, notwithstanding that given in exoteric texts, such as the *Kalāchakra* Tantra. The questions for a humble truly dedicated spiritual practitioner would be: Do you seek such a path? Do you know the way thereto by practicing on your own, or by following a Teacher who is effectively blind when it comes to understanding what is required to enter its sacred Domain? In this present epoch, there is no other way to liberation upon this planet. (Such teachings in the past were 'ear whispered'.) That kingdom is Real and the way thereto is what I teach, with the assistance of the Masters of Wisdom. The sum of Hierarchy (the Council of Bodhisattvas) assist in the training. To access this domain you must learn to play your role as part of the maṇḍala to which you are called. Together as a group we travel thereto, following a sure path ordained by the Masters of Wisdom, who have already trodden that Way. Only as a group can the elements of pride and other kleśas be properly overcome, because they were generated via group activity in past lives. Only as a group, karmically bound, will the One Initiator accept our transformed selves.

Question eleven: towards Buddhahood

Can you provide a practical perspective on riding karma in a skilful way so you can progress towards Buddhahood?

What I will describe here is a form of *śamatha* practice, but rather than being concerning with breathing per se, you are observing the breathing in of karma and

breathing out rectified karma. There are many forms of karma, casual karma, such as talking to a stranger for a few minutes on a bus, incidental karma, such as having an odd meaningful conversation with someone at your saṅgha now and then, but nothing much comes from it. There is individual karma, which is what concerns most people. There is group karma, which is most important to consider, there is national, international and cosmic karma (such as what confronts a Buddha when he leaves a planet such as the earth).

In this form of *śamatha* you are a silent observer, watching the *saṃsāric* play all around you, the matrix of mental-emotional actions they are involved in. It is all a play (*līla*), and most take it as if it were all real, but in fact it is but their karmic interrelationships that keeps the illusion of it all moving. They can create new karma through wilful volitions or live out the karma that is. You on the other hand, know of the unreality of the play and so will steer the play around you as much possible to a fitting conclusion, i.e., the cleansing the karma that is (in-breathing), and directing the happenings of the now towards enlightenment for all (out-breathing). All is based upon your contemplative observations. You learn to go desirelessly with the flow of the karma, good or 'bad', it all must be worked off appropriately. This form of *śamatha* takes much quiet observation, wisdom and skill in action. You ignore causal karma, all of that is but happenings on the periphery of the eye. Start with incidental karma, and see it that can be improved upon to a fitting conclusion. Look at group interaction pre-eminently, and the rightful part you play therein. Within that context your *śamatha* practice proceeds. You think at first in terms of the 'I' the in and out-breathing of that karma, and then extend it to the group interrelation. Inevitably you will learn to spontaneously respond to every opportunity to breathe out what rectifies group karma.

As Nāgārjuna says in his Mūlamadhyamamakārikā, chapter 25:19:

Saṃsāra has nothing in it that can be distinguished from nirvāṇa, nirvāṇa has nothing in it that can be distinguished from saṃsāra.

To master the matrix of the play you must realise that the two are one, and *saṃsāra* can be ridden to *nirvāṇa* through this process. Here the karma is the Real, everything else is illusional. Cleansing the karma and directing it rightly is the mechanism to enlightenment. This practice of course is not easy, and takes much time to master, but is the essence of the path to Buddhahood.

Question twelve: stages of enlightenment

Can you provide an overview of the stages of enlightenment and the levels of attainment?

There are basically three levels of enlightenment for you to ponder. (You can look up the detail concerning them from the indexes of my books *A Treatise on Mind*.) The first I call the *ālayavijñāna* enlightenment (the third Initiation), this can also be called the *arhat* (or *arhant*) enlightenment and is basically that which the Theravadins aspire to, being the type of attainment provided in the early *sūtras*. The next is the *śūnyatā* enlightenment, which is the major objective of the *Mahāyāna* schools, the goal being the attainment of *śūnyatā*, as explained in such texts as the *prajñapāramitā*, the Zen tradition, the teachings of the classical scholars, such as *Nāgārjuna*, *Candrakīrti*, etc. The *śūnyatā* enlightenment relates to taking the fourth Initiation. This has been the mainstay of the buddhadharma for two thousand years, but has been superseded by the next turning of the wheel, namely the Tantric doctrines of the white dharma, incorporating the *vajrayāna* and *mahāmudrā*, concerning the teachings of the *dharmakāya*. The Tantric doctrines however have always been secret, 'ear whispered', and though written down, the texts have literally been unintelligible to any except the enlightened. Of course much basic background information concerning this way, such as on the *Dhyāni* Buddhas, and of the vajra for instance, has been widely disseminated.

The fourth turning concerns the unravelling of these veiled doctrines, and their incorporation with the best of the world's esoteric doctrines (hence such things as the world's mythological outpouring, esoteric Christianity, the Kabbalah, and of course the Bailey (D.K) stream). Awakening to what the *dharmakāya* truly represents is thus on the offering. This incorporates comprehension of the teachings in my books, and thoroughly understanding the significance of the *Dhyāni* Buddhas, Shambhala, a Buddha's evolution in cosmos, etc. The objective here is the attainment of the fifth Initiation.

Up till now very basic teachings on the *dharmakāya* has represented the highest that Buddhists have aspired to, but this now is not enough. The nature of the Initiations higher than the fifth need to be comprehended and aspired to, hence the teachings in mine and D.K.'s books. (I present an outline of the nature of the higher Initiations in my book 'Meditation and the Initiation process' Volume 6, and especially in Volume 7 part B chapter 3 in the section on the cosmic Initiations.) Buddhists now must begin to comprehend what happens as a consequence of becoming a Buddha, which is provided here.

If Buddhists do not embrace such teachings in the terms of the extension of their philosophy, then stagnation, a cancerous growth and spiritual death is the result for their religion. It will of course linger on for centuries, but as a decaying corpse of

what could have been. The religion has always met the challenges and has grown, though there is a trail of the sects that never met the challenges and changed appropriately, and so these sects have stagnated in the methodology of past bygone eras, ignorantly thinking that such methodology will somehow make them enlightened. Maybe for some the *ālayavijñāna* enlightenment is still possible. In light of this the Zen stream must also grow up to meet the challenges of the new cycle and modern epoch we are now in.

Note that there is a *piṅgalā* stream, such as the Zen methodology, via intensely focussed one-pointed meditation, that circumvents most of the zapping, but gives access to the fourth Initiation. Hence the Initiation is incomplete, as the zapping karma is postponed, necessitating a later incarnation into an *iḍā* stream to deal with this issue, thus competing the Initiation. The combination of the two streams in one, the *Dharmakāya* Way, is now the Hierarchical focus for this epoch.

Question thirteen: Bodhisattva bhūmis

How do I know where am i am at on the path to enlightenment?

What is the relationship between the Initiation path and the Bodhisattva bhūmis?

It would be helpful for all that aspire to gain deep meditative insights to presume that he/she is a Bodhisattva functioning at one or other of the Bodhisattva levels, or at least be an aspirant thereto. One should thus endeavour to analyse some of the information extant concerning the nature of such a path and thereby to ascertain as far as possible to which Bodhisattva or Initiation level one may belong. This sets the paradigm of what is achievable in the field of meditation for that life, if one is honest in one's appraisal and can weed out somewhat the excess baggage of medieval thinking presented in the texts. (Much concerning the teachings re the qualities ascribed to Bodhisattvas in the Buddhist texts is redundant and often misleading. The true nature of this path no longer needs to be 'ear whispered'. That information now can be supplanted by the new presentation concerning the Initiation path presented in my 'Treatise on Mind' books, which brings the doctrine of the stages of Bodhisattvic development into the modern epoch.) This will allow the setting of realistic goals in one's meditative life. The path can then be set firmly upon acquiescence to the requirements set forth by the Council of Bodhisattvas for entry into their ranks. It necessitates following and maintaining a disciplined lifestyle that will truly produce results in this life and also set the stage for future lives of service activity. The attainment of Bodhisattvic purpose thus delineates the goals for meditation in any particular life. The *arhat* path of self-absorption for the sake of

one's 'own enlightenment' is not a path to be espoused, nor to be deemed as anything else but as what is illusory.

There are five main Initiations and ten Bodhisattva *bhūmis*, so there are two *bhūmis* per Initiation cycle and testings. The first *bhūmi* (the stream enterer) relates to the path of probation to Initiation. The Buddhist account of the Bodhisattva *bhūmis* is quite exaggerated, and seriously needs rectification. In short the Buddhists do not understand the Bodhisattva path hardly at all, except for the general outline. D.K.'s writings and my books rectify this serious defect in the buddhadharma, their mythologised writings need to be countered by the truth of what actually is, in the present epoch. The nature of passing these *bhūmis*, hence the making of Bodhisattvas, was always part of the 'ear whispered truths'

There are five Initiation levels that produce the perfection of a human unit, the making of a Master of Wisdom, and ten Bodhisattva stages (*bhūmis*) before the attainment of Buddhahood. For each pair of *bhūmis* one Initiation is attained. The first of each pair of *bhūmis* relates to passing tests whereby the respective Initiation can be gained, and the second to the consolidation of the qualities related to the attainment of that specific Initiation. Detail concerning these Initiations it is provided in the fifth and sixth chapters of my book "Meditation and the Initiation process".

The first two Initiations are Initiations on the threshold to enlightenment. The third constitutes taking the *ālayavijñāna* Initiation, whereby the mysteries of the domain of the *ālayavijñāna* and the *Sambhogakāya* Flower are revealed. We thus have the awakening of the Clear Light of the Mind. The fourth Initiation is the *śūnyatā* Initiation, where the goal of *sūtrayāna* teachings of the buddhadharma is realised, and produces the ability to reside in the Void. The fifth Initiation is that of the *dharmakāya* revelation, where the Initiate comes to govern the qualities of the lowest level of the *dharmakāya*.

After that we have the tests related to the making of a Buddha, or *Dhyān* Chohan, which is attained at the sixth Initiation. Of these Initiations the first five will be described, as words fail to portray the achievement beyond this, except in symbolic, allegorical, or metaphorical terms.

Buddhists can correlate the information presented in the texts on the Bodhisattva *bhūmis*. They must however be prepared to untangle the knots concerning the description of the Bodhisattva qualities, because the accounts presented are idealised and exoteric, thus they only portray the gist of the real.

Question fourteen: rebirth, evolution and bodhicitta

How does the Initiation process works in relation to rebirth and the evolution of bodhicitta?

When we are reborn it is into a different cultural situation and world period, with another round of (different) karma to tackle, so when we are reborn we go through the Initiation testings again so as to master the new civilizational conditions, such as our modern era as compared to say 100 years ago. This helps us develop the needed skills to become Bodhisattvas that can develop the language, ideas and skills needed to educate the generation we are born into. Also each new birth is upon a slightly higher cycle than previously, so we must not only recapitulate the past attainments in the new format, but must work toward a higher Initiation standing than was possible in the past. We spiral ever upwards to the higher domains that way. Testings are testings, and like all examinations they should be passed if one has done the necessary pre-work, but this is not always ascertained, otherwise they would not be testings.

Question fifteen, sixteen and seventeen: Initiation and Buddhist schools

I am a Buddhist. In which initiation should I concentrate my studies, practices and development after having passed the first Initiation?

You must understand all of the Initiations in context, hence there is no 'wastage of time' in learning about the higher Initiations, however a healthy focus should be upon the second, third and fourth Initiations. In someone who have passed the first initiation he/she also can make a study of Buddhist teachings and try to understand where the various aspects a teacher teach fit into the Initiation schema. This will be possible once you understand more about these Initiations, as well as the aspiration and probationary stages, which I actually do not write much about, but such information you can find in D.K.'s works. My focus is more upon passing the second Initiation, but one must master the earlier stages to get there. You will find that the bulk of most of the Zen and Theravada traditions methodologies relates to aspects to mastering the first Initiation, though the dialogues speak as if the fourth was on offer. Theory and practice must always go together.

Does the teachings (the *Dharmakāya* Way) offered in the School of Esoteric Science lead someone to attain several Initiations in one lifetime?

Can the Zen, Theravada and *Mahāyāna* teachings lead a monastic to pass the first initiation?

Yes a practitioner can attain several Initiations in one lifetime, though much depends upon the karma of the Initiate concerned, mental-emotional attachments to preconceived ideas and methods. Sincere one-pointed aspiration and focus in the practice is always the quickest means to attainment, provided that the right method, *dhāraṇīs*, are practiced. The overlay is not that hard to sort out, as some of the Zen and Theravada/Mahayana teachings on the whole (as far as I have had the chance to view some of their schools) are valuable to bring the candidate to passing the first Initiation testings. The disciplines of being a nun or monk, the sincere abiding of the *pratimokṣa* vows, their practice methods, rituals and right group interrelation, all relate to the attainment of this Initiation. Most of those living in these communities will not, because of their actual spiritual age, travel much beyond this level of practice, and that is fine for them, especially as they will mostly be aspirants and probationers (being their past life's inheritance) to begin with. One always gently try to assist them to learn higher truths, so that they have the opportunity to enter a higher classroom upon the bodhi tree.

Can you explain more about the second Initiation process, the relationship with some other Buddhist schools and the mastering of *kleśas*?

The second Initiation practice follows from the first, and provides an altered meditation process, where the gain of the mindfulness of breathing for instance, such as knowing that everything is an illusion and intrinsically empty, that all of the obvious *kleśas* are harmful to the path of enlightenment, should become automatic, no longer needing mantric repetition or formulation. (In my teachings these *kleśas* are viewed in terms of the nine-headed Hydra, with ignorance being the backbone of this Hydra.) They are known, mostly mastered, and so we move on from this platform, to deal with the subtle forms of the *kleśas* upon the way to becoming an enlightened being, hence dealing with the process of awakening of psychic perceptions, and consequently one's psychic karma from past lives of magical and wrong yogic practices, as well as from the early stages of each one's evolution. This therefore necessitates gaining the skills of overcoming the dark brotherhood thought suggestions, and psychic warfare against your progress. Much of this karma is group karma, and so can only be properly expressed when those with whom the karma was created appear and offer themselves up for training. This is a major reason why someone whiling to pursue the path of enlightenment need searching for his/her brothers and sisters from past lives of psychic activity. There is individual passing testings for the second Initiation and later group passing of this Initiation.

For someone that doesn't feel the 'need' to direct his spiritual journey to tread the Initiation path aiming for the second or higher Initiations the foundational teachings of the majority of any Buddhist schools are fine. It is the water that nourishes their needs. They are the majority, and of course nearly all of the lay that come to listen to the discourses. The others need the next level of teachings related to awakening higher spiritual perceptions (*siddhis*), and for some the stages or levels of manifesting the sublime and strenuous forms of wisdom and compassion that will actually be productive of enlightenment, the true Emptiness that is but the veil of the *dharmakāya*. Some talk eloquently about enlightenment, but cannot realise this goal until they are ready to tread the higher way of developing higher spiritual perceptions. This relates to passing through the layers of a maṇḍala, as described in my book *Maṇḍalas: Their Nature and Development*, pages 158-71, or up the levels of a *stūpa*, described on pages 171-78. Relying upon empirical knowledge, for instance, or of the type of teachings in the *Nikāyas*, leaves one at the base level of the stupa, or at most the next level up. The higher, sublime levels cannot be attained that way, or to pass through the gates to the celestial mansion of the Maṇḍala.

Question eighteen: Third initiation briefly commented

Can you explain about the third Initiation?

The third Initiation testings relate to putting all of your knowledge and skills into practice as you write books, give lectures and so learn to become a Teacher on your own right. You master the testings as you learn to rightly teach. Another level of DB attack must be mastered, and planetary evil also warded off in accompaniment with those on the physical plane and on the inner realms that are also so serving. The focus being upon the mental plane and mental service work. (Far too many on this earth set themselves up as such teachers before they have mastered the second Initiation. They are the blind leading the blind.)

Question nineteen: Fourth initiation briefly commented

Can you explain more about the fourth Initiation?

The fourth Initiation testings relate to the complete sacrificial service work of the high level Bodhisattva, where all is sacrificed, including the concept of 'self', not just theoretically, but upon the altar of steadfast Service to all kingdoms of Nature. The principle of Love is so intensified that nothing matters, but to rightly give, and that

in the face of often the most difficult and trying circumstances, such as slander and lying propaganda from others. In this Initiation the *Sambhogakāya* Flower/*tathāgatagarbha* also dies in the *śūnyatā* experience, and one is left with the Intensity of Monadic perception, the destroyer of form. The phrase “Gate gate paragate parasamgate bodhi svaha” really relates to the attainment of an Initiate of this degree, right through to the sixth, when the cosmic Paths are entered, leading the Initiate away from the earth zone of experience altogether, except for few that are needed upon the earth, but first they must know that such testings exist, and that passing them then becomes the mechanism of travelling up the bodhi tree for all upon this planet. The other teachers upon the Way lay the foundation for such travel, and may also act as guides to some of the levels, according to their developed awarenesses and knowledge, as already explained with respect the fourth Initiation. But they do not possess the complete knowledge of the Way.

Meditation, The Training Of The Higher Abstract Mind

Question twenty: getting in touch with the higher domains of Mind

Can you comment on some of the higher meditations practices and processes after a practitioner have been consolidated in the spiritual basic teachings and practices?

When the basic teachings and practices that mainly relate to the attainment of the first Initiation, the tackling of most of the gross *saṃskāras* related to mundane attachments to the physical plane living have been well learnt and mostly mastered, such as those presented by most of the Zen traditions or the ones taught in the Vipassana western methods and similar ones i.e., the Mindfulness of breathing, taking care of one’s emotions and mental formations, being in the Now as one is practicing walking meditation, etc, They can be superseded by higher ones mostly, except for the best parts.

The meditation procedure follows in learning to eliminate your concept of ‘self’, and to integrate you with the enlightened Mind that purveys the entire planet. That way you become a unit of force within the overall meditation-Mind, and so you learn to play your part. Your mind begins to familiarize now in turning inwards and upwards

to the higher domains of enlightenment. You begin to learn the ways of cosmos, the vaster implications of group evolution and the part your little 'emptied' self must play in it all. In meditation one learns to cultivate the sense of spaciousness that leads to the development of an awakened Mind. Within that spaciousness you must learn to listen and to See whatever it is that you are being Taught by the awakened Ones you have reached out to.

One way is to reside in Mind and look inwards and upwards, or simply reside in the naturalness of your own Mind, and so to see what arises there spontaneously, unless there is work to do, or a question that must be asked. In time the Clear Light of your own Mind will also provide the answer.

Sometimes quick imagery may come and go quite often, but not many clear impressions may be registered. This is also part of the training related to gaining an enlightened Mind, because via such awareness impressions can come and go in microseconds, and the Mind instantaneously interprets and acts accordingly. Thus a vast amount of information can be provided in a short space of time. This is also part of the Zen tradition methodology.

Instantaneous perceptiveness and response is the required mark of the Zen Master, and so your slower, formal mind is being transformed to think much faster, to intuit correctly. It takes time and considerable practice to sustain the Zen Mind.

Meditate upon the quickness of Mind that those that are purported to have been enlightened demonstrate in the stories of the Zen Masters.

Question twenty- one: Zen Mind

So how this higher awareness (abstract Mind or Zen Mind) is developed and what is the process to be cultivated in the path to enlightenment?

Impressions come and go according to the ways of the testings for aspirants upon the Initiation path. (There are necessary lows and heights of the cycles of manifesting perceptions.) You need to understand this. You are tested in how you handle the psychic experiences that manifest and also when they are not manifesting. Subtle desires for continued clairvoyance is also a *kleśa*. At all times you must develop your intelligent perception of things, to rightly rationalise what you are experiencing, psychically, through dreams, and intuitively. Mostly we are looking for you to refine your ability to receive subtle thought forms from the Masters, and your own higher selves. We are looking for the development of the refinement of your Minds, and its ever-increasing knowledge bank of esoteric information and experiences. This is the highest development. I have used the term *pratyekṣa* (direct

perception) in an endeavour to explain this process. How well therefore that you rightly bring into consciousness the subtle discernments of Thought, and not to confuse these with the whisperings of the Anubis (you can read more about the Anubis in chapter 7 of *The Constitution of Shambhala* part A), is in many ways the real challenge upon this path leading to enlightenment. You are being taught the way to enlightenment, as Hierarchy defines this term.

In line with this are the studies of the appropriate books, aimed to challenge your thinking process, to synthesise and comprehend abstract ideas. Such ideas are well presented in the texts on Buddhist philosophy (and to a lesser extent in the Kabbalah), which all struggle to appropriately understand, and then overlying this is the higher abstract esoteric philosophy found in D.K.'s and my works. Comprehension of the higher abstract esoteric philosophy is needed for the proper attainment of the third Initiation, of which basic Buddhist philosophy is but the foundation. The true training therefore is the training of the mind, to overcome hindering *saṃskāras*, *kleśas*, the obscurations of the mind, so that it provides a rarefied field of substance, whereby the higher abstract Mind can manifest. That Mind rides on the challenges mastered as you strive to overcome the limitations of conventional thought, not just the mundane way of thinking of the average populous, or even the intelligentsia, but also the limitations of the base understandings and formulations of the Buddhist dharma, with its many forms of dogmatism, errors and limitations of concept. Similarly with other doctrines, such as Kabbalah.

All such limitations of view must be overcome and transcended upon the path to enlightenment, leaving therefore the distilled essence, which is the esoteric doctrines of Hierarchy, and thence the most esoteric of all—that which emanates from Shambhalic realms. The mode of expression of the Lords of Shambhala is not at all known in the world's spiritual literature, except in the most base level, such as the meaning of myths and legends, and cosmological doctrines. It has been long deemed by Hierarchy that this lack of comprehension of the true nature of manifesting divinity by the world's disciples needed to be fixed up, and so the cycle of teachings presented via the Blavatsky, Bailey, Roerich, and then my teachings have been presented to the world. Consequently you are now learning the nature of the true rectified, esoteric Buddhism, which was before always 'ear whispered'.

The concrete (empirical) mind has its uses and should not be disbanded, but its assets need to be rightly developed, alongside with the abstract Mind, or the Son of Mind (which is but a fusion of wisdom and compassion). To think abstractly

necessitates learning the esoteric doctrines just mentioned, and then to apply the understandings logically and compassionately to all of life's situations. Rightly oriented walking meditation, and contemplation upon abstract aspects of the *dharma*, being receptive to intuitive flashes of revelation (*pratyakṣa*) and rightly applying that to the situation before you are all needed in this practice. All must manifest via the cultivation of serenity, the internal quietude, that acts as a mirror (*Akṣobhya's* Mirror-like Wisdom) reflecting the images and intuitions from the higher domains. This is the path ahead of you.

The development of Mind is the True, the evocation of the emotions (in whatever form they arise but makes aberrant the subtlety of impressions coming from the planes of Revelation, hence the emotions must be controlled by mind, right reasoning, but not suppressed if Mind is to be awakened).

The inner realms manifest in the form of images manifesting in intense forms of Light, which your waking consciousness must gradually learn to accustom itself to holding on consciousness. Holding images in your meditation space then is also part of this training of becoming en-light-ened. All is energy, and you must awaken a miniature nuclear reactor at the Base of the Spine at the appropriate time. Your entire *nāḍī* system must be sufficiently attuned and its energies refined and elevated to rightly channel the energies released, and obviously such work takes considerable time.

Question twenty-two: being meditative throughout the day

Can you explain how you practice *Śamatha* and *Vipassanā* in walking meditation, and contemplation upon abstract aspects of the *dharma*, hence being receptive to intuitive flashes of revelation (*pratyakṣa*)?

Walking meditation is appropriate for getting good impressions. I often do this to further receive information once I have meditated on something. Seated meditation is also needed to rightly focus your energies to the higher states of perception, and to build a rhythm of concentrated focus, but such sitting meditation need not be too long.

Śamatha is translated as calm-abiding but it really means mind-like sky. When it is really expressed it literally means letting go of anything to do with the physical world, e.g., physical sensations as you practice slow walking meditation; you reside in the sky as you walk, it then produces a spaciousness and higher consciousness which is timelessness, this spaciousness can be seen as the absence of time from the

beginning to the end of the practice of walking. Living and residing in 'there' there is no sense of the I, me, or mine or cognizance of *saṃsāra* in any sense of the form. At the same time your mind is very perspicacious, attune to whatever IS so the revelations come as one learns to reside in the spaciousness of higher consciousness, this can be said to be a form of *Vipassanā*

In a sense, the adaptation of the practice of walking meditation to daily activities is the heart of the practice. Whatever you do during the day you are walking your meditation; cooking, watering the plants, etc, actively involve in the physical world but meditating at the same time, your awareness it is always mind-like space/sky, being attuned to Hierarchy. In the Nyingma traditions this is called riding *saṃsāra* to *nirvāṇa*.

Try to keep a correct deportment with respect to being inwardly focussed or receptive all of the time, to be aware of your consciousness and how it reacts to situations, and discussions with people around you. That way you can be inwardly guided and receive impressions (such as "Looking at another life") quite frequently, and inwardly you should quickly be able to determine the meaning of such statements. This is the way of the enlightened Ones, which is what you are becoming. All of you are being observed and guided all of the time, and need to become more aware of this telepathic exchange between the observing Masters and you.

Analysies of Zen, Yogācārya and esoteric Buddhism.

Question twenty-three: Explaining Dharma Doors of enlightenment

Are the three Dharma Doors of liberation (emptiness, signlessness and aimlessness) enough to realize enlightenment?

The attainment of 'emptiness, singleness, aimlessness' lies at the heart of this Zen enquiry, but how to get there is another matter, and at any case there is more, much more to enlightenment than that. These three are but stepping stones to the *dharmakāya* Way. *śūnyatā* itself, if fully realised means more than just 'empty mind'.

It is but the harbinger of the Fourth Initiation. *Śūnyatā* and *saṃsāra* then being identical, yes, but what does this really mean in terms of the enlightened state of mind, is what an 'empty' one is quizzed on in the Zen tradition, and the spontaneity of the answer must instantaneously express the inner meaning of what is being quizzed. e.g., in the answering of the Koan, not just one's particular one, but the meaning of all are then known. Knowledge of universal symbolism is the mode of the meditation-Mind. The three qualities above describe the condition of being a mirror – but That which is Reflected in the mirror is not 'signless', it is replete with meaning and esoteric direction, is not 'aimless', it is complete knowledge of higher purpose and the Bodhisattva Mind, is not 'empty', because it is aware of all of the vicissitudes of *saṃsāra* and of how to govern the *karma* of its activities. The properly awakened Mind resides in *dharmatā* – the resplendence of the ever-present *dharma*, the body (*kāya*) of which is spontaneously expressed whenever there is a need. Proper comprehension of the body of that *dharma* is the higher way.

'Aimlessness' relates to the mastery of physical plane pursuits, 'signlessness' relates to overcoming the image-forming tendencies of the emotional-mind. 'emptiness' relates to stilling all of the peregrinations of the mind, so that no empirical thought arises of itself. *Dharmatā* is that which spontaneously arises in its place, which is the body (*kāya*) of the Minds of all the 'thus gone' ones that have preceded you, and the *dharma* is the expression of their collected Wisdom as active compassionate activity, wherein you play your rightful part. *Dharmatā* is the force that projects the *dharmakāya* into manifestation via the spaciousness of the abstract Mind. The mode of attainment of that collective Mind is the *dharmakāya* Way.

There are many different ways to work at aimlessness, signlessness, and emptiness, as these concepts can be defined differently (i.e., different terminology) from various perspectives, such as overcoming the attributes of the nine heads of the Hydra (see Volume 7B and C for this subject), or of the teachings in the Bardo Thödol (see Volume 5). This is because one is but in truth working at mastering the attributes of the three periodical bodies, as they are esoterically called, so that all that remains are the vectors of the enlightened Mind manifesting via *śūnyatā*, where 'aimlessness' is where the physical body (and the hydras of material comforts, sex and money) have no more aim in and of themselves, but rather are directed by the appropriate enlightened vectors. The emotional body is no longer looking for psychic or emotionally comforting 'signs' from others, but rather is so completely mastered that it is but a vehicle for the manifestation of *bodhicitta*. The mental body is no longer thinking in terms of the 'I', 'me, mine', hence is so empty of self-concern so that all that remains is the universality of the all that is in the spaces between thoughts. That universality is the group consciousness of the enlightened.

To achieve any of these aims one must battle through the karmic heirloom of the psyche, the force of the psychic constitution (*vasānā*), the inherited physical, psychic and mental accumulation from past lives, of all of the karmic entities, psychic, mental and those of the material world. Without dealing with the inherited psycho-mental attributes, passing through the three *dharma* gates is impossible, and along this way one needs to tackle the dark forces, psychic or otherwise. There is no other way. This then constitutes the path to taking Initiation. To undertake Initiation, one needs an awakened physical preceptor that knows the way to guide one (what in the guide books is called ‘propitious *karma*’) and also the *vasānā* of having gone that way before, and so the inner teacher also appears. The Teacher resides in the Heart and above the Head. The Teacher can be many, incorporating also the external one, but also One, the true guide for your Ray line. The *vasānā* of your past life’s spirituality will also naturally lead you in the right direction, according to the strength of the Bodhisattva *bhūmis* you have gained in past lives. So, if you follow the inner guiding Voice or urge (*pratyakṣa*) with an ‘empty’ mind the *vasānā* will lead you in the right direction, when the Teacher appears, who has the *karma* to help provide the technicalities of the Way, according to the new conditions that have arisen because of incarnation in this new world situation you, and everyone else is in and have jointly created.

Question twenty -four: emptiness explained

Can you elucidate a bit between emptiness of thoughts and true emptiness?

As far as ‘The fake "emptiness" may be one access venue to breakthrough’. This may be so, and I do explain it more somewhere in my writings in relation to the nature to the true expression of *śūnyatā*, because when you attain true Emptiness it is accompanied with the force of the ‘weight’ of what is remaindered of the Creative process that is causative of the manifestation of planets and even solar systems. For the Mind-brain connection to be able to withstand the intensity of such a force takes a long time of mastery (i.e., the transmutations) of *saṃskāras* and being able to withstand increasing increments of energisations to do so. (*yogins* actually often spend many years, even decades, in retreat in order to accomplish the transmutations to handle the intensity this energy, and only the most accomplished ones can do so – and they are the ones, the Buddhist saints, you generally read about in the Buddhist texts). This cannot be achieved by merely emptying the mind of thoughts. What is left with such a false form of Emptiness is still a form of ego, of smugness of mind that thinks that it has gotten ‘there’, but this ‘there’ is nothing in particular, whereas what *śūnyatā* embraces (veils) is the full

force of Knowingness of cosmos, i.e., cosmic Mind, the penetrative Power of *dharmakāya*, which the false form of 'emptiness' is very far from experiencing because the force of the energy expression that accompanies it has not been provided for. One needs a strong steel container to withstand the intensity of a furnace flame or a nuclear explosion, whereas little is needed to contain the warmth provided by a candle flame. Literally the sustaining power of cosmos is contained in *śūnyatā*, and this is very little understood by Buddhists at all. If this were not so then the world would be full of fully enlightened beings, awakened Buddhas in fact, and presently they are very rare indeed.

Question twenty-five: differences between Yogācāra and esoteric teachings

What are the differences between the *Yogācāra* (Mind-Only School) and the esoteric Buddhist teachings or Tantric teachings, and what are their relationships with different levels of Bodhisattvas?

The Mind only teachings are basic to Buddhism. I comment on these teachings and explain their limitations in my books. As this is but elementary Buddhism from the time of Gautama, they do not in themselves lead to higher levels of perception, as they focus upon the basic perceptions of the "I", grounding one's impressions thereto, whereas enlightenment necessitates an upward focussed perception completely away from the physical plane senses, to the subtle 'psychosomatic' senses from the *chakras*. Not just those of the etheric plane, but from the higher planes (*lokas*) altogether. Tantric Buddhism and the doctrine of the *Dhyāni* Buddhas deal with these dimensions, again with the help of a Teacher that has gained enlightened perception. The 'I' must die, and will not be accomplished through excessive focus upon the lower sense-perceptions. Such understanding anyway is innate within Bodhisattvas of *bhūmis* higher than the third level, and there are many such nowadays, whereas at the time of Gautama they were few and far between. He collected most of those incarnate as his *saṅgha*. So you see, those of the third *bhūmi* or higher need catering to, right education, consequently, the Mind only teachings some follow simply won't do, except at the initial stages of treading the *dharma*.

Once the basic observations of the body's consciousness have been observed and understood, the practitioner must move on. One does not stay in kindergarten or primary school, if one is ready to enter high school. Similarly for the *buddhadharma*. Buddhists presently do not know the difference between spiritual kindergarten, primary school, high school or university. The Teacher ought to know the difference

and so give higher teachings to those that are ready to progress. High School and University teachings must be presented to those who need such fare, and here is where my teachings come in. As I am a spiritual university teacher, my books are not simple. They presume that the elementary disciplines and mental observations have been accomplished. The serious practitioner needs proper Mind training and related practice, if he/she is to evolve upon the Bodhisattva path and attain the higher *bhūmis*. Those who are happy with the simple practices of the lower *bhūmis*, let them stay there until their next life, when their higher Self wishes progress, and so will arrange the *karma* to force the appropriate education for them. And so it goes on.

The lower level Bodhisattvas are closer to the needs of the general laity, and so offer them elementary teachings related to the causes of suffering and the relief from suffering. The higher Bodhisattva *bhūmis* are more concerned with mass education, and working at the elimination of the true causes of evil upon the planet, *a la* 'The Four Pillars of Evil'. (This is one of Bodo's talk you can find in this website) The visioning is consequently away from the personal 'self' (and its 'sufferings') and towards planetary needs. For this the type of teachings in my books are essential, and in following such practice one moves from spiritual kindergarten to high school and beyond.

The Bodhisattva Path it is vast and the generation of Love-Wisdom, *bodhicitta* is the key. Only the most elementary form of *bodhicitta* can be generated by the 'Mind only' teachings

Question twenty-six: example of the karma and service work of high initiates

In your Treatise on Mind it appears that you have rectify and advanced to the next steep the *Yogācāra* teachings instigated by Vasubandu, is this related to karmic affiliations? Does usually initiates travel together more often lifetime after lifetime in relation to their similar level of awakening and service work they do?

All high Initiates have gained such a status through having had important lives of service work to humanity. The higher the Initiate, the more important the past lives. The *karma* from such activity follows the Initiate. The *Yogācārya* doctrine for which Vasubandu was mainly responsible has served its purpose well for approximately 1,500 years, but now has many redundant features, hence erroneous attributes. Karmically I was bound to rectify this problem, hence I this life I wrote *A Treatise on Mind*, which does so, and also provides the higher, or next level teachings that were originally promulgated under the *Yogācāra-Vijñānavādin* banner. (Vasubandu was

mainly teaching the logic of the attributes of mind and its relation to Mind in terms of what was possible then, whereas I am mainly concerned with delving deeply into the nature of Mind.) This objective (by way of the writing) has now been accomplished, and so I can move on to other related ventures. The rectified version of the *Yogācāra* (or *Yogācāra-Mādhyamika*) should serve humanity now for the foreseeable future. Gautama has similar *karma*, but because he is in *parinirvāṇa* cannot do so directly, hence relies upon Initiates who were his close disciples, to rectify the mistakes. Cleansing such residual *karma* is of course gladly done. This is all part of the law of group evolution. Both of you come under that law, and so you reincarnate in accordance with the steps I have made from life to life. Because of your close connection you will find that you will have shared many forms of interrelationships in the past, being lovers, siblings, mothers, fathers, and friends as is now, to each other. If you can set your minds back to Vasubandhu's time and try to analyse the effort that would be needed to bring to Buddhism the then new *Yogācāra* school of thought, and then project it to the present era, where the esoteric form of Buddhism in my books is now in the early stages of being instigated, then you can get an understanding as to the way that such *karma* works. I am working to draw the reins of that past activity to produce the new esoteric dispensation for Buddhism, The Zen tradition also largely follows this *Yogācāra* doctrine, hence is a good backdrop for the work ahead.

The *Yogācāra* teachings came out of a response to the problems that were then extant in the *Mādhyamika* teachings originally presented by *Nāgārjuna*. (An early incarnation of Master R, the Count). *The Treatise on Mind* comes as a response in the erroneous concepts found in the entire corpus of Buddhism as it is taught nowadays. Much more teaching is revealed in *The Constitution of Shambhala*.

In the time of Vasubandhu the teachings were more empirical, relating to the sense-consciousnesses and all of the support mechanisms (*saṃskāras*, *bījas*, *ālayavijñāna*, etc).

In this period they relate much more to the higher Mind, and the *dharmakāya* that it veils, hence the teachings on the *Sambhogakāya* Flower, Shambhala, and the exposition of the esoteric philosophy. You can see here the natural progression from one life's purpose to another.

Question twenty-seven: Tathāgatagarbha or Soul Form

Where can I read more about the *Tathāgatagarbha* (*Sambhogakāya* Flower?)

The teachings concerning the *Sambhogakāya* Flower, or Soul form, is not presently known in Buddhism. They have for two millennia erroneously followed a doctrine of *nairātmya*, not self or *non-ātman*, contrary to the Buddha's own teachings, which was silence on the real truth on the matter, (apart from criticising the obvious errors of the *ātman* doctrine that the Hindus had). My first three volumes of my 'Treatise on Mind' prove that there is such a form or Flower that exists upon the higher mental plane, hence the *arūpa* domain. This teaching/proof is presented in detail in volume three, part two of my Series, which for the first time properly explains the teachings contained in the *Uttaratantra of Maitreya-Aṣaṅga* (the *Ratnagoṭravibhāṅga sūtra*). It is well worth a read. Therein the attributes of such a Flower (*chakra*) is explained in detail in context of the information presented in the text, when rightly interpreted.