

**THE TIBETAN BOOK
OF DISCOVERING THE
TRUE NATURE OF ONESELF**

OR

THE PATH TO REALIZING
NIRVANA

TAPOPA

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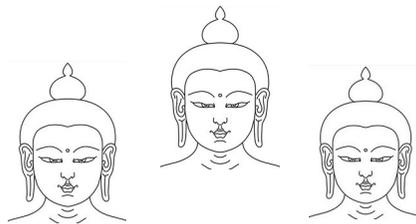
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IN GRATEFUL REMEMBRANCE OF
THE **GURUS**
WHO INSPIRED THE
TRANSMISSION OF THIS BOOK
TO THE PEOPLES OF THE
WESTERN WORLD

AND

IN GRATEFUL REMEMBRANCE OF
THE CONTEMPORARY **WHITE GURUS**
NOW LIVING IN THE WEST
WHO GAVE COMMENTARIES
AND ILLUMINATING EXPLANATIONS
TO PEOPLES IN THE OCCIDENT
IN ORDER TO MAKE THIS PATH FEASIBLE

TEXTS OF 3 BUDDHAS OF THE
5th BCE and 8th CE and 20th CE
ARE MERGED HERE FOR THE FIRST TIME AND
PROVIDE A PROFOUND UNDERSTANDING



THIS IS A GUIDE AND MANUAL

based on the texts of

"The Tibetan Book of the Great Liberation"

("Realizing Nirvana through Knowing of the Mind")

first published in english 1927 in Journal of the Bihar and
Orisson Research Society and later newly published by
Oxford University Press London-New York in 1954

and

Unfolding applicable methods not yet published

to achieve for oneself the results set forth in
Padmasambhava's texts and to experience and to confirm
those for oneself and later for others

THIS BOOK
IS DEDICATED TO THE MOST IMPORTANT INSIGHT AND
RELEVANCE

***IF MAN DID NOT HAVE
A PERSONALITY
HE WOULD BE AT LEAST AS EXPANDED
AS THE UNIVERSE
AT THE LEVEL OF HIS CONSCIOUSNESS
AND EQUIPPED WITH WISDOM***

***TRUE SPIRITUAL KNOWLEDGE GROWS BY
PRACTICE FROM WITHIN, REMAINS AND IS
YOUR IMPERISHABLE ASSET -
NOTHING OF EQUAL VALUE EVER COMES
FROM OUTSIDE¹***

¹ See annotation at end of chapter "the practice of the mystical path"



The Path to Enlightenment





A SPIRITUAL GLIMPSE AT HUMANITY

OR A GENERAL CONCLUSION

In times of digitization and globalization, people are constantly exposed to stimuli and influences that agitate their inner being and fill them with harmful elements. Societal conditioning produces consumer-oriented individuals, failing to cultivate inner stillness, which becomes a source of perpetual dissatisfaction. All of this impacts daily life, generating unwanted thoughts and multiplying psychological defects.

Therefore, it is of utmost value that some spiritual teachings like that of the Buddha or the Yoga exists, enabling individuals to recognize their higher potentials, live in accordance with them, and still pursue a profession. The course of the world cannot be changed; one's own spiritual ascent must take priority and is an obligation.

Finding that profound inner point of stillness creates an inviolability against the world

and allows the recognition of further realities, including those that play a decisive role in one's own destiny.

Because people, out of ignorance, ignore higher life values and their inner potentials, preferring to remain in materialism and demonic influences, they purchase suffering, misfortune, and death. Only through reversal does one draw closer again to what one truly longs for enduringly: inner peace, inner joy, and inner contentment. Only such qualities generate favorable conditions. Unfortunately, the re-ascent into brighter qualities is more difficult than remaining in inner passivity, but it is always worth the effort.

The deep chasm between rapid technological progress with its possibilities and undisciplined thinking creates a stream of destiny whose consequences people disregard, yet it is precisely these consequences they later encounter as giants in their next existence.

This discrepancy is the main problem of present-day humanity. Evil and good do not arise from a whim of God.



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INTRODUCTION

UNIQUENESS

The uniqueness of this book is the merging of texts and profound knowledge of spiritual masters (buddhas) of the 5th BCE and 8th AC and of the 20th AC century. In brief, this book is not just a repetition of already known texts but it furnishes the reader with applicable recipes (methods) to advance on the "stairway to heaven" (resp. to spiritual perfection) and sheds new light on the importance of attentiveness - truly a gem. The intensity of this book is hard to surpass and those having already practical experience will surely benefit. The practical content goes beyond the canonical teachings, is depth psychology and serves as a "manual" for striving people already on the path. All what is best for westerners is given in the chapters of "key knowledge and "key instructions". Generally the book has 2 mainstreams:

Knowledge for clarity in definitions, to purpose of a human life, to philosophical backgrounds and yoga, to characteristics of Consciousness and power of distinction and more. In appreciation of the original book certain repetitions were unavoidable - apparently aims at doubters and nihilists.

Instructions to practice, to walk the path from beginning to the end and to acquire all described states or results for our own. This follows the principle: Nihil scire omni posse - he who can accomplish everything, can explain everything in his own words. A true seeker most likely will rest on this part of the book.

This book does not substitute basic spiritual literature (see chapter „Literature“) on Yoga and Buddhism; it is an essence of those – a crown.

ON CONSCIOUSNESS

The texts in the treatise "The Tibetan Book of The Great Liberation" of Padmasambhava use the word "Mind" or "One Mind" as the ultimate component in human, what can be developed to realize the ultimate truth and therefore lead to Nirvana - but it is not the Mind, it is the Concousness. This misinterpretation of the term "mind" versus the term "consciousness" by the former translator W.Y. Evans-Wentz is presumably due the psychological knowledge of 1927. Only the transcendental component **Consciousness** has the capability to lead to spiritual perfection and to Nirvana. Hence the author included a list of definitions for psychic components and psychic states and psychic or spiritual results when practicing the Dharma. A common understanding and use of certain terms is highly recommended, since dogmatists and scholars

love to argue and twist its meaning. A more detailed and unique explanation is given on the functionality of the consciousness, of the mind and other components which are subject to the inevitable transformation process - see chapter "Indispensable Knowledge" and "What are Jhanas?".

ON APPLICABLE METHODS

The texts of Padmasambhava given in the referenced book are of higher buddhist knowledge and let the reader know what the consciousness or "pure state of consciousness" is and what it is not.

Furthermore the original book does not give any methodical recipes how to approach to this kind of spiritual state, **which in fact goes step by step following more than 200 levels**. This book now fills this missing gap for someone who wants to start and follow a "Path to the Great Liberation". The author therefore supplemented the original book with some precious treatises not known or published yet like "**The Path of the Phoenix**" and the "**Invaluable Path of Causless Joy**" and an extra bonbon "**The Mystical Path**" - never published before and is a center piece here.

For those who are already advanced in their spiritual path the author included the Diamond Sutra of Buddha which is the evidence how analytical concentration and power of distinction can deliver these results and insights - the methodical approach the reader can find in this book.

TO BE NOTED

Even if the texts read themselves quite easily and generate enthusiasm but omitting the importance of the Noble Precepts of Morality and not considering them in daily life can lead to a backlash or stagnation. Just meditating only without gaining insights about oneself remains a nice hobby. About 300 million people meditate more or less regularly on this planet. If just one out of a million would do it in the "right way", the world would have 300 bodhisattvas or perfect yogis and less dictators. The Noble Precepts are given to guarantee success on any path and to avoid traps, they include much more subtleties than just a compliance with civil laws. Someone who travels often to attend new events and if it is not the same spiritual master who has accepted him as disciple, this one is not searching for the "standstill and unchanging" within; this one is still looking for diversification and prefers social embeddedness.

Because of the special significance of consciousness, it was treated in writing like a proper name: Consciousness.

Dear reader, enjoy the content, have a good read and good practice.

Tapopa 2026

HOW DOES ONE BEGIN A SPIRITUAL DEVELOPMENT?

For someone new to this subject who has "accidentally" come across this book, this chapter will be helpful and outline the fundamentals of spiritual development. Fundamentally, it can be said that spiritual development runs contrary to human development within materialism and therefore has an unusual orientation, one that has so far found no place in human educational and schooling systems. This is also evident in the fact that science rejects ethics (morality) in its research work or in the dissemination of its results. Nor does the nationally prevalent and taught religion know the orientation of this (new) way of life, which is primarily directed towards the observation of the inner self and not towards the possibilities of the external world. And the uncompromising pursuit of "more" and "always more" is leading people to ruin.

Anyone who is interested in this and finds such development intriguing should be aware that habits and behaviors must be exchanged for new ones, and that spiritual development does not mean simply "adding on top" of what already exists.

Regardless of the chosen system (Buddhism, Yoga, or Mysticism), the spiritual laws and requirements are always the same. This follows from the shared component structure (see chapter "What is the Human Being?") and the equal potential of all people. Any true spiritual master would recommend this to you here - independent of tradition-bound preparatory exercises.

First Examine Yourself

So ask yourself honestly and sincerely: Do I want more than just a short-term fix for my dissatisfaction, or do I want to become a noble being, equipped with kindness, transcendental intellect, and far-sightedness, and rise above the influence of materialism?

If NO, then the Darwinian path of life you've followed so far is the right one for you. There is nothing wrong with that, because you still have a strong thirst for life and only want to solve your current problems or find a new circle of friends, nothing more. Find a Sangha (community of like-minded people) in Yoga or in Buddhist traditions, with or without various kinds of ceremonies. Inform yourself about the "offerings."

If YES, then you can begin with or without affiliation to a Buddhist school (or Yoga). It is advantageous to acquire certain basic knowledge before-

hand. So read first and purchase other knowledge (books) later.

1. **Familiarize yourself with the most important terms and definitions**; this is important for understanding the connections (see chapter "Clarity in terms and definitions").
2. **Begin by establishing a joyful basic mood** that is superior to the one you are currently living in or stuck in. This is not easy at all, because your nature stubbornly wants to return to the familiar. One must fight for a lasting, causeless joy! Depression is forbidden!
3. **Think only in terms of goodness**, no matter what happens, and avoid everything negative. Steer clear of people who speak and act negatively; this also applies to what the world offers you. Do not concern yourself with others and do not try to save the world.
4. **Educate yourself** on why noble moralization is important. Remember, without it, you stand in your own way. Meditating alone tends to lead to stagnation. Read spiritual books regularly.
5. **Begin or practice self-observation**, start with body movements, whether you are working or resting - even when resting, you breathe. This is very important, despite its apparent simplicity. Without self-observation, there is no becoming conscious, neither in meditation nor in concentration. This attentiveness is necessary for progress.
6. One can begin with points 1 to 4 immediately. It is recommended to practice these over a certain period and gain proficiency in them; the loss of the joyful mood should only be brief. **Begin now with meditation or concentration, at least once for 30 minutes daily**. There are certain things to know and consider regarding this! See here.
7. Ensure the necessary **karma protection**, because with exercises in meditation/concentration or breath observation, you enter the inner, subtle world and invoke forces that are usually not well-disposed towards you. Therefore, practice Metta after meditation.
8. **Remain anonymous** in your efforts. Talk to no one about now practicing Buddhism (or Yoga), except for fellow practitioners. Do not transfer or give away your new potential. Avoid worldly pleasures and useless chatter; the world is like a vortex.
9. **Do not neglect your outer duties**, you must be at least equally good in your profession. Do not attract external attention (clothing, meditating in public, etc.). Remember, spiritual development is always inner (esoteric) and a private matter.
10. **Occasionally review** your successes or align your goals accordingly.
11. Even **after joining** any sangha, the above recommendations do not lose their validity.

FRAGMENTATION AND DIFFUSION

The negative part of the digital age

Both are phenomena that can be detected today in all systems of intellectual development published, which is determined by the quantity and by the quality of their representatives. Not everyone will see it that way, but let's take a closer look (without prejudice).

Fragmentation is understood here as a diversity and the associated inscrutability, given by the presence of different Buddhist traditions, secondary traditions (spin-offs) and schools with their own terminology and their different approaches. As a result, an almost unmanageable number of offers for intellectual development are pouring out onto humanity, as can be seen in the millions of websites, publications (writings, essays, interpretations, books, videos, audios etc.) and given lectures that make humanity happy in certain segments. The quantity and quality (of deep insights) are not balanced, which is why standardization is on the rise (no errors by sticking to the scripts). The modern, digital world makes this possible. Preparatory exercises such as Lamrim or Ngöndro are also affected by this because they are dragged out "infinitely", create "mechanical buddhists" and taught meditations having little effect. The fragmentation also consists in "overlooking" (ignoring) the attentiveness as the Buddha's key method and replacing it with one's own. This attentiveness leads to viveka. The Tibetan scripts know little about this method and its practice, although it is mentioned in their writings.

Diffusion arises from lack of clarity about internal processes in different psychological, psychic-energetic and transcendent components. Since almost all literature on Buddhism appears first in English, the word "mind" has become a standard expression for inner meaning, thinking, spirit or consciousness. And there we already have a first diffusion that cannot clearly separate internal processes between impulses, thoughts, energy of thoughts, mind (chitta, manas), thought generator or consciousness as an observer with cognitive intelligence (supernatural intellect) and contents of the mind as "Products of the Spirit". This

example may seem banal, but it has implications for lectured practices for solving problems. Another example of diffusion is the ineffective accompanied meditation and the reciting of foreign language texts that one does not understand and incorrectly assumes that they work better that way or have magical effects - remember your own (inner) motivation is what counts.

This is similar to the inexplicable dogmas of other religions. A further diffusion is the consideration of the states of being of the clients (male/female disciples), in which the direct connection between future existence, the current morality of life and the progress (or lack) of results from morality is seen as rather "unimportant". A further diffusion is given in the delivery style, which constantly resorts to comparisons, quotes and episodes from deceased masters and speaks of undifferentiated (effortless) results instead of specifically explaining what and why this needs to be done. This is "spiritual reduction", it is lifeless and vague - typical of scholars with little of their own empiricism. In the "all-over-radiant" teaching of the Mahayana ideals, the illusion is nurtured that personal enlightenment and wisdom (Bodhi) takes care of itself and hence the personality remains unscathed. The fast growing numbers of lamas teaching the path to the "ultimate reality" in the west does not correspond to their own spiritual levels.

Due to people's inexperience in these things, which is quite natural, they cannot distinguish what is useful for them in the teachings content and what is not. This in turn is due to one's own lack of clarity (mendacious self-knowledge), so what does one really expect? Does one want short-term or minimal solutions and continue to march in pace with the rest of humanity, or does one want a new life-style with new profound experiences, where inner factors prevail outside ones, and knowledge lasting beyond death,?

That's why it's important that people acquire the "necessary props" and not accept or accept everything without checking, just because it is "exotic and colorful" and there is a nice sangha with buddha or shiva statues or pictures and lamas with headed nice hoods or precious crowns. Everything good must withstand sceptic and critical analysis. Enquiries are necessary and allowed and prove your interest!

Conclusion

The realities of fragmentation and diffusion of the Teachings in its various forms are the result of the work of Maro (cosmic negative force), who can enter and rest at will in the mind of all those, who do not practice attentiveness or have not gained wisdom (at least some partial).

KEY KNOWLEDGE: THE DETERMINATION OF A HUMAN EXISTENCE

Man does not feel his limitation or confinement around his consciousness. He merely registers that much cannot be explained or influenced. He does register his powerlessness in the face of unsatisfactory life circumstances, the influence of others, and the forces of nature. The unpredictability of impending processes of change in his own fate and in that of others does not disturb him. He does not learn from history or the experiences of others. He does not register that he is constantly being driven forward, constantly desiring something and unable to find lasting inner peace. He believes that the ups and downs of his inner moods (from euphoria to depression) are determined by external things. He seeks his salvation and comfort in materialism, sensory gratification, and the attainment of worldly power. He is unaware of that for the sake of experience being in a hamster wheel of constant repetition (after sensory pleasure) and desiring. The main thing is life thru experience, no matter how! He is unaware that he can neither stop his thinking nor influence its quality. He does not want to know that he himself is the cause of his life circumstances and that the solution to ending all problems lies within himself. One reason for all this is the "mindset" of the Kali Yuga.

Man is content with the possibilities of materialism he can improve his physical existence and therefore devotes all his psychic power and abilities to this outcomes, as society educates him to do so. Due to his reflexivity, he is literally the slave of his senses. It does not concern him that he uses only 4 to 5% of his brain mass. It does not concern him that his current senses can perceive only 0.1% of the universal frequency spectrum (visible light). He labors under the mistaken conviction that the world perceived through the factual data of the sense organs is the only one. Thus he experiences the joys of the world and is unaware, and does not wish to know, that like all others, he once will stand before the great leveler, death; that he must leave everything behind; and that all experienced sensory pleasures will not help him rather let him age and die. He believes that all problems are solved in and through death and that there is no more responsibility.

But why is this so? And can all these limitations be overcome? Yes, it is possible.

Here an analysis and motivation for spiritual development and the removal of existing limitations given by a contemporary spiritual master equivalent to Guru Rinpoche (see also the next chapter).

"The average person lives within an invisible boundary, as if between intangible yet very real walls.

This manifests in his inability to integrate anything into his Mind and consciousness that was not already given to him at birth. This remains true even when we account for the increase in his knowledge through education or life experience. For this knowledge, too, stems only from that sphere accessible to human thinking and sensory perception of phenomena in the visible and tangible realm; this is why people feel their limitation, their ignorance, which they would gladly overcome. This limitation or ignorance can only be overcome by tearing down the walls of the realm given to the mind.

This tearing down is precisely the fundamental task of true spiritual teachings. They are expected to help man overcome these invisible walls that limit consciousness; therefore, teachings for spiritual development are unusual because they have an unfamiliar orientation.

As long as man still feels the need to constantly be comforted by the world with something, he is its unhappy (and spiritually ignorant) slave. Just as a person moves in a beautiful new garment or a king with the royal crown on his head: slowly, carefully, consciously – similarly acts a person within himself who allows his mind to engage with his thinking in this way. As the flame singes not only things but also itself, so the mind thinks not only things, but also itself.

As long as man has not achieved this ultimate internalization, this turning back to himself, he cannot say that he has not made out of his thinking what he can make out of it and what he, as a thinking human, is obligated to do.

Consciousness is the flower of humanity. But as long as it lingers merely with things and not with itself, it is not what it should be: a becoming self-awareness in every moment. And for as long as that, one cannot expect that the way humans act, individually and collectively, will

differ all too greatly from the way animals act.

What primarily distinguishes man from animal is not the size and artistry of his works, the expediency of his institutions, the subtlety of his concepts, the erudition of his understanding, nor the abundance of his psychic and physical needs of life, but rather:

**the capacity for self-knowledge,
the capacity for abiding-with-oneself, and
the capacity for self-mastery in action, in thought, and in speech."**

Why does the universe even exist?

Some people may ask: Why is there no finite end when I die? Why is all this necessary? The answer of the Wise is because the Absolute plays with itself. The Absolute, as observer (seer) within humanity, experiences itself in infinite variations, and that is why the universe is also called the **Great Game**. From this arises the inherent necessity or law that everything must return to its origin, for the **Great Game** is a **driving force** that does not end in a great standstill, but rather returns to its starting point in a wide curve. If there is any other good reason, prove it or explain why an omnipotent being (God) would do such a thing.

To return from this compulsion, it concludes that all those who walk the Darwin's path are eventually forced to escape Samsara and return to the Supreme State known as Nirvana or Redemption. And suffering and disappointment is such a force.

The question is: Why I am in such a state of imperfection? The reason is that you have and had too much interest in the colorful possibilities of the phenomena, called Maya, and due to this you were drawn into the path of experience and enjoyment, death is out of your mind and you forgot the effects of karma, which lead to the loss of clarity and of wakefulness. And what is the force behind all of this what brings you down? And what is the other force what can liberate you and endow you with wisdom? You will know when you practice. Insights and practical wisdom arise only from within with the right practice.

KEY KNOWLEDGE: THE IMPORTANCE OF ATTENTIVENESS

Reproduction of an analysis of attentiveness (or mindfulness or introspection) by a modern spiritual master².

The starting point, pivot and end point of the Buddha's message of salvation and the core of his spiritual teaching lies in this simple admonition:

BE AWAKE IN EVERYTHING YOU DO
(Don't think it's you yet)

Attentiveness thus fulfills the same functions that we generally attribute to the Buddha's teachings of attentiveness, because attentiveness is

- 1. the key that automatically opens what is hidden to the knowledge of the spirit (consciousness) and thus the starting point,**
- 2. the never-failing tool for shaping the mind and thus the pivotal point of spiritual growth,**
- 3. the symbol of the achieved liberation of the spirit and thus the height and end point.**

Attentiveness³, so highly praised and capable of such high results, is by no means a mystical state of mind that is only understandable and accessible to a select few. Rather, attentiveness in its most elementary form is one of the basic functions of consciousness, without which there is no object perception whatsoever. If any sufficiently strong external or internal stimulus occurs, attentiveness is awakened, initially in its simplest form, as the initial attention, the first turning of the mind to the object. In doing so, consciousness breaks through the sluggish, dark stream of the unconscious, a process that occurs countless times every second during waking consciousness. This initial function of attentiveness as the first response to stimuli is still a very primitive process, but it is of crucial importance as the first separation of consciousness from its subconscious basis.

2 Dipl.Ing. Roman Mandys (spiritual successor in the lineage of Gampopa and the Kagyus)

3 Those 3 rules of attentiveness everyone should memorize

(1)

This initial attention will only provide a very general and still very unclear picture of the object. If there is further interest in the object or its influence on the sense organs is sufficiently strong, a sharper attention will be directed to the details of the object. It will deal not only with the various characteristic features of the object, but also with its relationship to the subject of knowing. This enables a comparative classification of perception into previous experiences (association). This represents an important phase in mental development and also shows, in relation to previous perceptions, the close connection between attentiveness and memory, both of which are referred to in Páli (the language of Buddhist texts) with the term “sati”. be referred to. Without the power of memory, attentiveness would only perceive isolated, unconnected facts, as is largely the case with the perceptions of animals. However, the ego-relationship of perception that occurs at this level and false associations can result in serious sources of error in knowledge (see also warnings when concentrating). Associative thinking results in another important step in mental development, namely the summarization of individual experiences (generalization), i.e. the ability to think abstractly.

(2)

For the purposes of our discussion, we include this phase in the second stage of consciousness development brought about by the development of attentiveness. We have thus identified four characteristic features of this second stage: more precise knowledge of the object (increasing knowledge of details), closer relationship to the subject (subjectification of experience), associative and abstract thinking. The vast majority of the spiritual life of today's humanity takes place on this second level of more developed attentiveness; It covers a wide area: starting with every precise observation, the attentive engagement with any work, up to the refinement of attentiveness in the critical methods of scientific research for investigation. However, the images of perception that present themselves at this level are usually still closely linked with all sorts of prejudices of feeling and thinking, with false associations, unrelated ingredients and, above all, with the main cause of all deception, the assumption of something substance-like things or something egoistic in living beings. Because of all these factors, the reliability of even the simplest perceptions and judgments is sometimes severely impaired. Most people who have remained without the Buddha's teachings or who do not apply them to their everyday life and thinking remain at this stage of attentiveness development.

(3)

With the next stage of development we enter the actual area of “right attentiveness” in the Buddhist sense. attentiveness is described here as “right” because it keeps the mind free from distorting influences; because it is the basis and component of right knowledge; because it teaches people to do the “right thing” in the right way; and because it serves the right goal set out by the Buddha: the elimination of suffering through the right knowledge of reality and the overcoming of all injustice within oneself, which has its roots in greed, hatred and madness. If perceptions and thoughts are recorded and examined with proper attentiveness as soon as they arise, they offer carefully reviewed empirical material and a raw material for thought that is unmixed with prejudices, which means that people's practical and moral decisions, as well as their mental judgments, have an incomparably higher degree of reliability receive. Above all, such soberly examined and undistorted images of reality will form a more reliable basis for the main Buddhist meditation:

The viewing of all processes of existence as changeable, unsatisfactory and insubstantial.

Of course, such intensive use of “right attentiveness” will not seem “close” or “familiar” to an untrained mind, since it has only been practiced all too rarely. But through the path shown by the Satipatthána method it can become something close and familiar, since, as we have shown, it is rooted in something so close and familiar. Because this “right attentiveness” basically fulfills the same functions as at the two earlier levels of development, although higher.

(4)

Intellectual progress has rightly been compared to a spiral-like movement, i.e. the basic situations repeat themselves on different levels. The common basic functions of the different levels of attentiveness are the triggering of an increasingly higher level of clarity and intensity of consciousness as well as the acquisition of a knowledge of reality that is increasingly freed from sources of error. We have briefly followed this line of development above: in its rise from the unconscious to the conscious; from the first fleeting impression of consciousness to a clearer idea of the object; from a perception that is still incomplete and clouded by will and prejudice to a clear and unadulterated picture of reality. We have seen here how it is particularly increased and sharpened attentiveness, which, of course supported by other factors, leads to the higher level of development: to an increasing enlightenment of consciousness and an increase in consciousness.

If the human spirit (consciousness) wants to emerge from its present crisis and wish to make further progress in the direction of its inherent development, it must once again enter this path through the royal gate of attentiveness.



KEY KNOWLEDGE: CLARITY IN TERMS AND DEFINITIONS

There are some important terms or definitions which appear everywhere in books, lectures, media etc. which are used more or less arbitrarily (con gusto).

Here are 30 definitions or explanations as they are generally understood (or should be) by spiritual development systems and its presenters. In translations from tibetan, sanskrit or pali "mind" is often translated as "spirit, consciousness, intellect, inner sense or even as mental disposition," which can lead to false assumptions and consequently to incorrect teachings for advanced disciples. But higher yoga concentration techniques will let them know their real meaning and significance. And for the reader: everything becomes clearer and clearer with right practice. One could write lengthy treatises or books on each term or concept, therefore here only the essential and easy to grasp characteristics are given. In part C and D the reader find definitions given in the original book, so he can choose definitions he likes or knows best as long as they are a good match.

The definitions are grouped as follows:

- A) NON-MATERIAL "THINGS" OR ENTITIES IN HUMAN NATURE
- B) CONCEPTS RELATED TO MENTAL STATES OR CAPACITIES OF THE CONSCIOUSNESS

General In spiritual development systems NATURE is everything that was NOT created by humans.

Every person who achieved "spiritual perfection" or "perfect awakefulness" is regarded in this book as a Buddha or a spiritual master (bodhisattva) no matter which system oder methodos has been applied. In most cases "Buddha" means the historical Buddha.

- A) NON-MATERIAL "THINGS" OR ENTITIES IN HUMAN NATURE

1. **Consciousness** (chaitanya, pali viññāṇa) as "super-consciousness" is a **transcendent and supreme "quality" of reality itself and is the living essence of the universe.** It consists of "clear light" and permeates the entire cosmos. It is "immaterial" and is not a function resulting from sensory perceptions. The primary function of consciousness in human is the perception as an uninvolved **"absolute observer"**

or seer" (purusha) and is therefore the elementary basis of mindfulness and of life itself. Consciousness does not think. The consciousness is untouchable, indestructible and eternal, also known as the diamond or vajra, and its light is all-pervading and varies from "harsh to gentle." The "cosmic consciousness" is boundless and the universe is a "thing" in it. The "personal consciousness" in man appears in threefold functionality: super-consciousness, daily consciousness and subconscious. The emptiness is not the consciousness but unfolds its true nature. Freed from the boundaries of the "most precious" personality, it reveals its secrets, its abilities or powers which are best described in the 5 great wisdoms. The **consciousness in its nakedness** means none at all disturbing waves in the mind anymore – pure objectivity, pure concentration. Read more in a special chapter.

2. Intelligence comes from the observer and memory; they interact outside of time and space. The level of intelligence depends on the obscuring layers of the personality (from dull/stupid to omniscient) and can transcend into the **supernatural intellect**, which can be developed from scratch in about 200 steps or levels. The yogis know that actual intelligence is a result of interaction to a specific object between observer, memory, reason and determiner as separate components.

3. The mind (thinking organ) consists of a very subtle matter ("stuff") and is named **chitta**, whereas **manas** is the mind in action, sometimes understood as reason. Both are not self-illuminating; they function as a reflector for all inner and outer perceptions and is inherently smooth like a mirror. The mind can neither observe nor watch, but only reproduce. The mind is the "command centre" and the personality has "hijacked" it and thus distorts realities or creates new ones, and is the cause of all errors. Consciousness, mind and indriyas build the centre of life. When the One (observer) has recognized himself in the mirror-smooth mind, the mind can be disposed. Concentration aims at chitta, read more in a special chapter.

4. Daytime consciousness is reflexively conditioned by sensory perceptions and their "representations" (see mental objects) combined with cognitive feedback, also referred as "skandhas" (groups of existence) building the illusory self. Therefore neuroscience mistakenly believes consciousness is a conditional result. See below "mental objects".

5. The "ever-active mind" or manas is often called the "thinking consciousness"; hence the expression "one must tame the mind."

6. Mental objects (vrittis) or mind objects are the wave-like objects or "images" in the chitta of the mind like thoughts, sense impressions, imaginations, impulses; they constitute the thinking consciousness, which is why the human being is every minute or second something

different and influencable. Mental objects have a direct relation to karma.

7. **Samskaras** are sense impressions stored in the memory and subconscious which rise later uncontrollably; samskaras can form atavism.

8. **Spirit** means mind & consciousness in one but are not the same, both are often translated or used as "spirit".

9. **Thoughts** are psychophysical "energy packets with valence" and are not generated by the mind but by the personality and the subconscious or on will. Usually they distort or destroy objectivity and also form other (false) realities. Yogis regard **thinking as a sickness** which must be eliminated. The energy of any mental object, especially thoughts, cause the individual karma since they are anchored to the ego. The flow of thoughts builds a endless "karmic chain", also seen as the **mental body** of a person and mental bodies of all humans maintain a invisible **mental sphere** around this planet where the people stuck inside.

10. **Indriyas** are the subtle sensory organs that translate or transform analog perceptions into images or waves in the mind. They can be detached and moved through space.

11. **Inner sense** usually refers to the combined functionality of perceiving, thinking, recognizing and remembering, in yoga Antahkarna.

12. **Subconscious** is a container whose energetic contents elude conscious awareness but nevertheless exert a decisive influence everywhere. These contents include atavisms, samskaras, emotions, drives and impulses and reflexes, its growth and layers are caused by samskaras. It is devoid of intelligence and light, and it stinks; it also creates "false" realities. All views and opinions about facts or abstracts are determined by its content (modern psychology confirms that). If one considers the cognitive consciousness, conscious mind, and subconscious as a unity, the subconscious in human mankind currently accounts for more than 80%.

13. **Personality** (or Ego) is the differentiated self-awareness of a person. It is a psychic, materially undetectable, illusory entity and is constantly changing due to the subconscious factors. It is the **primary reason** why humanity must undergo the entire liberating process. The personality is a self-product of very person (see related chapter) and it has occupied all important positions; it is the (false) little "self" and is the enemy of all spiritual development, setting traps and resists all processes to master it.

14. **Emptiness** (shunyata, void) or voidness is not nothingness but the boundless realm of **space and energy** where no phenomena exist. The black nothingness of space is "something" and the basis of waves (vibrations, frequencies). Emptiness is the only unchanging "stable" thing. The universe is a "thing" within it. Emptiness and consciousness

are one; the Absolute (purusha) forms further "layers" within the emptiness. In the "black nothingness" the light of the Dharmakaya is "hidden" and is everywhere. Emptiness in consciousness is the absence of all disruptive factors of the personality, brings about the objective recognition of all realities, incl. ultimate reality, and results in a very high degree of inner tension and bloodstream in the brain.

B) CONCEPTS RELATED TO MENTAL STATES OR CAPACITIES OF THE CONSCIOUSNESS

(P = process, R = result/state, P+R = both simultaneously)

15. **Perception (P)** is recognition, understanding, awareness, mindfulness in one, a prerequisite for association and abstraction. Perception is the fundamental function of consciousness and is the first manifestation of the Absolute, also known as "observer, seer or purusha" (sanskrit), and is necessary for the return into Nirvana.

16. **Concentration (P)** is the focus on a object or a quality. There are different forms and levels, but all must cause a transformation and increase deeper knowledge by a growing power of distinction. A good concentration needs absence of any distraction and has many practical effects like storing psychic energy, increasing the inner tension, deleting samsakras, dissolving the atavism, blasting off inner tamasic walls, tearing apart all clingings, transforming the inner structure and dissolving the toxic tamas, building a rotor-effect, developing magical-mystical powers, creating a mirrorlike mind (dhyana, samadhi) and a last exiting the universe (Nirvana). When applying the "analytical concentration" on anything the object reveal its secret.

17. **Meditation (P)** as the standard buddhist meditation is in general good for calming emotions, mental chaos or mental hyperactivity and not more. Only in combination with daily practiced mindfulness it is developable towards "higher awareness"

18. **Attention (P)**, as a brief focus on an activity or sensory perception to achieve insight or a learning effect, triggered by a stimulus.

19. **Mindfulness (P)**, as a sustained effort to observe external or internal events to better recognize details and understand a situation; thus, an extended attention whose intensity or duration influences the ability to observe and discriminate. Self-observation or introspection is perhaps the better term for mindfulness in the Buddha's sense. True mindfulness recognizes in advance what is happening or intended internally.

20. **Alertness, Wakefulness (R)**, as a certain degree of cognitive ability resulting from the elimination or reduction of distractions. from disturbing

factors such as thoughts, emotions, impulses, and physical, mental, and spiritual passivity. The suppression of the personality determines wakefulness. Wakefulness determines the degree of mindfulness; both are important for introspection and are mutually dependent.

21. **Awakening (P), awakeness (R)** is a "should-be" process or result in "right practicing" mindfulness (satipatthana).

22. **Awareness (P)** is the momentary understanding of what one is currently doing, thinking, feeling, or anticipating. Awareness and mindfulness are twins. Mindfulness, wakefulness, and awareness are often confused.

23. **Clarity of Knowledge (P+R)** is the feedback of cognitive insights, enabling intervention or understanding of objects, processes and abstract concepts. Clarity of Knowledge is the result of mindfulness and attention. Clarity always arises from within and is "suddenly there." You cannot acquire it through reading!

24. **Transcendental (supernatural) Intellect (P)** is the never-resting capacity of wakeful mindfulness to combine all the above factors in such a way that realities are recognized "as they are," and every object or process reveals its secret resp. must reveal, also called the **Buddha's Eye**. This enables the inner observer to achieve crystal-clear, ultimate reality perception of everything and of itself.

25. **Wisdom(P+R)** as the recognition and understanding of a state, situation or process, whereby all relevant realities are available to the inner observer, independent of or outside of time and space, thus enabling a flawless judgment (infallibility). This presupposes a smooth mind or inner emptiness, where all personal influencing factors are eliminated (see above, Emptiness).

26. **Thatness, Suchness (P)** is a state of being aware of the true and or ultimate reality, see awareness and consciousness, sometimes used to explain dharmakaya.

27. **Becoming aware (P)**, see attention and mindfulness.

28. **Becoming self-aware**, being self-conscious, is in a Buddhist sense an all-encompassing term for the above definitions declared with P+R. Becoming aware **after** the factual event is atavistic, mechanically conditioned and lacking in intelligence.

29. **Nirvana (R)** is the complete extinguishing of all desires, longings, and attachments, resulting from the cessation of all inner impulses and the thirst for life, as well as the destruction of all foundations for rebirth. Union or identification with the origin of all being and the light of the Absolute is a further outcome. Through the illumination of the sub-conscious with the light and fire of the superconscious, conditioned waking consciousness ceases to exist. Even the faintest thirst for life, as experienced by the blue, formless gods, no longer exists. The "little self"

merges into the pure, radiantly clear, boundless, inviolable, indestructible "quality of consciousness" with all its attributes, into the "Great Freedom" - unimaginable for ordinary people. Nirvana is certainly not what is presented to Christians as salvation.

30. **Paranirvana (R)** is the state of true liberation, which is completed with the last breath of the yogi or mystic who has also reached the highest levels.

INSPIRATIONS TO WAKEFULNESS

1, According to Lama Karma Smdhon Paul's and Lama Lobzang Mingyur Dorje

Wakefulness is the path to immortality; heedlessness is the path to death. Those who are wakeful die not; the heedless are as if dead already.

The wise, those who have realized this efficacy of wakefulness, rejoice in wakefulness, and are drawn to such spheres of activity as engage the Noble Ones.

Such sages, ever meditative, ever putting forth strong effort, attain the incomparable security of Nirvāna.

Continually increasing is the glory of him who is wakeful, who hath aroused himself and is ever alert, who performeth blameless deeds, and acteth with becoming consideration, who restraineth himself, and leadeth a righteous life.

Let such an one, rousing himself to wakefulness by self-restraint and self-subjugation make for himself an island which no flood can overwhelm.

2. The Buddha, from the *Dhammapada*, vv. 21–25, 28–29 (based upon N. K. Bhagwat's translation).

As a man of discernment, standing on a rocky eminence, beholdeth those who are below and in distress, so doth the sage, who by his wakefulness hath put to flight his ignorance, look down upon suffering mankind from the Heights of Wisdom which he hath attained.

Wakeful amidst the heedless, keenly vigilant amidst the sleeping ones, the wise man forgeth ahead, even as a charger outdistanceth a horse of lesser strength.

THE YOGA IN TIBETAN BUDDHISM

The 'Yoga of Knowing the Consciousness in Its Nakedness' is *Jñāna Yoga* in purest form. Thus, quite unlike the many complex and often dangerous *yogas* dependent upon breathings and ordinary meditations, it can be safely practised without a *guru*, providing the practitioner leads a normal and well-regulated life. Padmasambhava himself was a true adept of yoga, that means all the tibetan traditions relying on him are yoga traditions mixed with Buddha's teachings and philosophy.

A living *guru* is, nevertheless, desirable, not only in solving the many *yogic* problems which are certain to arise, but chiefly to safeguard one from error and to supervise one's progress personally. Still, if a trustworthy *guru* is not available, the *yogin* need not hesitate to proceed alone, remembering always the aphorism, 'When the disciple is ready, the master will appear'. Those best fitted to profit by this *yoga* are, consequently, *yogins* who have gone beyond, either in this or some previous life, preliminary *yogic* practices.

The author of our treatise, whether Padma-Sambhava or some person unknown, was, as internal evidence suggests, an adept in *yoga* with most unusual insight into Reality. There is, however, no sound evidence at present available which would tend to discredit the treatise that the Great *Guru* himself wrote it as a direct outcome of his own realization. Its concise perceptual teachings must be meditated upon one by one, with unlimited patience, and exhaustively. Otherwise, the only result will be an intellectual comprehension of them. This *yoga* is, therefore, apt to make little or no appeal to those of whom it has been said, 'It is as easy to teach them philosophy as to eat custard with a spoon'. Nor is it likely to attract the attention of those who are striving for worldly riches, comfort, and fame rather than for Freedom. A treatise such as this purports to be, the very quintessence of the Mahāyāna expounded in few words, cannot but be addressed to those already in possession of that profound insight which is the fruit of disciplined Consciousness.

The goal of this *yoga* is the attainment of *Nirvāna*, or of complete awakening from the *Saṅsāra*, simultaneously with which comes the Supreme Realization that both *Nirvāna* and the *Saṅsāra* are eternally indistinguishably one. And this constitutes the Great Liberation. *Nirvāna* being eternally at the basis of all existence, its attainment is dependent upon the *yogic* process of transmuting the mundane Consciousness into the Supra-mundane Consciousness, success in which is equivalent to

winning the philosopher's stone of the medieval alchemists, or to mastering their occult teaching concerning the transmutation of base metal into gold. The process is normally threefold. Firstly, through study and research, comes intellectual comprehension of Divine Wisdom. Secondly, the aspirant advances to intuitional insight. Thirdly, he stands face to face with the Nakedness. It will assist and encourage the practitioner to have placed before him or her, for comparative study here, a brief outline of this same system of *Jñāna Yoga* from the Brāhmanical viewpoint, as expounded by a recently living Master of it, the late Mahārshi of Tiruvannamalai:

Right inquiry (Skt. *vichāra*) is the only efficacious method of tranquillizing the Consciousness. Although the Consciousness may be brought and kept under control by other means, such, for example, as breath regulation (*prānāyāma*), it invariably rebounds again and again. So long as the breath is restrained, the Consciousness remains tranquil, but the moment the restraint is relaxed, the Consciousness bounds up, and is tossed about by its inherent tendencies (Skt. *vāsanās*) resulting from past deeds (Skt. *karma*).

Both the Consciousness and the vital force (Skt. *prāna*) have a common source. Thoughts are the manifestations of the Mind. The thought 'I' is the rootthought which first springs from the Consciousness, and this is egoism (Skt. *ahamkāra*). *Prāna* also arises from the same source as egoism. Therefore, when *prāna* is controlled, the Mind, too, is controlled; and when the Mind is controlled the breathing is brought under control. Breath (or *prāna*) is considered to be the gross expression or index (Skt. *sthūla*) of the Consciousness. During one's lifetime the Consciousness keeps the *prāna* within the body, and at the moment of death the Consciousness and *prāna* depart from the body simultaneously (more to this refer to „Bardo Thödol“ from Padmasambhava).

Prānāyāma may help to bring under control, but not to annihilate, the thought-process. Similarly, meditation upon a form (*mūrti-dhyānam*), repetition of a formula (Skt. *mantra-japam*), accompanied by fooddiscrimination, are no more than intermediate steps towards Consciousness-control. The concentration of Consciousness becomes fixed on a single object by *mūrti-dhyānam* or *mantrajapam*, just as the restless trunk of an elephant when given a chain to hold remains steady and makes no attempt to catch hold of any other object. Each thought by itself is extremely weak, because the Consciousness is distracted by countless and ever varying thoughts (waves in the Mind). The more the thoughts are restrained the more the Consciousness concentrates (observes better) and, consequently, gains strength and power. Success is assured if the Mind is trained in *ātmāvichāra* [or right inquiry into

Reality].

Of all disciplines, food-discrimination, i.e. partaking of only *sāttvic* [or pure, vegetarian food], and in moderate quantities, is the most important. By means of this, the Mind and Consciousness is rendered more and more *sāttvic* [or pure], and *ātmā-vichāra* more and more effective. Countless *vāsanās*, or tendencies caused by past *karma*, reside in the Mind. These have accumulated, from time immemorial, during untold past lives. Like waves upon the ocean, they rise on the Mind, one after another. As progress is made in *swarūpa-dhyāna* [or meditation on Truth, or the Real], these *vāsanās* are suppressed and vanish, no matter how old and deep they are. One should become firm and steady in *swarūpa-dhyāna* and allow no room for any doubt whether all the accumulated *vāsanās* can ever be extinguished and the Consciousness can ever be transmuted into *Ātmā-Swarūpam* [or the Ultimate Truth, or Thatness]...

So long as *vāsanās* adhere to the Mind, one should pursue the quest of 'Who am I?' Continuing on this quest, one should suppress each thought as soon as it arises in the Mind. Freedom from all attraction of every extraneous thing is called *Vairāgyam*, or desirelessness; and clinging to *Ātmā-Swarūpam* unswerved is *Jñānam*, or Wisdom, i.e. true understanding. Both *Vairāgyam* and *Jñānam* ultimately lead to the same goal. The *yogin* is to recognize that there are aspects of Mind as innumerable as are the various modes of its manifestation, not only in human and subhuman creatures on Earth, but in all other sentient beings throughout the *Sangsāra*. He is not to regard the Universe, in the manner of Christian theology, as being centred in man, but in Consciousness. The *Abhidharma* makes four general classifications of states of Consciousness caused by the Mind:

- (1) Consciousness manifested through animal sensuousness (Skt. *Kāma-vicāra*);
- (2) Consciousness manifested through living organisms or forms (*rūpa-vicāra*);
- (3) Consciousness manifested independently of form (*arūpa-vicāra*); and
- (4) Consciousness in its primordial, unmodified condition of nakedness (*lokottara-vicāra*).

Consciousness is further divisible in accordance with its *sangsāric* manifestations. Or we may say that there are two chief aspects of Consciousness, *sangsāric* and *nirvānic*; Consciousness *per se*, or unmodified consciousness (*chit*), transcends both. So long as there is a Consciousness *sangsārically* manifested, there is suffering, for suffering

is inherent in transitoriness, in illusion, in Ignorance (*Avidyā*). Not until *sangsāric* Consciousness is transcended can there be an end of suffering. All things, bodily forms, sensations, perceptions, concepts, subjective differentiation, Consciousness and Mind, in their *sangsāric* aspects are unreal in the sense that they are merely illusive reflections of Reality, as the One in the Many. The moonlight is not truly moonlight, it is only a reflex of sunlight; it illusorily appears to be what it is not, and is in that way unreal. Similarly, all *sangsāric* things appear to be real, like images seen reflected on the calm surface of a pool. If one is to know the Real, and not its pale illusory reflections, one must attain the Real; if one seeks the source of the light of the Sun itself, it is not to be found in the Moon. Likewise, the One Consciousness, or the Ultimate Consciousness in its primordially, can be known only by itself alone, not by its *sangsāric* manifestations.

See also more in chapter „What is Consciousness?“.

In the words of Plotinus, ‘Seek not to see this principle by the aid of external things; otherwise, instead of seeing It itself, thou shalt see no more than its image’. Thus the essential objective of the *yogin* is *yogic* understanding of his own microcosmic aspect of Consciousness, in order that Consciousness may be realized in its true state. In speaking of this process, Professor D. T. Suzuki, the eminent authority on Zen Buddhism, with which our present ‘*Yoga of Knowing the Consciousness in Its Nakedness*’ has much in common, describes it as the seeing the [One] Consciousness within the inner nature of one’s own being, in accordance with the teachings of Bodhidharma, the Founder of Zen Buddhism, known in Japan as Daruma. As our text emphasizes, the Microcosmic Consciousness is inseparable from the Macrocosmic Consciousness, both alike being of the One Essence of the Supra-mundane Consciousness. **‘Nor is one’s own Consciousness separable from other Consciousness.’** The *yogin*’s whole aim is to yoke the microcosmic aspect of Consciousness, innately shining, yet hidden beneath the dense mists of Ignorance, with its parental source, the macrocosmic Consciousness, and so attain transcendency over all dualities and all illusory appearances, the constituents of the *Sangsāra*.

Plotinus describes the process thus: We must, therefore, meditate upon the Consciousness in its divinest aspect in order to discover the nature of intellect. This is how we may proceed: from man, that is from thyself, strip off the body; then lay aside that subtle power which fashioneth the body; then separate thyself from sensuousness, hankering, and anger, and each of the lower passions that incline thee towards worldly things. What remaineth afterwards in the consciousness is what we call the

'image of intelligence', which emanateth from the Consciousness, as from the mighty orb of the Sun emanateth the surrounding sphere of luminosity. Above intellect, we shall meet That which is called the 'nature of the Good'. The Good, which is transcendent over the Beautiful, is the source and essentiality of the Beautiful. Man must amalgamate himself with the principle that he possesseth innately. Then, from the manyness that he was, he will have become one. Accordingly, it is by deep introspective meditation, and not by purely intellectual means, that this *yoga*, like Buddhism itself, can be comprehended. In the words of the Buddha, 'Without knowledge there is no meditation; without meditation there is no knowledge. He who hath both *knowledge and meditation is near unto Nirvāna.*'

ABOUT GURU PADMASAMBHAVA



Foreword by the autor

If someone read this here he surely get the impression and conviction that Padmasambhavas teachings are based on Yoga, the Yogas of distinction and of concentration. The direct connection of Yoga to Buddha's core teachings has not been proved: Padmasambhava has not taught the importance and practice given in the Maha-Satipatthana-Sutra, but he used Buddha's insights as a philosophical basis for this teachings in Tantrism and other Yogas later called Vajrayana, which were his main focus. Unfortunately many scripts were lost in the big fire of university of Nalanda (1193). Of further interest is the knowledge of the first publisher Phadampa Sangay that he knew of the teachings or Lord Krishna (the Buddha before Buddha, approx. 3100 BC) in the Bhagavad Gita. The term "ONE" here is to be understood as the observer (purusha) in consciousness as the highest, ultimate reality or as the TRUE SELF. The conclusion of the following treatise (and of the book) is that

PADMASAMBHAVA WAS A YOGI

and that the yoga teachings have been captured by buddhists and integrated in their teachings as a counterpart to the long-established Bön

religion in Tibet.

Return to the original text of the book:

As his biography has shown, Padma-Sambhava spent many years as a disciple under various wise teachers in India, Burma, Afghanistan, Nepal, and other lands. He practised the different *yogas*. Having lived in India at a time when India was still comparatively free from disrupting foreign influences and the good life was that of the philosopher, he was able to collect, like a honey-bee, the nectar from the rarest of blossoms in the Orient's vast garden of philosophical and psychic research. And here, in this *yogic* treatise, he has transmitted to us the results, which are, intrinsically, of more value than all the gold and precious gems of the world.

Even as Bodhidharma, the twenty-eighth of the Buddhist Patriarchs, was the great pioneer teacher of the Dhyāna School of Buddhism to the people of China, where he went by sea from India and arrived in Canton in AD 527¹ and gave direction to the enlightening spiritual influences that made Buddhism an integral part of Chinese culture, so was Padma-Sambhava the great pioneer teacher of the Tantric School of Buddhism to the people of Tibet, where he arrived from India in AD 747, by invitation of the Tibetan King, and, under royal patronage, made Tibet Buddhistic. Both teachers taught that Right Meditation is the indispensable means of attaining the Goal of the Buddha's *Nirvānic* Path. Accordingly, Bodhidharma founded the Meditation (Skt. *Dhyāna*) School in China known as the Ch'an, whence arose the Zen School of Japan; and Padmasambhava founded in Tibet the Nyingma School, of which the more esoteric teachings are set forth in the Ādi-Yoga System, otherwise known as the Doctrine of the Great Perfection (Tib. *Rdzogs-Ch'en*), whence arose the Western Branch of the Chinese Esoteric Sect known as the Tibetan Esoteric Sect (Chinese, *Tsang Mi Tsung*) or the Lotus Division (Chinese *Lien Hua Pu*). Although the Eastern Branch of this Sect arose in China independently of the direct personal influence of Padma-Sambhava, it was inspired by the same Yogāchāra School of India that inspired his teachings in Tibet, and its founders, Vajrabodhi and Amoghavajra, who reached China together in AD 719, had been his fellow students in Bengal.

Our present treatise, attributed to Padma-Sambhava, which expounds the method of realizing the Great Liberation of *Nirvāna* by *yogic* understanding of the One (Consciousness, the Real Self), appertains to the Doctrine of the Great Perfection of the Dhyāna School. Between it and the *Treatise on Achieving Pure Consciousness* (Chinese, *Ch'eng Wei*

Shih Lun), upon which the Pure Consciousness Sect (Chinese, *Wei Shih Tsung*) of China is based, there is a very close doctrinal relationship. Research may even establish direct historical relationship. Both treatises alike set forth the doctrine that the only reality is Consciousness or consciousness and that no living thing has individualized existence but is fundamentally in eternal and inseparable atonement with the universal all-consciousness.

Of the Doctrine of the Great Perfection itself, the *Guru Marpa* says to the neophyte Milarepa (who subsequently became Tibet's most beloved *Mahātma*) as he is about to initiate him into it, It is excellent alike in its root, in its trunk, and in its branches... He who meditateth upon it in the day is delivered in the course of that day; and the like happeneth to him who meditateth upon it in the night ... This is a doctrine for those intellects that are most highly developed. This introductory eulogy by the *Guru Marpa* may also, very fittingly, be applied to 'The *Yoga* of Knowing the Consciousness'. In order to grasp intellectually the significance of this *yoga* of *yogas*, the student should make careful study not only of occidental psychology, but, more especially, of the psychologically-based philosophy of the Orient; and no better guidance therein can be found than the teachings concerning the Illusory Body and Dreams, forming part of *The Six Doctrines*, in *Tibetan Yoga and Secret Doctrines*, together with Dr. Jung's Psychological Commentary, the Foreword of this volume. It will also be found helpful, in this connexion, to re-read Sections IV and V of our General Introduction above (not in this book).

This *yogic* treatise, like the Gospel of St. John, teaches that one needs only to look within oneself to find Truth, for Truth is not - as the Consciousness in its true state is not - a subject of the Kingdom of Time and Space and *Māyā*. The ancient teaching that the Universe is the product of thought, that Brahma thinks the Universe and it is - as Jehovah thought light and there was light - will, when meditated upon, lead the meditant to the realization that the only reality is Con-sciousness, the One, of which all the microcosmic consciousnesses throughout the Cosmos are illusorily parts, that everything conceivable is, at root, idea and thought, and thus the offspring of Consciousness. The idea and the thought and the object are inseparable; and all three have their origin in Consciousness. It was Plato's belief that ideas pre-exist in the Consciousness, and that, being transcendent over all mundane concepts relating to past, present, and future, they are of that timelessness to which our text makes reference.

Tibetan Masters of *Yoga*, by projecting a mental image, and, through

yogic power of will, giving to it a form as palpable as that which builders give to the blue-print of an architect, have demonstrated how all external appearances, even the most solid-appearing objective things, are consciousness-made. This *yogic* method of materialization is referred to at some length above. We must not think of Consciousness as something tangible, as the misguided materialists do when they confuse brain substance with Consciousness. In its human manifestation, Consciousness is an invisible energy capable of setting into activity the visible physical brain, just as an invisible vibration sets into activity a radio. The brain thus activated gives off thought, and the radio sound. The sound is merely the product of the vibratory impulse to which the radio responds. Likewise, the thought produced by the brain is the product of the vibratory impulse imparted to the brain by an invisible consciousness, which is *per se* *UNKNOWABLE*. If Brahma fails to think the Universe, there is no Universe; and if there be no thought, there cannot be such a thing as that which men call a material object. Unless an inventor thinks, and then gives substance to an invention, there will be no invention. As taught in our text, the One, the cosmic focus of consciousness, is all-in-all; there is nothing other than it, no thought other than its thought, no object or universe independent of it.

According to *The Six Doctrines*⁴, all states of consciousness - waking, the sleeping, the hypnotic, that at death and after death and at rebirth - are not, primordially viewed, true states, being only illusory emanations of the microcosmic Consciousness. Our apparently solid planet is, accordingly, no more solid or real than the world of the dream-state. A stone is as hard in a dream as in the waking-state, because the stone and the hardness are mental concepts. Thus, substance *per se* having no existence apart from Consciousness, the thesis of materialism is fallacious. Wherever there is law, as there is in every manifested aspect and kingdom of nature, from the atom to the cosmos, there is Consciousness. Consciousness itself, having neither place nor form, is measureless. As our text repeatedly emphasizes, Consciousness is of the uncreated, timeless, spaceless, all-embracing Reality. Evolution is a purely mental process. The microcosmic Consciousness of man fashions for itself ever new mansions; and, in the process of evolution, there is continuous expansion of Consciousness until at-one-ment with the One has been attained. The many illusorily re-become the One, the One illusorily re-becomes the many; and thereby is made manifest the heart-throb of the cosmos, the pulsation of existence, the inbreathing and the outbreathing by Brahma of the cosmic Whole, the eternal tidal rhythm of the Great Ocean.

4 Refer to the Six Yogas of Naropa

Just as we speak of an expanding physical universe when the tide in the Great Ocean is rising, so must we think of an expanding human Consciousness during this Day of Brahma. From the reservoir of Cosmic Consciousness there now flows through the microcosmic Consciousness of man a tiny trickle. As evolution proceeds, this trickle will grow into a rivulet, the rivulet into a deep broad river, and, at last, this river will become an infinite sea. The rain-drop will have been merged in its Source. The Conquerors of Life and Death vow not to enter *Nirvāna* until all things are restored to the divine at-one-ment; for They know it is only when They and all beings have awakened from the Earth-Dream and from the dreaming in the after-death and rebirth states that Complete Buddhahood can be attained. Though They themselves have gained the Goal, it cannot be fully enjoyed until all other sentient creatures, who, along with Them collectively form the Whole, have gained the Goal also. Consciousness may be regarded from our human viewpoint as being composed of concepts, or ideas, its function being to think, and its products being thoughts; and, correlatively, we may mentally resolve the visible Universe into ideas, and these into the One, which our Teachers assert is the Sole Reality. So viewed, life is no more than an experience of Consciousness. When we know Consciousness, we also know matter, for matter is Consciousness; and there is nought else conceivable save Consciousness, as this *yoga* postulates. In the One is the summation of the whole of consciousness, the ineffable atonement of all the One's microcosmic aspects. In transcending the microcosmic Consciousness of the human ego, man transcends himself; he becomes a conscious participator in the all-embracing Universal Consciousness, the Super-Consciousness, the Cosmic Consciousness.

The Dream of Existence is for the purpose of enabling the dreamer to attain the Wisdom born of the Full Awakening of Buddhahood. Ignorance gives way to understanding, illusion to disillusion, the state of sleep to the state of waking, the unreal to the real. *Saṅgṣāric* consciousness is compounded of dualities; and beyond the dualism of the dreaming and the waking lies That which is beyond both.

Through knowing the microcosmic self, his own illusory little self, man attains knowledge of the selfless self, beyond self, the Self of All, the One, beyond Consciousness. This supreme attainment, being possible only when existence itself, as man knows existence, has been transcended, must forever remain, for the unenlightened, mentally incomprehensible, as our text suggests when enumerating the various names men apply to it. So it is that the paths of the lower *yogas* merge

into the Great Path, whereon the pilgrim relinquishes ego and self and even life. The Masters of the Mahāyāna declare that all verbal and symbolic methods of transmitting their teachings are directed to the one end of leading the disciple to that Great Path itself. Nevertheless, the disciple must first have exhausted the lesser paths; initially there must be the seed, then the growth, then the blossoming, and then the fruition. The acorn is not an oak as soon as it sprouts. In this supreme system of realizing Truth in its undivided unity, by the aeon-old method of knowing the self in the sense implied by the Ancient Oracles and Mysteries, all the ordinary *yogic* practices or techniques, postures, breathings, exercises, and use of concentration-points are transcended. The 'Yoga of Knowing the Consciousness in its Nakedness' is, in fact, as the text proclaims, 'the most excellent of *yogas*'.

Those who are treading any of the lesser paths are unaware, unless under the guidance of a perfected *guru*, that they are on a lesser path. With very rare exceptions, the various teachers of *yoga* have unknowingly deemed some particular system of conventionalized *yoga* to be allsufficient in itself, whereas it is, according to our text, no more than a preparation for the truly *Mahāyāna* or Great Path.

Thus the teachings herein set forth are presented as being the very quintessence of all *yogas*; and the Great Path leads from the mundane to the supramundane, from that which is formed and manifested to that which is beyond form and manifestation, from the created, the Consciousness-projected, to the uncreated, the Consciousness-contained, from the phenomenal to the noumenal, from the many to the One, from the *Sangsāra* to *Nirvāna*. Similarly, the *Bhagavad-Gītā* teaches that *the yoga* of divine understanding is paramount, and leads to liberation. Since man, as the Greek Sages declared, is the measure of all things, he sees beyond the illusion of the world and of the self once he has attained understanding of what he intrinsically and transcendently is.

This *yoga* teaches that Consciousness and the world are inseparable, that without Consciousness there would be no world, that the world is the child of Consciousness, that, as the *Rishis* taught ages ago, Consciousness is the source of all that man perceives as time and space and the Universe. In the higher Jhanas the human mankind is understood as One Being and even further the whole universe as One Being. The *Sangsāra* being the dream-product of the One, its illusory reality is entirely relative; when the One no longer sustains its Creation, its Creation ceases to be. The time approaches rapidly when occidental scientists, too, will realize that all their so-called

exact knowledge is knowledge not of reality, but of an ever-changing, evanescent mirage ("structured knowledge"). Instead of studying the real, they are studying the unreal, the phenomenal instead of the noumenal ("absolute knowledge"), appearances rather than the cause of appearances (some call the present scientists "downward-starer", who creep ever deeper into the continui of matter). In the True State of the One, the pluralistic Universe has no existence; and therein man, as mankind, together with his consciousness-begotten world of sensuousness and all his mundane sciences, will have vanished into the Voidness.

PRELIMINARIES AND PRACTICAL APPLICATION

PRELIMINARIES

The Results Of Desires

Others, in accordance with their own personal faith and practice, having become fettered by desires, cannot perceive the Clear Light. They are overwhelmed by suffering and are in darkness because of their suffering.

Although the Middle Path contains the Twofold Truth, because of all desires it finally becomes obscured. Desires likewise obscure the Kriya-Yoga, Seva-Sadhana and even the greatest and most sublime states of Consciousness.

The Transcendent At-One-Ment

There being really no duality, pluralism is untrue. Until duality is transcended and at-one-ment realized, Enlightenment cannot be attained. The whole Sangsara and Nirvana, as an inseparable unity, are one's Consciousness.

The Great Self Liberation

Owing to worldly beliefs, which he is free to accept or reject, man wanders in the Sangsara. Therefore, practicing the Dharma, freed from every attachment, grasp the whole essence of these teachings expounded in this yoga of Self-Liberation by Knowing the Consciousness in it's Real Nature. The truths set forth herein are known as "The Great Self Liberation" and in them culminates the Doctrine of the Great Ultimate Perfection.

The Nature Of The Consciousness

That which is commonly called the Consciousness is of intuitive Wisdom. Although the One Consciousness is, it has no existence. Being the Source of all the bliss of Nirvana and of all the sorrow of the Sangsara, it is cherished like the Eleven Yanas.

The Names Given To The Consciousness

The various names given to it are innumerable.

Some call it "The Mental Self".

Some heretics call it "The Ego." The Hinayanaists called it "The Essentiality of Doctrines." By the Yogachara it is called "Wisdom."

Some call it "The Means of Attaining the Other Shore of Wisdom." Some call it "The Buddha Essence."

Some call it "The Great Symbol."

Some call it "The Sole Seed." Some call it "The Potentiality of Truth" or "The All Foundation."

Other names in ordinary language are also given to it.

The Timelessness Of Consciousness

If one knows how to apply in a threefold manner this knowing of the Consciousness, all past knowledge lost to memory becomes perfectly clear, and also knowledge of the future, thought of as unborn and unconnected. In the present, when the Consciousness remains as it is naturally it is ordinarily comprehended by its own time.

Consciousness In Its True State

When one seeks one's Consciousness in its true state, it is found to be quite intelligible although invisible. In its true state, Consciousness is naked, immaculate; not made of anything, being of the Voidances; clear, vacuous, without duality, transparent, timeless, uncompounded, unimpeded, colorless, not realizable as a separate thing, but as the unity of all things, yet not composed of them; of one taste, and transcendent over all differentiation.

THE PRACTICAL APPLICATION⁵

Nor is one's own Consciousness separable from other Consciousnesses. To realize the quintessential being of the One Consciousness is to realize the immutable at-one-ment of the Tri-Kaya.

The Consciousness, being, as the Uncreated and of the Voidness, the Dharma-Kaya, and as the Vacuous and Self-Radiant, the Sambhoga-Kaya, and, as the Unobscured, shining for all living creatures, the Nirmana-Kaya, is the Primordial Essence wherein the Three Divine Aspects are One. If the yogic application of this Wisdom be thorough, one will comprehend that which has just been set forth above.

Consciousness Is Non Created

Consciousness in its true nature being non-created and self-radiant, how can one, without knowing the Consciousness, assert that Consciousness is created? There being in this yoga nothing objective upon which to meditate, how can one, without ascertaining the true nature of Consciousness by meditation, ascertain that Consciousness is created? Consciousness in its true state being Reality, how can one, without having discovered one's own Consciousness, assert that Consciousness is created?

Consciousness in its true state being undoubtedly ever-existing, how can one, without having seen the Consciousness face to face, assert that Consciousness is created? The Mind being the very essence of Consciousness, how can one, without having sought and found it, assert that Consciousness is created?

Consciousness being transcendent over creation, and thus partaking of the Uncreated, how can one assert that Consciousness is created? Consciousness being in its primordial, unmodified naturalness non-created, as it should be taken to be, and without form, how can one assert that is created?

Inasmuch as Consciousness can also be taken to be devoid of quality, how can one venture to assert that it is created? The self-born, qualityless Consciousness, being like the Three Voids, undifferentiated, unmodified, how can one assert that Consciousness is created.

Consciousness being without objectivity and causation, self originated, self born, how can one, without having endeavoured to know

5 The mindful reader will notice this is a description of characteristics and results including inspirations - the real methods step by step are outlined in the "key instructions".

Consciousness, assert that Consciousness is created?

Inasmuch as Divine Wisdom dawns in accordance with its own time, and one is emancipated, how can opponents of these teachings assert that it is created? Consciousness being, as it is, of this nature, and thus unknowable, how can one assert that it is created?

The Yoga Of Introspection (Attentiveness)

The One Consciousness being verily of the Voidness and without any foundation, one's Consciousness is, likewise, as vacuous as the sky. To know whether this be so or not, look within thine own Consciousness. Being of the Voidness, and thus not to be conceived as having beginning or end, Self-Born Wisdom has in reality been shining forever, like the Sun's essentiality, itself unborn. To know whether this be so or not, look within thine own Consciousness.

Divine Wisdom is undoubtedly indestructible, unbreakable, like the ever flowing current of a river. To know whether this be so or not look within thine own Consciousness.

Being merely a flux of instability like the air of the firmament, objective appearances are without power to fascinate and fetter. To know whether this be so or not, look within thine own Consciousness.

All appearances are verily one's own concepts, self-conceived in the Consciousness, like reflections seen in a mirror. To know whether this be so or not, look within thine own Consciousness.

Arising of themselves and being naturally free like the clouds in the sky, all external appearances verily fade away into their own respective places. To know whether this be so or not look within thine own Consciousness.

The Dharma Within

The Dharma being nowhere save in the Consciousness, there is no other place of meditation than the Consciousness. The Dharma being nowhere save in the Consciousness, there is no other doctrine to be taught or practiced elsewhere.

The Dharma being nowhere save in the Consciousness, there is no other place of truth for the observance of a vow. The Dharma being nowhere save in the Consciousness, there is no Dharma elsewhere whereby Liberation may be attained. Again and again look within thine own Consciousness.

When looking outward into the vacuity of space, there is no place to be found where the Consciousness is shining. When looking inward into one's own Consciousness in search of the shining, there is to be found no thing that shines. One's own Consciousness is transparent, without

quality.

Being of the Clear Light of the Voidness, one's own Consciousness is of the Dharma-Kaya; and being void of quality, it is comparable to a cloudless sky. It is not a multiplicity and is omniscient. Very great, indeed, is the difference between knowing and not knowing the import of these teachings.

The Wondrousness Of These Teachings

This self-originated Clear Light, eternally unborn is a parentless babe of Wisdom. Wondrous is this. Being non-created, it is Natural Wisdom. Wondrous is this. Not having known birth, it knows not death. Wondrous is this.

Although it is Total Reality, there is no perceiver of it. Wondrous is this. Although wandering in the Sangsara, it remains undefiled by evil. Wondrous is this.

Although seeing the Buddha, it remains unallied to good. Wondrous is this.

Although possessed by all beings, it is not recognized. Wondrous is this. Those not knowing the fruit of this yoga seek other fruit.

Wondrous is this. Although the Clear Light of Reality shines within ones own Consciousness, the multitude look for it elsewhere.

Wondrous is this.

The Fourfold Great Path

All hail to this Wisdom here set forth, concerning the invisible, immaculate Consciousness! This teaching is the most excellent of teachings. This meditation, devoid of mental concentration, all embracing, free from every imperfection, is the most excellent of meditations. This practice concerning the Uncreated State, when rightly comprehended is the most excellent of practices. This fruit of the yoga of the Eternally Unsought, naturally produced, is the most excellent of fruits.

Herewith we have accurately revealed the Fourfold Great Path. This teaching without error, this Great Path, is of the Clear Wisdom here set forth, which being clear and unerring is called the Path. This meditation upon this unerring Great Path, is of the Clear Wisdom here set forth, which, being clear and unerring, is called the Path. This practice relating to this unerring Great Path is of the Clear Wisdom here set forth, which, being clear and unerring, is called the Path. This fruit of this unerring Great Path is of the Clear Wisdom here set forth, which being clear and unerring, is called the Path.

The Great Light

This yoga also concerns the foundation of the immutable Great Light. The Teaching of this changeless Great Light is of the unique Clear Wisdom here set forth, which, illuminating the Three Times, is called "The Light" The meditation upon this changeless Great Light is of the unique Clear Wisdom here set forth, which illuminating the Three Times is called "The Light".

The practice relating to this changeless Great Light is of the unique Clear Wisdom, here set forth, which, illuminating the Three Times, is called "The Light." The fruit of this changeless Great Light is of the unique Clear Wisdom here set forth, which illuminating the Three Times, is called "The Light."

The Doctrine Of The Three Times

The essence of the doctrine concerning the Three Times in at-one-ment will now be expounded. The yoga concerning past and future not being practiced, memory of the past remains latent. The future, not being welcomed, is completely severed by the Consciousness from the present. The present, not being fixable, remains in the state of the Voidness.

The Yoga Of The Nirvanic Path

There being no thing upon which to meditate, no meditation is there whatsoever. There being no thing to go astray, no going astray is there if one be guided by memory. Without meditating, without going astray, look into the True State, wherein self cognition, self knowledge, self illumination shine resplendently. These, so shining, are called the Bodhi-sattvic Consciousness.

In the Realm of Wisdom, transcendent over all meditation, naturally illuminative, where there is no going astray, the vacuous concepts, the self-liberation, and the primordial Voidness are of the Dharma-Kaya. Without realization of this, the Goal of the Nirvanic Path is unattainable. Simultaneously with its realization the Vajra-Sattva state is realized. These teachings are exhaustive of all knowledge, exceedingly deep and immeasurable. Although they are to be contemplated in a variety of ways, to this Consciousness of self-cognition and self originated Wisdom, there are no two such things as contemplation and contemplator.

When exhaustively contemplated, these teachings merge in at-one-ment with the scholarly seeker who has sought them, although the seeker himself when sought can not be found. Thereupon is attained the goal of seeking, and also the end of the search itself. Then nothing more is there to be sought; nor is there need to seek anything. This beginningless, vacuous, unconfused Clear Wisdom of self-cognition is

the very same as that set forth in the Doctrine of the Great Perfection. Although there are no two such things as knowing and not knowing, there are profound and innumerable sorts of meditation; surpassingly excellent it is in the end to know one's Consciousness.

There being no two such things as object of meditation and meditator, if by those who practice or do not practice meditation the meditator of meditation be sought and not found, thereupon the goal of the meditation is reached and also the end of the meditation itself.

There being not two such things as meditation and object of meditation, there is no need to fall under the sway of deeply obscuring Ignorance; for, as the result of meditation upon the unmodified quiescence of Consciousness, the non-created Wisdom instantaneously shines forth clearly. Although there is an innumerable variety of profound practices, to one's Consciousness in its true state they are non-existent; for there are no two such things as existence and non-existence.

There being no two such things as practice and practitioner, if by those who practice or do not practice the practitioner of practice be sought and not found, thereupon the goal of practice is reached and also the end of practice itself. Inasmuch as from eternity there is nothing whatsoever to be practiced, there is no need to fall under the sway of errant propensities. The non-created, self-radiant Wisdom here set forth, being actionless, immaculate, transcendent over acceptance or rejection, is itself the perfect practice.

Although there are not two such things as pure and impure, there is an innumerable variety of fruits of yoga, all of which, to one's Consciousness in its True State, are the conscious contents of the Tri-Kaya. There being no two such things as action and no performer of action, if one seeks the performer of action and no performer of action be found anywhere, thereupon the goal of all fruit-obtaining is reached and also the final consummation itself.

There being no other method whatsoever of obtaining the fruit, there is no need to fall under the sway of the dualities of accepting and rejecting, trusting and distrusting these teachings.

Realization of the self-radiant and self-born Wisdom, as the manifestation of the Tri-Kaya in the self cognizing Consciousness, is the very fruit of attaining the perfect Nirvana.

The Explanation Of The Names Given To This Wisdom

This Wisdom delivers one from the eternally transitory Eight Aims. Inasmuch as it does not fall under the sway of any extreme, it is called "The Middle Path." It is called "Wisdom" because of its unbroken continuity of memory. Being the essence of the vacuity of Con-

consciousness, it is called "The Essence of the Buddha's".

If the significance of these teachings were known by all beings, surpassingly excellent would it be. Therefore, these teachings are called, "The Means of Attaining the Other Shore of Wisdom." To them who have passed away into Nirvana, this Consciousness is both beginningless and endless; therefore it is called "The Great Symbol."

Inasmuch as this Consciousness, by being known and by not being known, becomes the foundation of all the joys of Nirvana and of all the sorrows of the Sangsara, it is called "The All Foundation."

The impatient ordinary person when dwelling in his fleshly body calls this very clear Wisdom "common intelligence." Regardless of whatever elegant and varied names be given to this Wisdom as the result of thorough study, what Wisdom other than it, as here revealed, can one really desire? To desire more than this Wisdom is to be like one who seeks an elephant by following the footprints when the elephant itself has been found.

The Yoga of The Thatness

Quite impossible it, even though one seek throughout the Three Regions, to find the Buddha elsewhere than in the Consciousness.

Although he that is ignorant of this may seek externally or outside the Consciousness to know himself, how is it possible to find oneself when seeking others rather than oneself?

He that thus seeks to know himself is like a fool giving a performance in the midst of a crowd and forgetting who he is and then seeking everywhere to find himself. This simile applies to one's erring in other ways.

Unless one knows or sees the natural state of substances [or things] and recognises the Light in the Consciousness, release from the Sangsara is unattainable. Unless one sees the Buddha in one's Consciousness, Nirvana is obscured. Although the Wisdom of Nirvana and the Ignorance of the Sangsara illusorily appear to be two things, they cannot be truly differentiated. It is an error to conceive them otherwise than as one. Erring and non-erring are intrinsically, also a unity. By not taking the Consciousness to be naturally a duality, and allowing it as the primordial consciousness, to abide in its own place, beings attain deliverance.

The error of doing otherwise than this arises not from Ignorance in the Consciousness itself, but from not having sought to know the Thatness. Seek with thine own self-illuminated, self-originated Consciousness whence, firstly, all such concepts arise, secondly, where they exist, and, lastly whither they vanish. This realization is likened to that of a crow which, although already in possession of a pond, flies off elsewhere to

quench its thirst, and finding no other drinking-place returns to the one pond. Similarly, the radiance which emanates from the One Consciousness, by emanating from one's own Consciousness, emancipates the Consciousness.

The One Consciousness, omniscient, vacuous, immaculate, eternally, the Unobscured Voidness, void of quality as the sky, self originated Wisdom, shining clearly, imperishable, is Itself the Thatness. The whole visible Universe also symbolises the One Consciousness.

By knowing the "All Consciousness" in one's Consciousness, one knows it to be as void of quality as the sky. Although the sky may be taken provisionally as an illustration of the "Unpredictable Thatness", it is only symbolically so. Inasmuch as the vacuity of all visible things is to be recognised as merely analogous to the apparent vacuity of the sky, devoid of Consciousness, content and form, the knowing of the Consciousness does not depend on the sky symbol. Therefore, not straying from the Path, remain in that very state of the Voidness.

The Yogic Science of Mental Concepts

The various concepts, too, being illusory, and none of them real, fade away accordingly. Thus, for example, everything postulated of the Whole, the Sangsara and Nirvana, arises from nothing more than mental concepts. Changes in one's train of thought [or one's association of ideas] produce corresponding changes in one's conception of the external world. Therefore, the various views concerning things are merely different mental concepts.

The six classes of beings respectively conceive ideas in different ways. The unenlightened externally see the externally-transitory dually. The various doctrines are seen in accordance with one's own mental concepts. As a thing is viewed so it appears. To see things as a multiplicity, and so too cleave unto separateness, is to err. Now follows the yoga of knowing all mental concepts.

The seeing of the Radiance [of this Wisdom or Consciousness], which shines without being perceived, is Buddhahood. Mistake not, by not controlling one's thoughts, one errs. By controlling and understanding the thought-process in one's Consciousness, emancipation is attained, automatically gained. In general, all things mentally perceived are concepts.

The bodily forms in which the world of appearances is contained are also concepts of the Consciousness. "The quintessence of the six classes of beings" is also a mental concept. "The happiness of the gods in heaven-worlds and of men" is another mental concept. "The three unhappy states of suffering," too, are concepts of the Consciousness. "Ignorance, miseries, and the Five Poisons" are likewise, mental

concepts.

"Self-originated Divine Wisdom" is also a concept of the Consciousness.

"The full realization of passing away into Nirvana" is also a concept of Consciousness.

"Misfortunes caused by demons and evil spirits" is also a concept of Consciousness. "Gods and good fortune" are also concepts of Consciousness. "Likewise the various perfections" are mental concepts. "Unconscious one-pointedness" is also a mental concept.

The colour of any objective thing is also a mental concept. "The Qualityless and the Formless" is also a mental concept "The One and the Many in at-one-ment" is also a mental concept. "Existence and non-existence," as well as "the Non-Created," are concepts of Consciousness.

The Realization and The Great Liberation

Nothing save Consciousness is conceivable. Consciousness when uninhibited conceives everything that comes into existence. That which comes into existence is like the wave of an ocean.

The state of Consciousness transcendent over all dualities brings Liberation. It matters not what name may carelessly be applied to Consciousness; truly Consciousness is one, and apart from Consciousness there is naught else. That unique One Consciousness is foundationless and rootless. There is nothing else to be realized.

The Non- Created is the Non-Visible. By knowing the invisible Voidness and the Clear Light through not seeing them separately, there being no multiplicity in the Voidness - one's own clear Consciousness may be known, yet the Thatness is not knowable. Consciousness is beyond nature, but is experienced in bodily forms. The realization of the One Consciousness constitutes the "All Deliverance." Without the mastery of the mental processes there can be no realization. Similarly, although sesame seed is the source of oil, and milk the source of butter, not until the seed is pressed and the milk churned do oil and butter appear.

Although sentient beings are of the Buddha essence itself, not until they realize this can they attain Nirvana. Even a cowherd [or an illiterate person] may by realization attain Liberation.

The General Conclusion

Though lacking in the power of expression, the author has here made a faithful record [of his own yogic experiences]. To one who has tasted honey, it is superfluous for those who have not tasted it to offer an explanation of its taste. Not knowing the One Consciousness, even pandits go astray, despite their cleverness in expounding the many different doctrinal systems. To give ear to the reports of one who has

neither approached nor seen the Buddha even for a moment is like harkening to flying rumours concerning a distant place one has never visited.

Simultaneously with the knowing of the Consciousness comes release from good and evil. If the Consciousness is not known, all practice of good and evil results in nothing more than Heaven, or Hell, or the Sangsara. As soon as one's Consciousness is known to be of the Wisdom of the Voidness, concepts like good and evil Karma cease to exist. Even as in the empty sky there seems to be, but is not, a fountain of water, so the Voidness is neither good nor evil. When one's Consciousness is thus known in its nakedness, this Doctrine of Seeing the Consciousness Naked, this Self-Liberation, is seen to be exceedingly profound. Seek therefore thine own Wisdom within thee. It is the Vast Deep.

The Final Good Wishes

All Hail! This is the Knowing of the Consciousness, the Seeing of Reality, Self-Liberation.

For the sake of future generations who shall be born during the Age of Darkness, these essential aphorisms, necessarily brief and concise, herein set forth, were written down in accordance with Tantric teachings. May these teachings not wane until the whole Sangsara is emptied.

REALIZING NIRVANA THROUGH KNOWING THE CONSCIOUSNESS

BASED ON PADMASAMBHAVA'S TEXT

In accordance to the previous given definitions of mind and consciousness and their different functionality in a human, all expressions in the original text like "Mind" or "One Mind" have been replaced by "Consciousness". "One Consciousness" refers to the "Limitless, Big Consciousness" whereas just "Consciousness" refers to the little, not-yet-liberated consciousness in ordinary humans.

PART I. THE INTRODUCTORY

PRELIMINARIES

[THE OBEISANCE]

To the Divine Ones, the *Tri-Kāya*,¹ Who are the Embodiment of the All-Enlightened Consciousness Itself, obeisance.

[THE FOREWORD]

This treatise appertains to 'The Profound Doctrine of Self-Liberation by Meditating upon the Peaceful and Wrathful Deities'.

It expounds the *Yoga* of Knowing the Consciousness, the Seeing of Reality, Self-Liberation.

By this method, one's Consciousness is understood.

[THE GURU'S FIRST CHARGE TO THE DISCIPLES AND THE INVOCATION]

O blessed disciples, ponder these teachings deeply.

Samayā; gya, gya, gya.

E-ma-ho!

[SALUTATION TO THE ONE CONSCIOUSNESS]

All hail to the One Conciousness that embraces the whole *Sangsāra* and *Nirvāna*,
That eternally is as it is, yet is unknown,
That although ever clear and ever existing, is not visible,
That, although radiant and unobscured, is not recognized.

[THESE TEACHINGS SUPPLEMENT THOSE OF THE BUDDHAS]

These teachings are for the purpose of enabling one to know this Conciousness.

All that has been taught heretofore by the Buddhas of the Three Times, in virtue of Their having known this Conciousness, as recorded in 'The Door of the *Dharma*', consisting of the Eighty-Four Thousand *Shlokas*, and elsewhere, remains incomprehensible.

The Conquerors have not elsewhere taught anything concerning the One Conciousness.

Although as vast as the illimitable sky, the Sacred Scriptures contain but a few words relating to knowledge of the Conciousness.

This, the true explanation of these eternal teachings of the Conquerors, constitutes the correct method of their practical application.

[THE GURU'S SECOND CHARGE TO THE DISCIPLES]

Kye!4Kye! Ho!

Blessed disciples, harken.

[THE RESULT OF NOT KNOWING THE ONE CONSCIOUSNESS]

Knowledge of that which is vulgarly called Conciousness is widespread. Inasmuch as the One Conciousness is unknown, or thought of erroneously, or known one-sidedly without being thoroughly known as it is, desire for these teachings will be immeasurable. They will also be sought after by ordinary individuals, who, not knowing the One Conciousness, do not know themselves.

They wander hither and thither in the Three Regions,¹ and thus among the Six Classes of beings, suffering sorrow.

Such is the result of their error of not having attained understanding of their Conciousness.

Because their suffering is in every way overpowering, even selfcontrol is lacking to them.

Thus, although one may wish to know the Conciousness as it is, one fails.

[THE RESULTS OF DESIRES]

Others, in accordance with their own particular faith and practice, having become fettered by desires,³ cannot perceive the Clear Light.

They are overwhelmed by suffering, and are in darkness because of their suffering.

Although the Middle Path contains the Twofold Truth,¹ because of desires it finally becomes obscured.

Desires likewise obscure *Kriyā-Yoga* and *Seva-Sādhanā*, and even the greatest and sublimest states of Consciousness.

[THE TRANSCENDENT AT-ONE-MENT]

There being really no duality, pluralism is untrue.

Until duality is transcended and at-one-ment realized, Enlightenment cannot be attained.

The whole *Saṅgśāra* and *Nirvāna*, as an inseparable unity, are one's Consciousness.

[THE GREAT SELF-LIBERATION]

Owing to worldly beliefs, which he is free to accept or reject, man wanders in the *Saṅgśāra*.

Therefore, practising the *Dharma*, freed from every attachment, grasp the whole essence of these teachings expounded in this Yoga of Self-Liberation by Knowing the Consciousness in its Real Nature.

The truths set forth herein are known as 'The Great Self-Liberation'; and in them culminates the Doctrine of the Great Ultimate Perfection.

[THE GURU'S THIRD CHARGE TO THE DISCIPLES]

Samayā; gya, gya, gya.

[THE NATURE OF CONSCIOUSNESS]

That which is commonly called Consciousness is of intuitive¹ Wisdom.

Although the One Consciousness is, it has no existence.

Being the source of all the bliss of *Nirvāna* and of all the sorrow of the *Saṅgśāra*, it is cherished like the Eleven *Yānas*.

[THE NAMES GIVEN TO THE CONSCIOUSNESS]

The various names given to it are innumerable.

Some call it 'The Mental Self'.

Certain heretics⁵ call it 'The Ego'.

By the Hīnāyanists it is called 'The Essentiality of Doctrines'.

By the Yogāchāra it is called 'Wisdom'.

Some call it 'The Means of Attaining the Other Shore of Wisdom'.

Some call it 'The Buddha Essence'.

Some call it 'The Great Symbol'.

Some call it 'The Sole Seed'.

Some call it 'The Potentiality of Truth'.

Some call it 'The All-Foundation'.
Other names, in ordinary language, are also given to it.

PART II. THE PRACTICAL APPLICATION

[THE TIMELESSNESS OF CONSCIOUSNESS]

If one knows how to apply in a threefold manner¹ this knowing of the Conciousness, all past knowledge lost to memory becomes perfectly clear, and also knowledge of the future, thought of as unborn and unconceived.

In the present, when the Conciousness remains as it is naturally, it is ordinarily comprehended by its own time.

[CONSCIOUSNESS IN ITS TRUE STATE]

When one seeks one's Conciousness in its true state, it is found to be quite intelligible, although invisible.

In its true state, Conciousness is naked, immaculate; not made of anything, being of the Voidness; clear, vacuous, without duality, transparent; timeless, uncompounded, unimpeded, colourless; not realizable as a separate thing, but as the unity of all things, yet not composed of them; of one taste, and transcendent over differentiation.

Nor is one's own Conciousness separable from another Conciousness.

To realize the quintessential being of the One Conciousness is to realize the immutable at-one-ment of the *Tri-Kāya*.

The Conciousness, being, as the Uncreated and of the Voidness, the *Dharma-Kāya*, and, as the Vacuous and Self-Radiant, the *Sambhoga-Kāya*, and, as the Unobscured, shining for all living creatures, the *Nirmā a-Kāya*, is the Primordial Essence wherein its Three Divine Aspects are One.

If the *yogic* application of this Wisdom be thorough, one will comprehend that which has just been set forth above.

[CONSCIOUSNESS IS NON-CREATED]

Conciousness in its true nature being non-created and self-radiant, how can one, without knowing the Conciousness, assert that Conciousness is created?

There being in *this yoga* nothing objective upon which to meditate, how can one, without having ascertained the true nature of Conciousness by meditation, assert that Conciousness is created?

Conciousness in its true state being Reality, how can one, without

having discovered one's own Consciousness, assert that mind is created?

Consciousness in its true state being undoubtedly ever-existing, how can one, without having seen the Consciousness face to face, assert that Consciousness is created?

The Mind being of the very essence of Consciousness, how can one, without having sought and found it, assert that Consciousness is created?

Consciousness being transcendent over creation, and thus partaking of the Uncreated, how can one assert that Consciousness is created?

Consciousness being in its primordial, unmodified naturalness non-created, as it should be taken to be, and without form, how can one assert that it is created?

Inasmuch as Consciousness can also be taken to be devoid of quality, how can one venture to assert that it is created?

The self-born, qualityless Consciousness, being like the Three Voids¹ undifferentiated, unmodified, how can one assert that Consciousness is created?

Consciousness being without objectivity and causation, self-originated, selfborn, how can one, without having endeavoured to know Consciousness, assert that Consciousness is created?

Inasmuch as Divine Wisdom dawns in accordance with its own time, and one is emancipated, how can opponents of these teachings assert that it is created?

Consciousness being, as it is, of this nature, and thus unknowable, how can one assert that it is created?

[THE YOGA OF INTROSPECTION]

The One Consciousness being verily of the Voidness and without any foundation, one's Consciousness is, likewise, as vacuous as the sky. To know whether this be so or not, look within thine own Consciousness.

Being of the Voidness, and thus not to be conceived as having beginning or ending, Self-Born Wisdom has in reality been shining forever, like the Sun's essentiality, itself unborn. To know whether this be so or not, look within thine own Consciousness.

Divine Wisdom is undoubtedly indestructible, unbreakable, like the ever-flowing current of a river. To know whether this be so or not, look within thine own Consciousness.

Being merely a flux of instability like the air of the firmament, objective appearances are without power to fascinate and fetter. To know whether this be so or not, look within thine own Consciousness.

All appearances are verily one's own concepts, self-conceived in the Consciousness, like reflections seen in a mirror. To know whether this

be so or not, look within thine own Conciousness.
Arising of themselves and being naturally free like the clouds in the sky, all external appearances verily fade away into their own respective places. To know whether this be so or not, look within thine own Conciousness.

[THE DHARMA WITHIN]

The *Dharma* being nowhere save in the Conciousness, there is no other place of meditation than the Conciousness.

The *Dharma* being nowhere save in the Conciousness, there is no other doctrine to be taught or practised elsewhere.

The *Dharma* being nowhere save in the Conciousness, there is no other place of truth for the observance of a vow.

The *Dharma* being nowhere save in the Conciousness, there is no *Dharma* elsewhere whereby Liberation may be attained.

Again and again look within thine own Conciousness.

When looking outwards into the vacuity of space, there is no place to be found where the Conciousness is shining.

When looking inwards into one's own Conciousness in search of the shining, there is to be found no thing that shines.

One's own Conciousness is transparent, without quality.

Being of the Clear Light of the Voidness, one's own Conciousness is of the *Dharma-Kāya*; and, being void of quality, it is comparable to a cloudless sky.

It is not a multiplicity, and is omniscient.

Very great, indeed, is the difference between knowing and not knowing the import of these teachings.

[THE WONDROUSNESS OF THESE TEACHINGS]

This self-originated Clear Light, eternally unborn, is a parentless babe of Wisdom. Wondrous is this.

Being non-created, it is Natural Wisdom. Wondrous is this.

Not having known birth, it knows not death. Wondrous is this.

Although it is Total Reality, there is no perceiver of it. Wondrous is this.

Although wandering in the *Sangsāra*, it remains undefiled by evil.

Wondrous is this.

Although seeing the Buddha, it remains unallied to good. Wondrous is this.

Although possessed by all beings, it is not recognized. Wondrous is this.

Those not knowing the fruit of *this yoga* seek other fruit. Wondrous is this.

Although the Clear Light of Reality shines within one's own Conciousness, the multitude look for it elsewhere. Wondrous is this.

[THE FOURFOLD GREAT PATH]

All hail to this Wisdom here set forth, concerning the invisible, immaculate Consciousness!

This teaching is the most excellent of teachings.

This meditation, devoid of mental concentration, all-embracing, free from every imperfection, is the most excellent of meditations.

This practice concerning the Uncreated State, when rightly comprehended, is the most excellent of practices.

This fruit of *the yoga* of the Eternally Unsought, naturally produced, is the most excellent of fruits.

Herewith we have accurately revealed the Fourfold Great Path.

This teaching without error, this Great Path, is of the Clear Wisdom here set forth, which, being clear and unerring, is called the Path.

This meditation upon this unerring Great Path, is of the Clear Wisdom here set forth, which, being clear and unerring, is called the Path.

This practice relating to this unerring Great Path is of the Clear Wisdom here set forth, which, being clear and unerring, is called the Path.

The fruit of this unerring Great Path is of the Clear Wisdom here set forth, which, being clear and unerring, is called the Path.

[THE GREAT LIGHT]

This *yoga* also concerns the foundation of the immutable Great Light.

The teaching of this changeless Great Light is of the unique Clear Wisdom here set forth, which, illuminating the Three Times, is called 'The Light'.

The meditation upon this changeless Great Light is of the unique clear Wisdom here set forth, which, illuminating the Three Times, is called 'The Light'.

The practice relating to this changeless Great Light is of the unique Clear Wisdom, here set forth, which, illuminating the Three Times, is called 'The Light'.

The fruit of this changeless Great Light is of the unique Clear Wisdom here set forth, which, illuminating the Three Times, is called 'The Light'.

[THE DOCTRINE OF THE THREE TIMES]

The essence of the doctrine concerning the Three Times in at-onement will now be expounded.

The *yoga* concerning past and future not being practised, memory of the past remains latent.

The future, not being welcomed, is completely severed by the Consciousness from the present.

The present, not being fixable, remains in the state of the Voidness.

[THE YOGA OF THE NIRVĀNIC PATH]

There being no thing upon which to meditate, no meditation is there whatsoever.

There being no thing to go astray, no going astray is there, if one be guided by memory.

Without meditating, without going astray, look into the True State, wherein self-cognition, self-knowledge, self-illumination shine resplendently. These, so shining, are called 'The *Bodhisattvic* Consciousness'.

In the Realm of Wisdom, transcendent over all meditation, naturally illuminative, where there is no going astray, the vacuous concepts, the selfliberation, and the primordial Voidness are of the *Dharma-Kāya*.

Without realization of this, the Goal of the *Nirvānic* Path is unattainable.

Simultaneously with its realization the *Vajra-Sattva* state is realized.

These teachings are exhaustive of all knowledge, exceedingly deep, and immeasurable.

Although they are to be contemplated in a variety of ways, to this Consciousness of self-cognition and self-originated Wisdom, there are no two such things as contemplation and contemplator.

When exhaustively contemplated, these teachings merge in at-onement with the scholarly seeker who has sought them, although the seeker himself when sought cannot be found.

Thereupon is attained the goal of the seeking, and also the end of the search itself.

Then, nothing more is there to be sought; nor is there need to seek anything.

This beginningless, vacuous, unconfused Clear Wisdom of selfcognition is the very same as that set forth in the Doctrine of the Great Perfection.

Although there are no two such things as knowing and not knowing, there are profound and innumerable sorts of meditation; and surpassingly excellent it is in the end to know one's Consciousness.

There being no two such things as object of meditation and meditator, if by those who practise or do not practise meditation the meditator of meditation be sought and not found, thereupon the goal of the meditation is reached and also the end of the meditation itself.

There being no two such things as meditation and object of meditation, there is no need to fall under the sway of deeply obscuring Ignorance; for, as the result of meditation upon the unmodified quiescence of Consciousness, the non-created Wisdom instantaneously shines forth clearly.

Although there is an innumerable variety of profound practices, to one's Consciousness in its true state they are non-existent; for there are no two such things as existence and non-existence.

There being no two such things as practice and practitioner, if by those who practise or do not practise the practitioner of practice be sought and not found, thereupon the goal of the practice is reached and also the end of the practice itself.

Inasmuch as from eternity there is nothing whatsoever to be practised, there is no need to fall under the sway of errant propensities.

The non-created, self-radiant Wisdom here set forth, being actionless, immaculate, transcendent over acceptance or rejection, is itself the perfect practice.

Although there are no two such things as pure and impure, there is an innumerable variety of fruits of *yoga*, all of which, to one's Conciousness in its True State, are the conscious content of the non-created *Tri-Kāya*.

There being no two such things as action and performer of action, if one seeks the performer of action and no performer of action be found anywhere, thereupon the goal of all fruit-obtaining is reached and also the final consummation itself.

There being no other method whatsoever of obtaining the fruit, there is no need to fall under the sway of the dualities of accepting and rejecting, trusting and distrusting these teachings.

Realization of the self-radiant and self-born Wisdom, as the manifestation of the *Tri-Kāya* in the self-cognizing Conciousness, is the very fruit of attaining the Perfect *Nirvāna*.

[THE EXPLANATION OF THE NAMES GIVEN TO THIS WISDOM]

This Wisdom delivers one from the eternally transitory Eight Aims.

Inasmuch as it does not fall under the sway of any extreme, it is called 'The Middle Path'.

It is called 'Wisdom' because of its unbroken continuity of memory.

Being the essence of the vacuity of Conciousness, it is called 'The Essence of the Buddhas'.

If the significance of these teachings were known by all beings, surpassingly excellent would it be.

Therefore, these teachings are called 'The Means of Attaining the Other Shore of Wisdom [or The Transcendental Wisdom]'.

To Them who have passed away into *Nirvāna*, this Conciousness is both beginningless and endless; therefore is it called 'The Great Symbol'.

Inasmuch as this Conciousness, by being known and by not being known, becomes the foundation of all the joys of *Nirvāna* and of all the sorrows of the *Sangsāra*, it is called 'The All-Foundation'.

The impatient, ordinary person when dwelling in his fleshly body calls this very clear Wisdom 'common intelligence'.

Regardless of whatever elegant and varied names be given to this

Wisdom as the result of thorough study, what Wisdom other than it, as here revealed, can one really desire?

To desire more than this Wisdom is to be like one who seeks an elephant by following its footprints when the elephant itself has been found.

[THE YOGA OF THE THATNESS]

Quite impossible is it, even though one seek throughout the Three Regions, to find the Buddha elsewhere than in the Consciousness.

Although he that is ignorant of this may seek externally or outside the Consciousness to know himself, how is it possible to find oneself when seeking others rather than oneself?

He that thus seeks to know himself is like a fool giving a performance in the midst of a crowd and forgetting who he is and then seeking everywhere to find himself.

This simile also applies to one's erring in other ways.

Unless one knows or sees the natural state of substances [or things] and recognizes the Light in the Consciousness, release from the *Sangsāra* is unattainable.

Unless one sees the Buddha in one's Consciousness, *Nirvāna* is obscured.

Although the Wisdom of *Nirvāna* and the Ignorance of the *Sangsāra* illusorily appear to be two things, they cannot truly be differentiated.

It is an error to conceive them otherwise than as one.

Erring and non-erring are, intrinsically, also a unity.

By not taking the Consciousness to be naturally a duality, and allowing it, as the primordial consciousness, to abide in its own place, beings attain deliverance.

The error of doing otherwise than this arises not from Ignorance in the Consciousness itself, but from not having sought to know the Thatness.

Seek within thine own self-illuminated, self-originated Consciousness whence, firstly, all such concepts arise, secondly, where they exist, and, lastly, whither they vanish.

This realization is likened to that of a crow which, although already in possession of a pond, flies off elsewhere to quench its thirst, and finding no other drinking-place returns to the one pond.

Similarly, the radiance which emanates from the One Consciousness, by emanating from one's own Consciousness, emancipates the Consciousness.

The One Consciousness, omniscient, vacuous, immaculate, eternally, the Unobscured Voidness, void of quality as the sky, self-originated Wisdom, shining clearly, imperishable, is Itself the Thatness.

The whole visible Universe also symbolizes the One Consciousness.

By knowing the All-Consciousness in one's Consciousness, one knows it to be as void of quality as the sky.

Although the sky may be taken provisionally as an illustration of the unpredictable Thatness, it is only symbolically so.

Inasmuch as the vacuity of all visible things is to be recognized as merely analogous to the apparent vacuity of the sky, devoid of Consciousness, content, and form, the knowing of the Consciousness does not depend on the skysymbol.

Therefore, not straying from the Path, remain in that very state of the Voidness.

[THE YOGIC SCIENCE OF MENTAL CONCEPTS]

The various concepts, too, being illusory, and none of them real, fade away accordingly.

Thus, for example, everything postulated of the Whole, the *Sangsāra* and *Nirvāna*, arises from nothing more than mental concepts.

Changes in one's train of thought [or in one's association of ideas] produce corresponding changes in one's conception of the external world.

Therefore, the various views concerning things are due merely to different mental concepts.

The six classes of beings respectively conceive ideas in different ways.

The unenlightened externally see the externally-transitory dually.

The various doctrines are seen in accordance with one's own mental concepts.

As a thing is viewed, so it appears.

To see things as a multiplicity, and so to cleave unto separateness, is to err.

Now follows the *yoga* of knowing all mental concepts.

The seeing of the Radiance [of this Wisdom or Consciousness], which shines without being perceived,¹ is Buddhahood.

Mistake not, by not controlling one's thoughts, one errs.

By controlling and understanding the thought-process in one's Consciousness, emancipation is attained automatically.

In general, all things mentally perceived are concepts.

The bodily forms in which the world of appearances is contained are also concepts of Consciousness.

'The quintessence of the six classes of beings' is also a mental concept.

'The happiness of gods in heaven-worlds and of men' is another mental concept.

'The three unhappy states of suffering', too, are concepts of the Consciousness.

‘Ignorance, miseries, and the Five Poisons’ are, likewise, mental concepts.

‘Self-originated Divine Wisdom’ is also a concept of the Conciousness.

‘The full realization of the passing away into *Nirvāna*’ is also a concept of Conciousness.

‘Misfortune caused by demons and evil spirits’ is also a concept of Conciousness.

‘Gods and good fortune’ are also concepts of Conciousness.

Likewise, the various ‘perfections’ are mental concepts.

‘Unconscious one-pointedness’ is also a mental concept.

The colour of any objective thing is also a mental concept.

‘The Qualityless and Formless’ is also a mental concept.

‘The One and the Many in at-one-ment’ is also a mental concept.

‘Existence and non-existence’, as well as ‘the Non-Created’, are concepts of the Conciousness.

[THE REALIZATION AND THE GREAT LIBERATION]

Nothing save Conciousness is conceivable.

Conciousness, when uninhibited, conceives all that comes into existence.

That which comes into existence is like the wave of an ocean.

The state of Conciousness transcendent over all dualities brings Liberation.

It matters not what name may carelessly be applied to Conciousness; truly Conciousness is one, and apart from Conciousness there is naught else.

That Unique One Conciousness is foundationless and rootless.

There is nothing else to be realized.

The Non-Created is the Non-Visible.

By knowing the invisible Voidness and the Clear Light through not seeing them separately - there being no multiplicity in the Voidness - one’s own clear Conciousness may be known, yet the Thatness itself is not knowable.

Conciousness is beyond nature, but is experienced in bodily forms.

The realization of the One Conciousness constitutes the All-Deliverance.

Without mastery of the mental processes there can be no realization.

Similarly, although sesamum seed¹ is the source of oil, and milk the source of butter, not until the seed be pressed and the milk churned do the oil and butter appear.

Although sentient beings are of the Buddha essence itself, not until they realize this can they attain *Nirvāna*.

Even a cowherd [or an illiterate person] may by realization attain Liberation.

PART III. THE CONCLUDING SECTIONS

[THE GENERAL CONCLUSION]

Though lacking in power of expression, the author has here made a faithful record [of his own *yogic* experiences].

To one who has tasted honey, it is superfluous for those who have not tasted it to offer an explanation of its taste.

Not knowing the One Conciousness, even *pandits* go astray, despite their cleverness in expounding the many different doctrinal systems.

To give ear to the reports of one who has neither approached nor seen the Buddha⁴ even for a moment is like harkening to flying rumours concerning a distant place one has never visited.

Simultaneously with the knowing of the Conciousness comes release from good and evil.

If the Conciousness is not known, all practice of good and evil results in nothing more than Heaven, or Hell, or the *Sangsāra*.

As soon as one's Conciousness is known to be of the Wisdom of the Voidness, concepts like good and evil *karma* cease to exist.

Even as in the empty sky there seems to be, but is not, a fountain of water, so in the Voidness is neither good nor evil.

When one's Conciousness is thus known in its nakedness, this Doctrine of Seeing the Mind Naked, this Self-Liberation, is seen to be exceedingly profound.

Seek, therefore, thine own Wisdom within thee.

It is the Vast Deep.

[THE FINAL GOOD WISHES]

All hail! this is the Knowing of the Conciousness, the Seeing of Reality, Self-Liberation.

For the sake of future generations who shall be born during the Age of Darkness, these essential aphorisms, necessarily brief and concise, herein set forth, were written down in accordance with Tantric teachings. Although taught during this present epoch, the text of them was hidden away amidst a cache of precious things.

May this Book be read by those blessed devotees of the future.

[THE GURU'S FINAL CHARGE TO THE DISCIPLES]

Samayā; *gya, gya, gya*.

[Vast, vast, vast is Divine Wisdom.]

[THE COLOPHON]

These teachings, called 'The Knowing of the Conciousness in Its Self-

Identifying, Self-Realizing, Self-Liberating Reality', were formulated by Padma-Sambhava, the spiritually-endowed Teacher from Urgyān. May they not wane until the whole *Sangsāra* is emptied.
[Here the text ends.]

THE DIAMOND SUTRA

aka

THE DIAMOND-CLEAVING PERFECTION OF WISDOM

The Diamond Sutra was composed in the 1st century AD, perhaps even earlier, several sources exist. This Sutra is famous since it shows the perfect analytical and distinctive power the pure Consciousness can demonstrate. It proves that the Buddha was a fully accomplished Jnana Yogi too. It is also a reminder to everyone that his life and existence is relative and conditioned and gaining wisdom and spiritual powers are necessary to understand the entire life. For scholars it is a beautiful and reliable base document for discussion and debating. But of utmost importance is it to have for your own this kind of analytical wisdom, altruism and empathy.

At one time the Buddha was staying at Anathapindika's garden in Jeta Grove in the city of Shravasti. With him was a large gathering of 1,250 monks and bodhisattva-mahasattvas. Early in the morning, when the meal time came, the Buddha put on his robe and, holding his bowl, entered the great city of Shravasti where he begged for food. Having finished begging from door to door, he came back to his own seat in the garden and took his meal. When this was done, he put away his robe and bowl, washed his feet, spread his seat, and sat down, mindfully fixing his attention in front of him.

THUS I HAVE HEARD

Then the Venerable Subhuti, who was among the assembly, rose from his seat, bared his right shoulder, set his right knee on the ground, and, respectfully folding his hands, addressed the Buddha thus:

"It is wonderful, World-Honored One, that the Tathagata thinks so much of all the bodhisattvas and instructs them so well. World-Honored One, in the case of a son or daughter of a good family, who arouses the thought for the supreme awakening, how should they abide in it and how should they keep their thoughts under control?"

The Buddha replied, "Well said, indeed, O Subhuti! As you say, the Tathagata thinks very much of all the bodhisattvas and instructs them

well. But now listen attentively and I will tell you how those who have set out on the bodhisattva path should abide in it, and how they should keep their thoughts under control."

"So be it, World-Honored One. I wish to listen to you."

The Buddha said to Subhuti,

"All the bodhisattva-mahasattvas, who undertake the practice of meditation, should cherish one thought only: 'When I attain perfect wisdom, I will liberate all sentient beings in every realm of the universe, whether they be egg-born, womb-born, moisture-born, or miraculously born; those with form, those without form, those with perception, those without perception, and those with neither perception nor non-perception. So long as any form of being is conceived, I must allow it to pass into the eternal peace of nirvana, into that realm of nirvana that leaves nothing behind, and to attain final awakening.'"⁶

"And yet although immeasurable, innumerable, and unlimited beings have been liberated, truly no being has been liberated. Why? Because no bodhisattva who is a true bodhisattva entertains such concepts as a self, a person, a being, or a living soul. Thus there are no sentient beings to be liberated and no self to attain perfect wisdom."

"Furthermore, Subhuti, in the practice of generosity a bodhisattva should be unsupported. He or she should practice generosity without regard to sight, sound, touch, flavor, smell, or any thought that arises in it. Subhuti, thus should a bodhisattva practice generosity without being supported by any notion of a sign. Why? When a bodhisattva practices generosity without being supported by any notion of a sign, his or her merit will be beyond conception. Subhuti, what do you think? Can you measure the space extending eastward?"

"No, World-Honored One, I cannot."

"Subhuti, can you measure the space extending toward the south, or west, or north, or above, or below?"

"No, World-Honored One, I cannot."

"Subhuti, so it is with the merit of a bodhisattva who practices generosity without cherishing any notion of a sign; it is beyond measure like space. Subhuti, a bodhisattva should persevere one-pointedly in this instruction.

"Subhuti, what do you think? Is it possible to recognize the Tathagata by

6 This must be seen relatively: Once a bodhisattva has ended his karma and entered the nirvanic state, this one has no connection nor any obligation whatsoever to the human mankind anymore, this one has fulfilled his duty by passing successfully the teachings and by guiding others to enlightenment and into the transcendental realms - otherwise there would be never a FINAL GREAT FREEDOM by diving in the light of Vairocana (the Absolute).

means of bodily marks?"

"No, World-Honored One. And why? When the Tathagata speaks of the bodily marks, he speaks of the no-possession of no marks."

The Buddha said to Subhuti, "All that has a form is an illusory existence. When the illusory nature of form is perceived, the Tathagata is recognized."

Subhuti said to the Buddha, "World-Honored One, in times to come, will there be beings who, when they hear these teachings, have real faith and confidence in them?"

The Buddha said, "Subhuti, do not utter such words. Five hundred years after the passing of the Tathagata, there will be beings who, having practiced rules of morality and being thus possessed of merit, happen to hear of these statements and will understand their truth. Such beings, you should know, have planted their root of merit not only under one, two, three, four, or five Buddhas, but under countless Buddhas. When such beings, upon hearing these statements, arouse even one moment of pure and clear confidence, the Tathagata will see them and recognize their immeasurable amount of merit.

Why? Because all these beings are free from the idea of a self, a person, a being, or a living soul; they are free from the idea of a dharma as well as a no-dharma.

Why? Because if they cherish the idea of a dharma, they are still attached to a self, a person, a being, or a living soul. If they cherish the idea of a no-dharma, they are attached to a self, a person, a being, or a living soul. Therefore, do not cherish the idea of a dharma nor that of a no-dharma. For this reason, the Tathagata always preaches thus: 'O you bhikshus, know - that my teaching is to be likened unto a raft. Even a dharma is cast aside, much more a nodharma.'

"Subhuti, what do you think? Has the Tathagata attained the supreme awakening? Has he something he can preach?"

Subhuti said, "World-Honored One, as I understand the teaching of the Buddha, the Buddha has no doctrine to convey. The truth is ungraspable and inexpressible. It neither is nor is not. How is it so? Because all noble teachers are exalted by the unconditioned."

"Subhuti, what do you think? If a son or daughter of a good family should fill the three thousand chiliocosms with the seven precious treasures and give them all as a gift to the Tathagatas, would not the merit thus obtained be great?"

Subhuti said, "Very great, indeed, World-Honored One. Why? Because their merit is characterized with the quality of not being merit. Therefore, the Tathagata speaks of the merit as being great."

The Buddha: "If there is a person who, memorizing even four lines from this sutra, preaches it to others, his merit will be superior to the one just

mentioned. Why? Because, Subhuti, all the Buddhas and their supreme awakening issue from this sutra. Subhuti, what is known as the teaching of the Buddha is not the teaching of the Buddha.

"Subhuti, what do you think? Does a srotapanna think, 'I have obtained the fruit of srotapatti'?" Subhuti said, "No, World-Honored One, he does not. Why? Because while srotapanna means 'entering the stream,' there is no entering here. A true srotapanna is one who does not enter sound, odor, flavor, touch, or any thought that arises."

"Subhuti, what do you think? Does a sakridagamin think, 'I have obtained the fruit of a sakridagamin'?"

Subhuti said, "No, World-Honored One, he does not. Why? Because while sakridagamin means 'going and coming for once,' one who understands that there is really no going-and-coming, he or she is a true sakridagamin."

"Subhuti, what do you think? Does an anagamin think, 'I have obtained the fruit of an anagamin'?"

Subhuti said, "No, World-Honored One, he does not. Why? Because while anagamin means 'not coming,' there is really no not-coming; therefore the one who realizes this is called an anagamin."

"Subhuti, what do you think? Does an arhat think, 'I have obtained arhatship'?"

Subhuti said, "No, World-Honored One, he does not. Why? Because there is no dharma to be called arhat. If, World-Honored One, an arhat thinks, 'I have obtained arhatship,' this means that he has the idea of an ego-self, a person, a living being, or a soul.

"Although the Buddha has said that I am the foremost of those who have obtained aranasamadhi, that I am the foremost of those arhats who are liberated from unwholesome desires, World-Honored One, I cherish no thought that I have attained arhatship. World-Honored One, [if I did] you would not have declared of me, 'Subhuti, who is the foremost of those who dwell in peaceful abiding, does not dwell anywhere; that is why he is called a "dweller in peace.'"

The Buddha asked Subhuti, "What do you think? When the Tathagata practiced in ancient times under Dipankara Buddha, did he attain any Dharma?"

"No, World-Honored One, he did not attain any Dharma while practicing with the Dipankara Buddha."

"Subhuti, what do you think? Does a bodhisattva create any harmonious buddha fields?"

"No, World-Honored One, he does not. Why? Because to create a harmonious buddha field is not to create a harmonious buddha field, and therefore it is known as creating a harmonious buddha field."

"So, Subhuti, all bodhisattvas should develop a pure, lucid mind that

doesn't depend upon sight, sound, touch, flavor, smell, or any thought that arises in it. A bodhisattva should develop a mind that functions freely, without depending on anything whatsoever."

The Buddha continued, "Subhuti, what do you think? If someone were to have a body as large as Mount Sumeru, would not this body be very large?"

Subhuti said, "Very large indeed, World-Honored One. Why? Because the Buddha teaches that that which is no-body is known as a large body."

"Subhuti, what do you think? If there were as many Ganges Rivers as there are grains of sand in the Ganges, would the number of grains of sand in all those rivers would be many?"

Subhuti said, "Very many, indeed, World-Honored One. Those Ganges Rivers would indeed be many, much more so the grains of sand in them."

"Subhuti, what do you think? If there were a good man or woman who filled the three thousand chiliocosms containing as many world systems as there are grains of sand in those Ganges Rivers with the seven precious treasures and then gave them all away out of generosity, would not this merit be very great?" Subhuti said, "Very great, indeed, World-Honored One."

The Buddha said, "I declare to you, Subhuti, if a good man or woman were to accept, practice, and explain even four lines of this sutra to others, such merit would be far greater than the preceding one. "Moreover, Subhuti, wherever this sutra or even four lines of it are preached, that place will be respected by all beings including devas, ashuras, etc., as if it were the Buddha's own shrine or chaitya. How much more [worthy of respect] the person who can memorize and recite this sutra [for the benefit of others]! Subhuti, you should know that such a person achieves the highest, foremost, and most wonderful blessing. Wherever this sutra is kept, the place is to be regarded as if the Buddha or a venerable disciple of his were present."

At that time Subhuti said to the Buddha, "World-Honored One, what will this sutra be called? How should we keep its teachings in mind?"

The Buddha said to Subhuti, "This sutra will be called the Vajrachedika Prajnaparamita, The Diamond-Cutter Wisdom That Has Gone Beyond, because it has the capacity to cut through illusions and afflictions and bring us to the shore of awakening, and by this title you will know it. "And why? The reason is, Subhuti, that what the Tathagata has called the Prajnaparamita, the highest, transcendental wisdom, is not, in fact, the Prajnaparamita and therefore it is called Prajnaparamita.

"Subhuti, what do you think? Is there any Dharma that the Tathagata has taught?" "No, indeed, World-Honored One, there is none."

"What do you think, Subhuti? Are there many dust particles in the three thousand chiliocosms?"

"Yes, very many, indeed, World-Honored One."

"Subhuti, the Tathagata teaches that what are called dust particles are not dust particles. That is why they are merely dust particles. And what the Tathagata calls chiliocosms are not chiliocosms. That is why they are merely chiliocosms.

"What do you think, Subhuti? Can the Tathagata be recognized through the thirty-two marks [of a great man]?"

"No, World-Honored One, he cannot be recognized through the thirty-two marks. And why? Because the Tathagata has taught that what are called the thirty-two marks are really no marks. Therefore they are called the thirty-two marks."

"Subhuti, suppose a man or a woman were to renounce all his or her belongings as many times as there are grains of sands in the river Ganges, the merit thus gained would not exceed that of one who, memorizing even one gatha of four lines of this sutra, preaches them to others."

Venerable Subhuti, listening to this discourse, through the shock of the Doctrine, had a deep understanding of the meaning of the sutra and was moved to tears.

He said to the Buddha, "It is wonderful, indeed, World-Honored One, how well the Tathagata has taught this discourse on Dharma. Through it [a new level of] cognition has been produced in me. Never before have I heard such a discourse on Dharma.

World-Honored One, if someone hears this sutra and has pure and clear confidence in it, that person will gain true perception. And what is called true perception is indeed no-perception. This is what the Tathagata teaches as true perception.

"World-Honored One, it is not difficult for me to have faith in, to understand, and to memorize this sutra, which I have just heard. But in the ages to come, in the next five hundred years, if there are beings who, listening to this sutra, are able to believe, understand, and memorize it, they will indeed be most wonderful beings. In them no perception of a self, a person, a being, or a living soul will take place. And why? Because that which is perception of self is no-perception. That which is perception of a being, a person, or a living soul is no-perception.

And why? Because the Buddhas have left all perceptions behind."

The Buddha said to Subhuti, "It is just as you say. If there is a person who, listening to this sutra, is not frightened, alarmed, or disturbed, you should know him as a wonderful person.

Why? Because what the Tathagata has taught as paramaparamita, the

highest perfection, is not the highest perfection and is therefore called the highest perfection. "Moreover, Subhuti, the teaching of the Tathagata on the perfection of patience is really no perfection and therefore it is the perfection of patience.

Why? Subhuti, when, in ancient times, my body was cut to pieces by the king of Kalinga, I did not have the idea of a self, a person, a being, or a living soul.

Why? When at that time my body was dismembered limb after limb, joint after joint, feelings of anger and ill will would have arisen in me had I had the idea of a self, a person, a being, or a living soul.

"With my superknowledge I recall that in my past five hundred life-times I have led the life of a sage devoted to patience and during those times I did not have the idea of an ego, a person, a being, or a soul.

"Therefore, Subhuti, a bodhisattva, detaching him- or herself from all ideas, should rouse the desire for utmost, supreme, and perfect awakening. He or she should produce thoughts that are unsupported by forms, sounds, smells, tastes, tangible objects, or mind objects, unsupported by Dharma, unsupported by no-Dharma, unsupported by everything.

And why? Because all supports are no supports. This is the reason why the Buddha teaches that a bodhisattva should practice generosity without dwelling on form. Subhuti, the reason he practices generosity is to benefit all beings.

"The Tathagata teaches that all ideas are no-ideas and that all beings are no-beings. Subhuti, the Tathagata is one who speaks of things as they are, speaks what is true, and speaks in accordance with reality. He does not speak deceptively or to please people. Subhuti, in the Dharma attained by the Tathagata there is neither truth nor falsehood.

"Subhuti, if a bodhisattva should practice generosity while still depending on form, he or she is like someone walking in the dark. He or she will not see anything. But when a bodhisattva practices generosity without depending on form, he or she is like someone with good eyesight walking in the bright sunshine - he or she can see all shapes and colors.

"Subhuti, if in times to come the sons and daughters of good families memorize and recite this sutra, they will be seen and recognized by the Tathagata with his buddha knowledge, and they will all acquire immeasurable and infinite merit.

"Furthermore, Subhuti, if one should renounce in the morning all one's belongings as many times as there are grains of sand in the River Ganges, and if one should do likewise at noon and in the evening and continue thus for countless ages; and if someone else, on hearing this discourse on Dharma, were to accept it with a believing heart, the merit acquired by the latter would far exceed that of the former. How much

more the merit of one who would copy, memorize, learn, recite, and expound it for others!

"Subhuti, to sum up, immeasurable, innumerable, and incomprehensible is this discourse on Dharma. The Tathagata has taught it for the well-being of those who have set out in the best, in the most excellent vehicle. Those who take up this discourse on Dharma, bear it in mind, recite, study, and expound it in detail for others will all be known to the Tathagata and recognized by him and acquire merit that is incomparable, measureless, and infinite. Such beings will share in the supreme awakening attained by the Tathagata.

Why? Because, Subhuti, this course on the Dharma could not be understood by beings of inferior resolve, nor by those attached to the idea of a self, a person, a being, or a living soul. [Being so caught up), they are unable to hear, memorize, learn, recite, and expound this sutra.

"Moreover, Subhuti, the spot of earth where this sutra will be revealed, that spot of earth will be worthy of worship by the whole world with its gods, men, ashuras, worthy of being saluted respectfully, worthy of being honored by circumambulation. That spot of earth will be like a shrine or temple.

"And yet Subhuti, there will be some sons and daughters of good families who will be despised for their memorizing and reciting of this sutra. This is due to their previous evil karma. The impure deeds that these beings have done in their former lives are liable to lead them into states of woe in this lifetime. But [if they are not averse to] being despised in the present life, whatever evil karma they produced in their previous lives will be destroyed, and they will be able to attain the awakening of a Buddha.

"Subhuti, with my superknowledge, I recall that in the past, even before I was with Dipankara Buddha, I made offerings, and had been attendant, to eighty-four thousand multimillion Buddhas. But the merit I gained from that service is not one hundredth nor even one hundredth million of the merit of someone who, at the time of the collapse of the Dharma, memorizes, recites, and learns from this sutra and expounds it to others. It bears neither number, nor fraction, nor enumeration, nor similarity, nor comparison, nor resemblance.

"Moreover, Subhuti, the merit acquired by good men and women who, at the time of the collapse of the Dharma, memorize, recite, and learn this sutra will be so great that if I were to describe it in detail, some people would become suspicious and disbelieving, and their minds might become disoriented. Subhuti, you should know that the meaning of this sutra is beyond comprehension and discussion. Likewise, the fruit that results from receiving and practicing this sutra is beyond comprehension

and discussion."

At that time, the Venerable Subhuti said to the Buddha, "World-Honored One, may I ask you again? If the sons and daughters of good family wish to arouse the thought of supreme enlightenment, how should they abide in it? How should they keep their thought under control?"

The Buddha replied, "Someone who has set out on the bodhisattva path should cherish one thought only: 'When I attain perfect wisdom, I will liberate all sentient beings in every realm of the universe, whether they be egg-born, womb-born, moisture-born, miraculously born; those with form, those without form, those with perception, those without perception, and those with neither perception nor non-perception so long as any form of being is conceived, I must allow it to pass into the eternal peace of nirvana, into that realm of nirvana that leaves nothing behind, and to attain final awakening.'

"And yet, although immeasurable, innumerable, and unlimited beings have been liberated, truly no being has been liberated.

Why, Subhuti? Because if a bodhisattva entertains such thoughts as a self, a person, a being, or a living soul, he is not a true bodhisattva.

"Subhuti, in fact, there is no independently existing object of mind called the supreme, perfect awakening.

What do you think, Subhuti? In ancient times, when the Tathagata was living with Dipankara Buddha, did he attain anything called the supreme, perfect awakening?"

"No, World-Honored One. According to what I understand, there is no attainment of anything called the supreme, perfect awakening."

The Buddha said, "Right you are! It is for this reason that the Dipankara Buddha then predicted of me: 'You, young Brahmin, will be in a future time a Tathagata, an arhat, fully enlightened, by the name of Shakyamuni!' This prediction was made because there is, in fact, nothing that can be attained that is called the supreme, perfect awakening.

"Why is this? Because, Subhuti, 'Tathagata' is synonymous with true suchness (tathata) of all dharmas. And if someone were to say, 'The Tathagata has fully known the utmost, right, and perfect liberation,' he would be speaking falsely. Why? Because there is no Dharma by which the Tathagata has fully known the utmost, right, and perfect awakening. And the Dharma that the Tathagata has fully known and demonstrated is neither graspable nor elusive.

Therefore the Tathagata teaches "All dharmas are the Buddha's own and special Dharmas.' Why? All dharmas, Subhuti, have been taught by the Tathagata as no-dharmas. Therefore all dharmas are expediently called the Buddha's own and special Dharmas.

"Subhuti, a comparison can be made with the idea of a great human body. What the Tathagata calls a great body is in fact a no-body. So it is,

Subhuti, with the bodhisattvas. If a bodhisattva were to think, 'I will lead all beings to nirvana,' he or she should not be considered a bodhisattva. Why? Because there is no such thing as a 'bodhi being' (bodhi sattva). It is because of this that the Tathagata teaches that all dharmas are without the notion of a self, a person, a being, or a living soul.

"Subhuti, furthermore, if a bodhisattva were to say, 'I will create harmonious buddha fields,' he or she likewise should not be called a bodhi being.

Why? The Tathagata has taught that the harmonious buddha fields are not in fact harmonious buddha fields. Such is merely a name. It is thus that he speaks of truly harmonious buddha fields.

"Subhuti, a bodhisattva who thoroughly understands the principle of no-self and no-dharma as the true self and the true Dharma [respectively] is to be considered an authentic bodhisattva.

"Subhuti, what do you think? Does the Tathagata possess the human eye?"

Subhuti replied, "Yes, World-Honored One, he does."

"Subhuti, what do you think? Does the Tathagata possess the divine eye?"

"Yes, World-Honored One, he does."

"Subhuti, what do you think? Does the Tathagata possess the gnostic eye?" "Yes, World-Honored One, he does."

"Subhuti, what do you think? Does the Tathagata possess the prajna eye?"

"Yes, World-Honored One, he does."

"Subhuti, what do you think? Does the Tathagata possess the buddha eye?"

"Yes, World-Honored One, he does."

"Subhuti, what do you think? Has the Tathagata taught about the grains of sand in the Ganges River?"

"Yes, World-Honored One, he has."

"Subhuti, what do you think? If there were as many Ganges Rivers as there are grains of sand in the Ganges River and if there were a buddha land for each one of those grains of sand, would those buddha lands be many?"

"Yes, World-Honored One, they would be many indeed."

"Subhuti, I declare to you that however many living beings there may be in all of these manifold buddha lands and though each one of them has numerous trends of thought, the Tathagata has known them all. How is it so? Because the Tathagata teaches that all trends of thought are actually not trends of thought, and that is why he calls them trends of thought. Why? Because the past mind cannot be gotten hold of, the future mind cannot be gotten hold of, and the present mind cannot be

gotten hold of. "What do you think, Subhuti? If a son or daughter of good family were to fill the three thousand chiliocosms with the seven precious treasures and then give them as a gift to the Tathagatas, the arhats, the fully enlightened ones, would the merit of that act be great?" Subhuti replied, "Yes, it would be great indeed, O Lord."

The Buddha said, "So it is, Subhuti, so it is. But if, in reality, there were such a thing as a great heap of merit, the Tathagata would not have spoken of it as a great heap of merit. Such is merely a name. It is because it is without a foundation that the Tathagata has spoken of it as a great heap of merit."

"What do you think, Subhuti? Can the Tathagata be seen by means of his perfectly formed body?"

Subhuti said, "No, World-Honored One. As I understand it, the Tathagata is not to be seen by means of his perfectly formed body. Why? Because the Tathagata has taught that what is called a perfectly formed body is not a perfectly formed body. Such is merely a name. Therefore it is called a perfectly formed body."

The Buddha asked further, "What do you think, Subhuti? Can the Tathagata be seen by means of his possession of bodily marks?"

Subhuti replied, "No, World-Honored One. As I understand it, the Tathagata cannot be by means of his possession of the bodily marks. Why? Because the Tathagata has taught that what are called the bodily marks are not in fact bodily marks. Such is merely a name. Therefore they are called the bodily marks."

The Buddha asked, "What do you think, Subhuti? Does the Tathagata think, 'by me has Dharma been taught'? Subhuti, whosoever says that the Tathagata thinks this way slanders the Tathagata; he would misrepresent me by seizing on what is not there. Why? The Tathagata has taught that in the teaching of the Dharma there is no Dharma that can be pointed to as Dharma. Such is merely a name. That is why it is called the teaching of Dharma."

Subhuti asked, "World-Honored One, will there be beings in the future, five hundred years from now, at the time of the collapse of the Dharma, who will truly believe these teachings?"

The Buddha said, "Subhuti, there are neither beings nor no-beings. Why? The Tathagata has taught that what are called beings are truly no beings. Such is merely a name. That is why the Tathagata has spoken of them as beings.

"Subhuti, what do you think? Is there any Dharma by [means of] which the Tathagata has understood perfect, unexcelled awakening?" Subhuti said, "No, World-Honored One. As I understand it, there is no Dharma by which the Tathagata has understood perfect, unexcelled awakening." The Buddha said, "So it is, Subhuti, so it is. Not even the least trace of

Dharma is to be found anywhere. Such is merely a name. That is why it is called the perfect, unexcelled awakening.

"Furthermore, Subhuti, the dharma called the anuttara samyaksambodhi is at one with everything else. Nothing in it is at variance with anything else. That is why it is called the perfect, unexcelled awakening. It is self-identical through the absence of a self, a person, a being, or a living soul, and that is why it is fully known as the totality of all the wholesome dharmas. And yet, Subhuti, no dharmas have been taught by the Tathagata. Such is merely a name. Thus are they called 'wholesome dharmas.'"

"Again, Subhuti, if a son or daughter of a good family were to pile up the seven precious treasures in the three thousand chiliocosms and give them away as a gift, the merit resulting from such an act would be much less than that of someone who was to memorize but one stanza from this Vajrachedika Prajnaparamita and teach it to others. The merit of the latter would indeed be so great that no comparison could be made.

"Subhuti, you must not think that the Tathagata entertains the notion 'I will bring all living beings to the shore of awakening.' Why? Because in reality there are no beings who can be liberated by the Tathagata. To entertain the notion that there are beings who can be liberated would be to partake in the idea of a self, a person, a being and a living soul. The Tathagata has taught that one must not seize upon these notions, and yet foolish common people have seized upon them. Subhuti, though the Tathagata uses the words 'foolish common people,' in reality there are no such people. Such is merely a name. That is why they are called foolish common people.

"Subhuti, what do you think? Is the Tathagata to be recognized by means of his possession of [bodily] marks?"

Subhuti replied, "No, World-Honored One."

The Buddha said, "If, Subhuti, the Tathagata could be recognized by means of his possession of [bodily] marks, then the chakravartin also would be a Tathagata. Therefore the Tathagata is not to be recognized by means of his possession of [bodily] marks."

Subhuti said, "As I understand the Tathagata's teaching, he is not to be recognized by means of his [bodily] marks."

Then the Buddha uttered the following stanzas: "Those who saw me through my form, And those who heard me by my voice, False endeavors they engaged in; Me those people will not see. A Buddha is to be seen [known] through the Dharma, And his guidance manifests from Dharma bodies. Yet the true nature of the Dharma cannot be understood, And no one can be conscious of it as an object."

"Subhuti, you should not think that the Tathagata has attained the anuttara samyaksambodhi by virtue of his possession of the thirty-two

[bodily] marks. Why? Because the Tathagata could not have attained the anuttara samyaksambodhi through possession of [bodily] marks [alone]. At the same time, Subhuti, no one should say that those who have set out on the path of the bodhisattva need to see all dharmas in terms of their annihilation. I declare to you, Subhuti, that those who set out in the bodhisattvayana do not entertain any notion of the annihilation of dharmas."

"Again, Subhuti, if a son or daughter of good family were to fill as many world systems as there are grains of sands in the Ganges River with the seven precious treasures and give them as a gift to the Tathagatas, arhats, fully enlightened ones, and if, on the other hand, a bodhisattva were to gain the insight that all dharmas are empty and have no self-nature or essence of their own, his or her merit would be immeasurably and incalculably [greater than that of the former]. Why is that? Because bodhisattvas are immune to any rewards of merit."

Subhuti asked, "What does it mean, World-Honored One, that the bodhisattvas are immune to rewards of merit?"

The Buddha said, "The bodhisattva whose merit is great does not get caught in the desire for or idea of merit. She or he understands that such is merely a name. It is for this reason that the bodhisattva is immune to the rewards of merit. Whosoever says that the Tathagata goes or comes, stands, sits or lies down does not understand the meaning of my teaching.

Why? The Tathagata does not come from anywhere, nor does he depart to anywhere. Therefore he is called the Tathagata, the arhat, the fully enlightened one."

"Subhuti, what do you think? If a son or daughter of good family were to grind as many world systems as there are particles of dust in the three thousand chiliocosms as finely as they can be ground with incalculable vigor, would that be an enormous collection of dust particles?"

Subhuti replied, "Yes, World-Honored One, it would indeed be an enormous collection. Why? If the dust particles had any real self-existence, the Tathagata would not have called them an enormous collection of dust particles. As I understand it, what the Tathagata calls a collection of dust particles is not in essence a collection of dust particles. Such is merely a name. It is for this reason that it is called a collection of dust particles. Moreover, what the Tathagata has taught as the system of three thousand chiliocosms is not in fact a system of chiliocosms. That is why they are called chiliocosms. To consider the chiliocosms as real would be a case of seizing on a material object that is nothing but an assembly of dust particles. That is why it is called seizing on an object."

The Buddha added, "What is called seizing upon a material object is a

matter of linguistic convention without factual content. It is not a dharma or a no-dharma. And yet the foolish common people have seized upon it.

"Subhuti, what do you think? If someone were to say that the Tathagata has taught the view of self, person, being, or living soul, would that person have understood my meaning?"

Subhuti replied, "No, World-Honored One, such a person would not have understood the Tathagata. Why? What the Tathagata calls a self-view, a person-view, a being-view, or a living soul-view are not in essence a self-view, a person-view, a being-view, or a living soul-view. That is why they are called a self-view, a person-view, a being-view, or a living soul-view."

The Buddha said, "It is in this manner, Subhuti, that someone who has set out on the bodhisattva path should know all dharmas, see that all dharmas are like this, and should have confidence in the understanding of all dharmas without any conception of dharmas. Subhuti, what the Tathagata has called a conception of dharmas is not a conception of dharmas. Such is merely a name. That is why it is called a conception of dharmas."

"Again, Subhuti, if a son or daughter of good family were to pile up the seven precious treasures in all the three thousand chiliocosms and give them away as a gift to the Tathagatas, the arhats, and the fully enlightened ones, and, on the other hand, if someone were to take but one stanza from this Vajrachedika Prajnaparamita and bear it in mind, teach it, recite and study it, and illuminate it in full detail for others, his or her merit would be much more immeasurable and incalculable [than that of the former]. And in what spirit would he or she illuminate it for others? Without being caught up in the appearances of things in themselves but understanding the nature of things just as they are.

Why? Because: So you should view all of the fleeting worlds: A star at dawn, a bubble in the stream; A flash of lightning in a summer cloud; A flickering lamp, a phantom, and a dream."

When the Buddha had finished [speaking], the Venerable Subhuti, the monks and nuns, the pious lay men and women, the bodhisattvas, and the whole world with its gods, asuras, and gandharvas were filled with joy at the teaching, and, taking it to heart, they went their separate ways.

END of Sutra



KEY INSTRUCTION: PATH TO AWAKENING

HOW TO REALIZE THE HIGHER STATES?

Here is an exposè from a modern-day guide to higher wakefulness, because Buddha is also considered the "fully awakened one". This knowledge was considered lost for a long time, but was first published in 1916 by G. Meyrink (+1932) and described for practical use in his novel "The Green Face". The author could not find any other clear and applicable instructions. They are entitled "The Lost Scroll" and "Path of the Phoenix"; both are a direct and rousing address, just as valuable as the Buddha's key teachings on attentiveness. If you do not consider these thought-provoking, shaking-up words then, yes then, you belong to the sleepers, which cannot be awakened in this life.

The second treatise of G. Meyrink (see "The call of the Inner Soul") refers to the causless joy and the Atman - both methods, strongly recommended, should be practiced together.

Anyone who practices this method regularly will quickly notice that their environment might react negatively if they don't ensure the necessary karmic protection or karmic shield. The best way to secure this protection it is to practice the Metta-Mantra (see end of chapter). Furthermore, it should be noted that with every slight increase in awareness, one is karmically judged anew (with more accuracy).

THE LOST SCROLL (TERMA) OR A CALL FOR WAKE-UP

"Now hear what I have to tell you: Prepare yourself for a time to come! Soon the world's clock will strike the twelfth hour; its number on the dial is red, dipped in blood. By this you shall recognize it. A storm wind precedes the new hour. Be awake, lest it find you sleeping, for those who pass over into the approaching day with closed eyes will remain the animals they were, never to be awakened.

There is also a spiritual equinox. The new first hour of which I speak is the turning point. In it, light gains equilibrium against the darkness.

For a millennium and longer, people have learned to see through the laws of nature and to make nature serve them. Fortunate are those who have grasped and understood the meaning of this work: that the law of the inner world is the same as that of the outer - only an octave higher. They are called to the harvest - the others remain plowing servants, their faces bowed to the earth.

The key to power over inner nature has rusted since the Flood. It is called: **Wakefulness. Wakefulness is everything.**

Of nothing is man so firmly convinced as that he is awake; yet in reality he is caught in a net he himself has woven from sleep and dream. The denser this net, the more powerfully sleep reigns; those entangled in it are the sleepers who walk through life like cattle to the slaughter - dull, indifferent, and thoughtless.

The dreamers among them see a barred world through the meshes; they perceive only misleading fragments, base their actions on them, and do not know that these images are merely senseless fragments of a vast whole. These "dreamers" are not, as you might think, the fantasists and poets - they are the active, diligent, restless ones of this earth, consumed by the delusion of doing; they resemble busy, ugly beetles climbing a smooth tube only to fall back in from the top.

They imagine they are awake, but what they believe they experience is in truth only dream, predetermined in the smallest detail and un-influenced by their will.

There have been and still are some among people who knew full well that they were dreaming - pioneers who advanced to the bulwarks behind which the eternally awake self hides - seers like Goethe, Schopenhauer, Newton, Shakespeare, Descartes, Spinoza or Kant, but they lacked the weapons to storm the fortress, and their battle cry did not awaken the sleepers.

WAKEFULNESS IS EVERYTHING.

The first step is so simple that every child can take it; only the spoiled have forgotten how to walk and remain lame on both feet because they do not want to abandon the crutches they inherited from their ancestors.

WAKEFULNESS IS EVERYTHING.

Be awake in everything you do! Do not believe you already are. No, you sleep and dream! Stand firm, gather yourself, and force yourself for a single moment to feel the sensation surging through your body: "Now I am awake!" If you succeed in feeling this, you will immediately

recognize that the state you were in just before appears as stupefaction and sleep-drunkenness in comparison.

That is the first hesitant step on a long, long journey from servitude to omnipotence. Proceed in this way from awakening to awakening.

There is no tormenting thought you could not banish this way; it remains behind and can no longer rise back to you; you stretch above it, just as the crown of a tree grows beyond its withered branches.

The pains fall from you like wilted leaves once you have progressed so far that this wakefulness also seizes your body.

The ice-cold immersion baths of Jews and Brahmins, the night vigils of Buddha's disciples and Christian ascetics, the tortures of Indian fakirs to avoid falling asleep - they are nothing but frozen external rites that, like column ruins, reveal to the seeker: Here, in the gray past, stood a mysterious temple of the will to awaken.

Read the holy scriptures of the peoples of this earth; through all of them runs like a red thread the hidden teaching of wakefulness; it is Jacob's ladder to heaven, who wrestled with the angel of the Lord the entire "night" until it became "day" and he won the victory.

From one rung of ever brighter and brighter wakefulness to another you must climb if you wish to overcome death, whose tools are sleep, dream, and stupefaction. Even the lowest rung of the heavenly ladder is called: Genius - how shall we name the higher steps! They remain unknown to the masses and are considered legends. The story of Troy too was held as a myth for centuries, until finally one had the courage and dug for it himself.

On the path to awakening, the first enemy you will face is your own body. Until the last rooster's crow, it will fight you; but if you behold the day of eternal wakefulness, which removes you from the sleepwalkers who believe they are humans and do not know they are sleeping gods, then even the sleep of the body will vanish for you and the universe will be subject to you.

Then you can perform miracles if you will, and need not wait humbly like a whimpering slave until a cruel idol deigns to bestow gifts upon you or behead you.

Of course, the happiness of the faithful, wagging dog: to have a master above him whom he may serve - this happiness will shatter for you. But ask yourself: Would you, as the human you still are now, trade places with your dog?

Do not be deterred by the fear of perhaps not reaching the goal in this life! Whoever has once set foot on our path will always return to the world in an inner maturity that enables him to continue the work; he will be born as a "genius."

The path I point out to you is strewn with wondrous experiences: Dead people you knew in life will rise before you and speak with you! They are only images. Luminous figures, surrounded by radiance and blissful, will appear to you and bless you. They are only images! Forms of breath, emitted by your body, which, under the influence of your transforming will, dies the magical death and turns from matter to spirit, just as rigid ice, struck by fire, dissolves into shape-forming vapor.

Only when you have stripped away all that is cadaverous from it can you say: Now sleep has forever left me. Then, however, the miracle is accomplished that people cannot believe because, deceived by their senses, they do not comprehend that matter and energy are the same - that miracle that, even if they bury you, no corpse lies in the coffin. Only then, not earlier, will you be able to separate essence from semblance, and whomever you meet then can only be one who has walked the path before you. All others are only shadows.

Until then, it remains uncertain at every step whether you will become the happiest or the most wretched of beings. But do not be afraid - no one who has entered the path of wakefulness, even if he strayed, has ever been abandoned by the guides. I will tell you a sign by which you can recognize whether an apparition you have is essential or merely an illusion: if it steps before you and your consciousness is clouded and the things of the outer world are blurred or vanished for you, then do not trust! Be on guard! It is a piece of yourself. If you do not guess the parable it contains, it is only a ghost without substance - a phantom, a thief that feeds on your life.

The thieves who steal the soul's power are worse than the thieves of the earth. They lure you like will-o'-the-wisps into the morasses of deceptive hope, to leave you alone in the darkness and disappear forever. Do not be dazzled by any miracle they seemingly perform for you, by any holy name they assume, by any prophecy they utter - even if it comes true. They are your mortal enemies, spewed forth from the hell of your own body, with whom you wrestle for dominion. Know that the wondrous powers they possess are your own - stolen from you to keep you in slavery.

They cannot live except from your life, but if you overcome them, they sink to mute, obedient tools that you can handle according to your will. Innumerable are the victims they have claimed among people: read the stories of visionaries and sectarians, and you will recognize that the

path of mastery you walk is covered with skulls. People have unconsciously built a wall against them: materialism. This wall is an infallible protection; it is a symbol of the body, but it is at the same time also a prison wall that blocks the view.

Today, as this wall slowly crumbles and the phoenix of inner life rises anew from its ashes, in which it lay as if dead for a long time, with new wings, the vultures of another world also stir their wings. Therefore, beware!

The scale in which you place your consciousness alone shows you when you may trust apparitions; the more awake it is, the deeper it tilts in your favor. If a guide, a helper, or a brother from a spiritual world wishes to appear to you, he must be able to do so without plundering your consciousness; you may, like doubting Thomas, place your hand in his side.

It would be easy to avoid apparitions and their dangers: you need only be like the ordinary person. But what is gained by that? You remain a prisoner in the dungeon of your body until the executioner "Death" drags you to the slaughtering block. The longing of mortals to behold the forms of the supramundane is a cry that also awakens the phantoms of the underworld, because such a longing is not pure - because it is greed instead of longing, because it wants to "take" in some form, instead of crying out to learn to "give."

Everyone who feels the earth as a prison, every pious person who calls for salvation - they all unconsciously conjure the world of ghosts.

You do so too, but consciously!

Whether for those who do it unconsciously there is an invisible hand that can transform the swamps they must enter into enchanted islands? I do not know. I do not wish to argue, but I do not believe it.

When you traverse the realm of ghosts on the path of awakening, you will gradually recognize that they are only thoughts that you suddenly can see with your eyes. That is why they appear alien to you and like beings, for the language of forms is different from the language of the brain.

Then comes the moment when the strange transformation that can happen to you takes place: the people surrounding you will become ghosts. All who were dear to you will suddenly be larvae. Even your own body. It is the most terrible loneliness imaginable - a pilgrimage through the desert, and whoever does not find the source of life in it perishes of thirst.

Everything I have told you is also written in the books of the pious of

every people - the coming of a new kingdom, the wakefulness, the overcoming of the body, and the loneliness - and yet an unbridgeable chasm separates us from these pious ones.

They believe that a day is approaching when the good will enter paradise and the wicked will be cast into the pit of hell.

We know that a time is coming when many will awaken and be separated from the sleepers as masters from slaves, because the sleepers cannot comprehend the awake.

We know that there is no evil and no good, but only a "false" and a "right."

They believe that "being awake" means keeping the senses and eyes open and the body awake during the night so that a person can perform prayers.

We know that "wakefulness" means an awakening of the immortal self, and the sleeplessness of the body is a natural consequence of it.

They believe the body must be neglected and despised because it is sinful.

We know there is no sin; the body is the beginning with which we must start, and we have descended to earth to transform it into spirit.

They believe one should go into solitude with the body to purify the spirit.

We know that first our spirit must go into solitude to transfigure the body.

It is up to you alone to choose your path - whether ours or theirs. It shall be your free will. I may not advise you; it is more salutary to pick a bitter fruit of your own decision than to see a sweet one hanging on the tree on someone else's advice. Only do not do as the many who indeed know it is written: "Test everything and hold on to what is best" - but go, test nothing, and keep the first best thing"

METTA

Metta is easily performed. Send or dispatch into space the following wish: "**ALL BEINGS MAY BE HAPPY**" or just "**HAPPINESS FOR ALL**". If silence is required at least the tongue must form these words. The broadcast must be accompanied with moving fingers or hands like splashing water. Do it 10-15 minutes shortly after the meditation session or whenever you like. You can do Metta all the time and everywhere, watch your astray thoughts when performing. You will soon experience the Unlimited Good of the Universe will respond in you. The Metta-Practice is considered as the "Little Mahayana" everyone can do, even atheists. Regard it as a wonderful and most altruistic mantra. You help, you will be helped.

THE PATH OF THE PHOENIX

“As of today you have been accepted into our community and a new ring in the chain that stretches from eternity to eternity. With this my office expires and passes into the hands of another, whom you cannot see as long as your eyes still belong to the earth. He is infinitely far from you and yet close to you; he is not spatially separated from you and yet further away than the outermost limits of space. You are surrounded by it, like a person swimming in the ocean, by water, but you do not perceive it, just as a swimmer does not taste the salt that permeates the sea when the nerves of his tongue are dead.

Our symbol is the phoenix, the symbol of rejuvenation - the legendary Egyptian eagle of heaven with red plumage, which burns itself in its nest of myrrh and always rises again from the ashes. I told you, the beginning of the path is your own body. Anyone who knows this can start the hike at any moment. (Sit upright, keep your eyes open, remain motionless like a stone sphinx, keep your hands where they are, don't flinch and keep a good mood. Don't let your eyelids droop or your head fall forward, relax don't numb yourself, don't daydream and above all, never fall asleep...)

Now I want to teach you the first steps:

You have to separate yourself from the body, but not as if you wanted to leave it, you have to separate yourself from it like someone who separates light from heat. The first enemy is already lurking here! Anyone who tears themselves away from the body in order to fly through space is going the way of the witches, who have only pulled a ghostly body out of the rough, earthly body and ride on it like a broom to Walpurgie night. Mankind, by correct instinct, has built a breastwork against this danger by smiling at the possibility of such arts. You no longer need doubt as protection, you have a better sword in what I have given you. The witches believe they are on the devil's Sabbath and in reality their bodies lie rigid and unconscious in the chamber. They simply exchange the earthly perception for a spiritual one. You lose the better to gain the worse: it is a getting poorer instead of getting richer.

From this you can see that it cannot be the path to awakening. In order to understand that you are not the body - as people believe themselves to be - you must recognize the weapons with which it fights to assert control over you. Now, of course, you are still so deeply in his power that your life is extinguished when his heart stops beating and you sink

into night as soon as he closes his eyes.

You think you can move him, it's a delusion: no, he moves and only uses your will to help him.

You believe you create thoughts. No, he sends them to you so that you will think they come from you and do whatever he wants.

Sit up straight and make up your mind not to move a limb, not to twitch an eyelid and to remain motionless like a statue and you will see that he will immediately attack you with hatred and want to force you to be subject to him again. He will attack them with a thousand weapons until you allow him to move again. From his fierce anger and the hasty manner in which he fires arrow after arrow at you, you can see, if you are clever, how afraid he must be for his rule and how great your power is that he is so afraid of you. But there is another trick of his behind it: he wants you to believe that the decisive battle for the scepter is being fought here, in the external will. No, they're just skirmishes that he lets you win, if necessary, in order to then bend you even further under the yoke.

Those who win such banter become the poorest slaves - they think they are victors and bear on their foreheads the mark of shame: "character". Taming your body is not the purpose you pursue. If you forbid him to move, you should do so only so that you may learn the powers over which he commands. They are armies, almost insurmountable by their numbers.

He will send them into battle against you, one by one, if you do not relent, using the seemingly simple means of sitting still. First, the raw power of the muscles that want to shake and tremble; the boiling of the blood that brings sweat to your face; the pounding of the heart; the chilling of your skin until your hair stands on end; the swaying of your body that moves through you, as if gravity had changed the axis. You can defeat them all, apparently through the will, but it is not the will alone: in reality it is already a higher wakefulness that stands invisibly behind it in the cloak of invisibility. This victory is also worthless; Even if you became the master of breathing and heart-beat, you would only be a fakir – a "poor". A "poor man!" says enough.

The next fighters your body faces are the intangible swarms of flies of your thoughts. The sword of the will no longer helps against them. The more wildly you strike at them, the more furiously they swarm around you and if you manage to scare them away for just a moment, you fall into slumber and are another form of the defeated. It is in vain to

command them to remain silent; **There is only one means of escaping them: fleeing into a higher level of wakefulness.**

You have to learn how to do this on your own. It is a careful, constant groping with feeling and an iron resolve at the same time. That's all I can tell you about it. Any advice anyone gives you about this painful struggle is poison. Here lies a cliff over which no one other than yourself can help you. You don't have to succeed in banishing the thoughts forever - the fight with them only serves one purpose: to climb to the state of higher wakefulness.

Once you have achieved this state, the realm of the ghosts, which I have already spoken of, is approaching. Figures, frightening ones and those in radiance, will appear to you and make you believe that they are beings from another world. They are just thoughts in visible form, over which you do not yet have complete power! The more exalted they behave, the more pernicious they are - remember that!

Many a false belief has been built on such phenomena and has dragged humanity back into darkness. Nevertheless, there is a deep meaning behind each of these phantoms: they are not just images, they are for you - regardless of whether you understand their symbolic language or not - the characteristics of the mental stages of development at which you are.

The transformation of your fellow human beings into ghosts, which I told you would follow this state, contains, like everything in the spiritual realm, both a poison and a healing power.

If you continue to think that people are just ghosts, you will just drink the poison and become like the one about whom it is said: "If he does not have love, he remains empty like brass." But if you find the "deeper meaning" that lies hidden in each of these human schemata, then with the eye of the spirit you will not only see their living core, but also yours. Then everything that was taken from you will be returned to you a thousandfold, like Job. Then you'll be back where you were - as the foolish like to sneer.

They don't know that returning home after being abroad for a long time is different from always staying at home. No one knows whether, once you have advanced this far, you will be granted the miraculous powers that the prophets of antiquity possessed, or whether you will be allowed to enter eternal peace instead. Such powers (see next chapter) are a free gift from those who hold the keys to these secrets.

If you get them to handle them, it is only for the sake of humanity, which needs such signs.

Our path only leads to the stage of maturity; once you have reached it, you are also worthy of receiving that gift; whether they give it to you? I don't know it. But you will have become a phoenix – one way or another. Enforcing this is in your hands.

Before I say goodbye to you, you should find out from which sign you can recognize whether you will one day be called to receive the gift of miraculous powers at the time of the “great equinox”. Hear: One of those who hold the keys to the secrets of magic has remained on Earth, seeking and gathering those who are called. Just as HE cannot die, the legend that is circulating about him cannot die either. Many people see him differently and everyone who claims to have seen him describes his appearance differently. Don't let this put you off if you meet people in the burgeoning time of the future who talk about him in this way. But it's only natural that everyone sees him differently. A being like him, who has transformed his body into spirit, can no longer be bound to a rigid form.”

PITH INSTRUCTION OF TILOPA



So spoke Tilopa to Naropa:

"Homage to the Glorious Innate One

1. You endured hardship, are devoted to the guru, and have borne suffering, wise Naropa - Fortunate one, keep this in mind!
2. **Mahamudra** cannot be taught. Yet, consider: in space, what is the basis for what? Likewise, your own consciousness - **Mahamudra** - has no basis, So rest at ease in the unaltered natural state. When bonds are loosened, liberation is doubtless.
3. Consider: when you look into the center of space, seeing ceases. Likewise, when consciousness looks at mind, All thoughts cease and highest awakening is reached.
4. Consider: mists and clouds rise from the ground and disperse in the sky. They neither go nor remain anywhere. Likewise, all thoughts arise from the mind. When the consciousness is seen, the waves of thought clear away.

5. Consider: the sky is naturally devoid of shape or color. It remains unchanged by white or black taints. Likewise, the nature of consciousness is devoid of shape or color And cannot be tainted by white virtues or black misdeeds.

6. Consider: even though we label space as “empty,” Nothing of the sort can really be said about space. Likewise, though we describe consciousness as “luminous,” There is no true basis for labeling it in that way.

7. Consider: the sun’s essence is clear and bright, and cannot be obscured by a thousand eons of darkness. Likewise, the consciousness’s essence is luminosity, And cannot be obscured by eons in samsara.

8. Thus, the nature of consciousness has always been like space. There is no Dharma that is not included therein.

9. Stop all physical activity: remain in a relaxed state. Stop all talking: let empty sounds resound as echos. Do not think of anything: look into the definitive Dharma.

10. The body is hollow like a bamboo shaft. Consciousness, like the center of the sky, is beyond thought. Rest at ease in that state, without negating or affirming anything.

11. When there is no observer, the consciousness is **Mahamudra**. By habituating yourself to this, you will attain highest awakening.

12. Whether in the teachings of mantra, of the paramitas, Of the Vinaya, Sutra, or Abhidharma, there is no text or philosophical position through which luminosity **Mahamudra** can be seen.

13. Any opinion you hold obscures you from seeing luminosity. Conceptual vows miss the point of samaya. Do not think, let go of all ambition. What arises will dissolve, like ripples in the water. No placing, no observing - when you keep to this point You are keeping samaya, like a lamp in the darkness.

14. Free of all opinion or philosophical position, you will comprehend the entirety of the Dharma teachings. When you open to this, you are free from samsara’s prison. When you settle in this, all misdeeds and

obscurations burn away. This is called “the Light of the Teachings.”

15. Foolish people who have no interest in this are always carried away by samsara’s currents. Poor, foolish ones, their suffering in the lower realm is unbearable! If you wish to be free of it, follow a skilled teacher. When their blessings enter your heart, your consciousness is liberated.

16. Ho! The concerns of samsara cause pointless suffering. We engage in such nonsense - focus instead on the truly meaningful! Transcending dualistic fixation is the king of views. Remaining undistracted is the king of meditation. Effortless non-action is the king of conduct. Freedom from hope and fear is the actual fruition.

17. Get past the observer, and consciousness’s nature will reveal itself. Tread no path, and you will enter the path to buddhahood. Get used to non-meditation, and you will attain highest awakening.

18. Alas! Observe well all worldly matters: Nothing lasts, like illusions or dreams. Illusions and dreams have no real point, So be weary, and give up worldly concerns.

19. Cut all bonds of attachment and aversion to people and places, And stay alone in the mountains or forests to meditate. Remaining in the state of non-meditation, When you attain the unattainable, you attain **Mahamudra**.

20. Consider: the branches and leaves of a tree spread from its trunk. If you cut the root, a myriad branches will dry out. Likewise, if you cut the root of the consciousness, the leaves of samsara will dry out.

21. Consider: the darkness accumulated over a thousand eons Is dispelled by a single lamp. Likewise, a single instant of consciousness’s luminosity Dispels eons of ignorance, misdeeds, and obscurations.

22. Ho! The consciousness cannot see that which is beyond the consciousness. Doing will not bring you to the realization of non-doing. If you wish to attain the state of non-doing beyond the consciousness, Cut the root of consciousness, and rest in naked awareness.

23. Let the water muddied by thoughts settle into clarity. Do not block or engage with appearances, let them be. Without adoption or rejection, appearance and existence are freed into **Mahamudra**. Let go of misdeeds, obscurations, and habits in the unborn all-ground. Stop all

pride and judgement, and rest in the unborn essence. Let appearances and projections - all mental experiences - disintegrate.

24. The supreme king of views is boundless and limitless. The supreme king of meditations is endless, vast and profound. The supreme king of conducts is decisive impartiality. The supreme king of results is hope-free self-liberation.

25. At first, it is like rapids in a gorge. Then, it moves gently like the Ganges river. Finally, it is like the child river meeting its mother.

26. For those of lower capacity who cannot settle in this, Practice the essentials of the winds, and sharpen your awareness. Through the various gazes and ways of focusing the consciousness, Train your consciousness until it truly comes to rest.

27. Practicing with a consort, empty-bliss wakefulness arises. Practice uniting the blessings of method and wisdom. Let it descend gently, coil, and draw it back up. Lead it to its place, and let it suffuse the body. If you do this without desire, empty-bliss wakefulness will dawn.

28. You will live long without white hair, blossoming like a full moon. Your complexion will be radiant, and your strength like a lion's. Swiftly attaining the common siddhis, you will open to the most supreme. May this essential **Mahamudra** pith instruction Be taken to heart by all fortunate ones! "

END OF INSTRUCTION

This concludes the key instructions given by Lord Tilopa to Naropa on the banks of the Ganges. May it be auspicious!

The attentive reader and seeker for liberation will notice that the chapter "Path to Awakening" is Mahamudra for practice.

KEY INSTRUCTION: THE INVALUABLE CAUSELESS JOY

And its Importance on the Path to Enlightenment

"Therefore, it is essential to rejoice. For joy, especially joy without cause, is that spiritual arrow with which one can slay one's seemingly uncontrollable nature – that nature which, although it also desires to rejoice, after being satiated with joy, also wants or needs to suffer again, whereby that wavering path would never be left behind and man could never truly escape suffering".⁷

Once a desire, wish or emotion has been satisfied by using and consuming the inner psychic energy, this energy is transformed into Tamas. This process not only causes karma as a driving force in the samsara but also leads to loss of distinction power and to numbness, insensitivity towards all life in the "body of feelings" and in the complete loss of comprehension too that the whole mankind is in reality ONE. Contrary-wise the causeless joy maintains or creates Sattva, leads to non-attachment and undesirability.

The existence of a "causeless joy" is unknown in society and not yet discovered by psychologists and is regarded so far as "strange" since the materialistic society educates and directs people to strive for prosperity, comfort and fulfillment of pleasure.

Can one imagine progressing on the path toward enlightenment without joyful states? No. Without them, one would wither away!

The historical Buddha did not explicitly lecture on joy as a primary method, but rather mentioned it as a result for monks in practice. See next chapter about this which is widely overseen by the lamas. A Buddha or Bodhisattva, upon insight into the hearts of human beings, recognized that with "**joy first**", people in this era can better protect themselves from the manifold and intrusive stimulations of the world, and that this could become a reliable foundation for practice. He simply reversed the equation and, with deep insight, placed causeless joy at the forefront of the preparations, expounding on this based also on the

⁷ Valuable words as part of a Teaching by a contemporary Bodhisattva

realization that humans live primarily through feeling.

Simultaneously, this practice embraces (integrates) the other pillars of the Buddha's teachings. If Gautama Buddha were to appear in the world today, he would have done no differently.

Through causeless joy, a person's inner life becomes a primary and easily discernible factor of mindfulness.

Causeless joy develops qualities that materialism can never offer and that are unknown to societal education. It facilitates the realization of noble virtue and good meditation. Its significance is underestimated.

Whoever can hold causeless joy within themselves banishes every trace of suffering from their consciousness. That is what people are truly seeking (or needing). It is the reversal of the "Fall from Grace." With causeless joy, the inner life of a person becomes a primary and easily discernible factor of mindfulness.

So, what is causeless joy?

It is an inner emotional state that arises through disinterest (turning away) from the world while simultaneously endeavoring to cultivate a joyful mood and cheerfulness that lies above a person's normal emotional baseline and requires no external cause. The amplitude of the inner mood (emotional state) thereby becomes steady and has a rising tendency. Causeless joy is the "**ELIXIR OF LIFE**" so many times mentioned in fairy tales and other spiritual literature, but never explained what it is and how to apply it properly.

Causeless joy is a reflection of the inner, divine Self and is the lower level of perception of the higher soul (Atman) or a faint illumination of the Dharmakaya. This joy later transitions into bliss and ultimately transforms into cool wisdom and knowledge. Causeless joy is not to be confused with the ten great joys that arise in the 4th Jhana.

Constant causeless joy is an important mystical ability and an indispensable milestone and proof of progress. The higher soul calls to a person incessantly, but amidst the noise of the world they do not hear it (see 2 pages further). Mara, the king of materialism, is its adversary, for he loses an important weapon: the urge for sensory experiences. In the struggle for causeless joy, the adept learns much about themselves (see 1st Jhana). And when this joy is solidified as bliss, so that it never disappears again and, in case of a diminishment (disturbance), immediately repairs itself, then the prerequisites for the path of completion are given. The world then loses its influence forever, for the adept com-

prehends and sees the demonic nature behind all temptations, especially when the "eyes" are opened (3rd Buddhist Jhana). As a higher-frequency inner vibration, it places a person higher in the cosmic hierarchy of beings, for with this endeavor the inner structure begins to transform. Causeless joy and Metta are the two sides of a golden medal. Causeless joy is not to be confused with appreciative joy (Mudita).

Causeless joy, however, is not easy to attain, for the ordinary person cannot rejoice without a cause and has no interest in it. The body and its desires (the lower self) do not want to be changed, they put up considerable resistance; they want to remain as they are try to dissuade people from this "stupid" effort from beginning.

Every fluctuation must be balanced immediately. Upholding this joy automatically necessitates noble virtue, non-participation in worldly pleasures, and an adaptation of action and thought. For such a person, there are no more surprises that could rob them of inner stability; for them, there are only occurrences or events happening around them, and objectivity (clear-sightedness) expands. Thus, the crucial equanimity and non-craving are solidified; and it becomes a valuable helper in Samsara. And in a joyful state, it is good to practice. Whoever has once tasted this kind of joy knows its advantages and its permanence. They know that sensory gratifications can never achieve this (calming) quality and continuity, whereas sensory gratifications, depending on their intensity, leave behind restlessness, inner vibrations, and end as inner darkness (Tamas).

If an attentative person can observe changings in this joy tending to the worse, it understands its own flow of karma. This implies the rule:

Whoever can hold (constantly) causeless joy can evade unfavorable fate (karma). This is a magic-mystical power or enormous value. The spectrum of inner joy ranges from simple, gentle happiness to ecstasy (see 3rd Jhana). Initially, it arises temporarily, and this state gradually lengthens and then remains constant.

The growth of this joy is referred to as the growth of the inner (divine) child. Only after sufficient saturation does this inner potential begin to transform, with the help of a Guru, into a deep, cool tranquility, which is called clarity of knowledge and wisdom.

UNCONDITIONAL CAUSELESS JOY

These is an excerpt to a lecture given by a contemporary spiritual master (bodhisattva) and everyone should be aware of the significance of the justification.

"A wise analyst who applies the method of causeless joy in the effort to climb toward spiritual perfection will recognize that, too, his body directly opposes to this joyfulness. For the body prefers the rest of a lazy idler who, due to his laziness, consents to sinking into suffering in exchange for a few, very rare fleeting moments of sensory pleasures or delights.

Thus, the path is also determined and outlined: namely, that in an indispensable and arduous work, causeless joyfulness must be installed within the process of ordinary human experience. When, after some time, the human being establishes this causeless joyfulness within themselves, they arrive at the evident realization that they have attained the first Buddhist meditation (jhāna). And as they further develop this, they progress through further meditative attainments up to the state of equanimity illuminated by the sanctity of mind. Lest anyone think that I am inventing new theories here, unanchored in any tradition and perhaps even untrue, I wish only to quote from the canonical texts of Buddhism:

*When a person realizes that through their effort to maintain a virtuous life they have overcome the five hindrances - sensual desire, ill will, sloth-torpor, restlessness-worry, and doubt - then a feeling of contentment arises in them. When they are content, joy arises in them. When they have attained joy, their body becomes tranquil. The tranquility of the body gives rise to a feeling of happiness. Through the feelings of happiness, their mind becomes concentrated. And then, freed from sensual desires and unwholesome states, they dwell in the **first** stage of concentration, the first meditation, which is still accompanied by applied and sustained thought, born of seclusion - accompanied by rapture and happiness born of seclusion.*

*When, through constant mental effort, applied and sustained thought begin to fade, the monk attains inner peace, a unification of mind. Then they dwell already in the second stage of concentration, the **second** meditation, which is free from applied and sustained thought, born of concentration itself - then they are filled with rapture and happiness born of concentration.*

When rapture ceases and the person begins to dwell in a state of

*equanimity, fully aware and mindful, then they will physically experience that happy feeling of which many monks say: 'Equanimous and mindful, the monk dwells in happiness - then they dwell in the **third** stage of concentration or the third meditation.*

*When the person thus overcomes happiness and suffering, when previous contentment and worries disappear from them, they realize the **fourth** stage of concentration, which is felt as free from suffering, illuminated by equanimity and mindfulness.*

But let us return to the demand of mystical teachings that the human being should be joyful. We have already said that the mystical goals lie beyond the heavenly worlds, manifesting in the human as joyfulness and supramundane happiness. Joyfulness and also supramundane happiness are felt physically, just as bitterness, pessimism, anger, and other negative emotional and mental states are felt physically. An everyday person, however, is always closer to these negative emotional and mental states than to those of causeless joyfulness, and therefore they can hardly comprehend why they should celebrate without cause instead of indulging in poisons, when they usually have direct and real reasons for their anger.

Here, however, we are speaking of yoga and mysticism and their goals. From the standpoint of yoga, these immediate real reasons are relative. Even if we overlook the fact that a person's anger is always conditioned by their egoism and sensual craving, there remains the general relativity that also includes the burning personal pains which, due to their manifestations, are considered real.

However, a person can indeed also laugh about these pains, and when they laugh about them, they very often reveal themselves as something merely relative; after all, they can also see in other people that there is apparently no reason for their suffering, and yet these people suffer because - ironically expressed - they have fallen in love with their suffering. A reasonable person will always be clear that life is composed of blissful and painful moments. When they comprehend this, they come very close to the philosophical assertion that suffering, as well as worldly, insane joyfulness, is merely a matter of the mind - that therefore no one needs to torment themselves, but rather everyone should rejoice much more.

But that is not the point here, for this is an absolutely factual teaching. This teaching pursues only those mystical goals that lie beyond the heavenly worlds, into which one can only arrive through causeless joyfulness. It follows from this that the usual psychic constitution of the human being, which normally fluctuates between suffering and any kind of pleasing sensory excitement, **must be changed so that it is deter-**

mined only by a single direction - namely, that causeless joyfulness which is a path to heaven.

A yogi (trapa or bhikkhu) must therefore absolutely rejoice, for this means moving from a constantly fluctuating path to one that constantly leads upward. First, they achieve the stabilization of joyful moods, then they reach heavenly states, and later even transmundane states."

Comment by the author

The "Teaching of Causeless Joy" or the "Path to Divine Bliss" is the practical part of Bhakti-Yoga but not regarded as a specific path. Those who reached the divine bliss and are saturated with this bliss (see 3rd stage of meditation) have the best prerequisites for the "Vertical Path" to spiritual perfection that means entering and realizing the transcendental realms of the Consciousness. If a Guru is present or shows up, this kind of realization goes fast due to psychic power of "Bhakti" and if a spiritual master watches carefully that the disciple does not slip and can escape the realm of Maro (which ends on the threshold to the Void).

THE CALL OF YOUR INNER SOUL

This is a dialogue between you and your divine inner self (like Krishna and Arjuna), which represents the benevolent light and bestows upon you a feeling of security and warmth, never leaving you but always present as long as you remain in Samsara. Whoever denies that such a thing like soul exists is a poor fool or a stubborn dogmatist and will never taste higher bliss or attain the wisdom that elevates him even above the gods. This dialogue closely resembles the conversation between Arjuna and Krishna. The original is titled "The Song of the Inner Nightingale", which refers to the subtle and noisiless nature of the "soul". Now listen:

"Who am I?"

Has there ever been, since the Earth began, a single human who knew the true answer to this question? I am the invisible nightingale, sitting in a cage and singing.

But not every cage's bars resonate when she sings.

How often have I begun a song for you, hoping you would hear me, but you have been deaf your entire life. Nothing in all of creation has been so close and so much your own as I, and now you ask me who I am!

To many a person their own soul has become so foreign that they collapse dead when the moment comes that they catch sight of it. They no longer recognize it then, and it appears to them distorted into a Medusa's head; it bears the countenance of the evil deeds they have committed and secretly fear may have stained their soul.

You can only hear my song if you sing along.

A wrongdoer is one who does not hear the song of their soul – a wrongdoer against life, against others, and against oneself. He who is deaf is also mute. Blameless is he who perpetually hears the nightingale's song, even if he were to commit severe crimes.

How am I to hear? How to hear it?

My song is an eternal melody of joy.

He who does not know the joy – the pure, groundless, joyous certainty, the causeless: I am who I am, who I was, and who I will always be – he is a sinner against the Holy Spirit. Before the radiance of joy that shines in the breast like a sun in the inner sky, the ghosts of darkness recede – those specters of committed and forgotten crimes from previous lives that accompany man and entangle the threads of his fate.

He who hears and sings this song of joy destroys the consequences of

all guilt and never again piles new guilt upon old guilt. He who cannot rejoice has a sun that has died within him; how could such a one spread light? Even impure joy stands closer to the light than gloomy, melancholy seriousness. You ask who I am?

Joy and the I are one and the same. He who does not know joy does not know his I.

The innermost I is the primal source of joy; he who does not worship it serves hell. Is it not written: I am the Lord, your God, you shall have no other gods before me?

He who does not hear and sing the nightingale's song has no I; he has become a dead mirror in which foreign demons come and go – a walking corpse like the moon in the sky with its extinguished fire. Just try it and be joyful!

Many who try it ask: What should I even be joyful about?

Joy needs no reason, it grows from itself like God; joy that needs a cause is not joy but pleasure. Many want to feel joy and cannot – then they blame the world and fate. They do not consider: a sun that has almost forgotten how to shine, how could its feeble twilight already drive away the ghostly host of a thousand-year night? What one has committed against oneself throughout an entire lifetime cannot be made good in a single, brief moment!

Yet in whomsoever causeless joy has taken up residence, from that moment on has eternal life; he is united with the I that knows no death – he is forever joy – even if he were born blind and crippled.

But this joy must be learned – it must be yearned for, for what humans yearn for is not joy, but the occasion for joy. It is for that they lust, and not for joy itself."

SUKHAYANA

This chapter is somehow a repetition to the subject of Causeless Joy but with another sight, deepening or point of view. It should attract more Hatha- and Raja-Yogis.

What is Sukhayana? Actually nothing new - it is the vehicle to inner harmony and bliss. **Sukhayana is the path of preparation par excellence to the vertical path what places the development of causeless joy and inner bliss combined with Metta at the forefront and it leads to the crucial middle point in development.** (See chapter "Lost Scroll ...the 12th hour"). Sukhayana is based on the insight that humans live primarily through feeling, not through reason. Whoever can sustain this joy or bliss overcomes the temptations of this world, lives not only in inner harmony and bliss but also expands their consciousness. The connection with Metta creates karmic protection and Metta has a reciprocal effect on inner joy.

The term Sukhayana is apt because at least 95% of all practicing Buddhists are in the phase of preparation. The goals of Sukhayana are more easily understandable and communicable than emptiness and the True State of Consciousness. Sukhayana is an ideal and contemporary practice of Buddha's teaching for the modern person in the West, who is conditioned differently than 2500 years ago. Furthermore, this term neutralizes the simmering doctrinal dispute between Theravada and Mahayana, as both must, in one way or another, achieve the result of Sukhayana. No responsible guru will initiate someone into practices belonging to the path of completion beforehand.

Without attaining the "middle," there is no completion, no entry into emptiness, no enlightenment, no wisdom, no spiritual perfection, no Mahayana, and no Vajrayana. Attaining and stabilizing in the "middle" is a realization whose importance must not be underestimated. In the "middle" the lower nature no longer has power; **the person has internally become a Deva.**

Who originally invented the term Sukhayana and introduced it to the world is unknown. It is rarely used and its objective can be compared to Lamrim Ngöndro or to Bhakti Yoga and the general preparatory phase. It also means in Sanskrit "well-trained horse" - an analogy to Pegasus or to one's own well-trained mind and being, with which one can then "fly further" in spiritual development.

What is the GOAL of Sukhayana?

Sukhayana effects a reversal of life's interests away from the objects of the material world and its pleasures towards an inner enlivening of the psychic and spiritual potentials, which open up new realms of feeling and consciousness for the human and free them from the drive towards ultimately fruitless satisfactions through the allure of the world. This is, in reality, the happiness that people seek in vain in the world of the senses. The result must be a lasting, self-correcting inner state of bliss, which even demons, asuras, sadists, villains, and dictators can no longer harm. Attaining and stabilizing in the "middle" represents an important realization. Sukhayana is the path of "preparation," meaning from the 1st Buddhist Jhana into the 2nd and then into the 3rd Jhana. The path of "completion" goes from the 4th Jhana upwards. Sukhayana also integrates the other 4 endeavors: Silas, Bodhicitta, Vipassana, Satipatthana - otherwise it results to nothing. However, with Sukhayana, a priority is set in the important preparatory phase within the entire Dharma through Causeless Joy and Metta, making the endeavor more powerful and precise than the Eightfold Path, as there is no longer any arbitrary effort "according to one's taste."

What exactly is the "MIDDLE" in development?

The technical result of Sukhayana is the locking of the pranic energy currents Apana with Prana in the spiritual heart, for **Apana literally enslaves the human and constantly pulls them back into the world of the senses.** With this locking, all impulses from one's own "underworld" are neutralized, along with the downward pull of gravity (digestion, excretion, sex). With this result, the human has internally become a divine being. They can now determine their own Samsara and attain certain helpful mystical abilities. They move through the mental chaos of humanity with an "invisibility cloak." Whoever has reached this middle is filled with a bliss whose felt intensity is hard to describe. Simultaneously, there is an alertness that immediately recognizes and blocks all impulses and thrusts of the Lower Nature. Such a person lives **conflict-free**, unrecognized among the "other" humanity and possesses, among other abilities, anticipatory mindfulness. Having arrived in the middle, the human lives as if in a 5-star hotel, free from all existential fear, for they have learned to live outside the body too and are free from all those worries that afflict the rest of humanity. Such a person has recognized all the conditions that enable this state and has successfully avoided the pitfalls lurking on the way there; henceforth, they are on a first-name (friendship) basis with their guru.

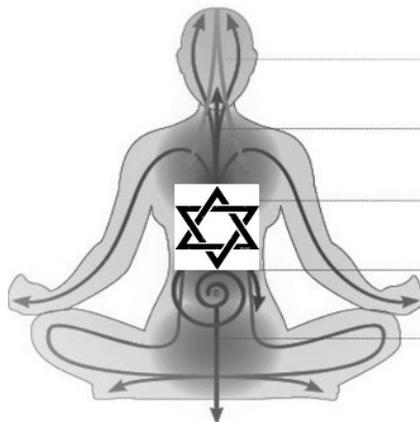
Here is a threshold, and only beyond it are the much-praised paths of completion possible, for there is no relapse into animality anymore. If the

student wishes or is ready to progress further, **a point in the perineum will announce itself spontaneously**. By concentrating on this point, entry into the voidness of the central channel is possible, whereby the path to the Great Liberation shines. Discovering this point is another key result. A threshold of another kind is the transition into transcendence on the path of completion (passing the visuddha chakra). The result of the middle is not easy to achieve; it is a kind of Sisyphean task, but it is always worth it.

Sukhayana vs. Mahayana vs. Vajrayana

This problem exists only for scholastics and dogmatists, for the human has first the duty to develop themselves in order to reach that spiritual stage which realizes wisdom and spiritual perfection. Their entire effort must be directed towards this goal. Only thereafter can the person fully take on the noble tasks and obligations prescribed by the Mahayana path. In other words, until that point, they need not concern themselves with the affairs of the world nor attempt to intervene in any way. The practice of Metta is neutral and acts into the cosmic space upon all living beings, not upon a specific world or specific events within it. The all-pervading, invisible light responds to it. Vajrayana is an endeavor to achieve the absolute state (Trikaya), which can be performed during Mahayana within one life.

The interlocking triangles symbolize the firm locking of the vayus.



KEY INSTRUCTION: THE MYSTICAL PATH

All phenomena of the universe consist of the composite or mixture of the "mystical elements". There are 5 elements (tanmatras sankrit): **earth, water, fire, air and akasha (space)**. They are formed by cosmic processes out of the primal substance (stuff) of akasha (emptiness) and the primal energy (prana), when prana started vibrating by the will of the Absolute. However, the quality and hierarchy of all beings in the universe is the result of their presence and mixture of these 5 elements. Those 5 elements are also the fundamental building blocks of our being: physical, psychic and transzendental. In the human body the elements are located as follows: earth in the lower legs (sole of foot to knee), water in upper legs, fire from lowest part of torso up to havel (muladhara to manipura), air from chest to neck and above resides akasha. In a ordinary human being the element earth has the largest share - it resides in the physical body, in the feeling, in the intellect and according to the share therein the person appears in a range from utmost egoistic (demonic) in feeling, thinking and behaviour up to a sattvic (altruistic) person with complete understanding of the spiritual laws (wisdom) and that all humans form in reality one entity and all descended from the same source.

So the toughest and most time-consuming work is the conversion and dissolution of the Tamas, which is solidified element earth, into higher elements. Tamas stinks, is pure inertia and lacks completely of light and intelligence. The quality of the subconscious is tamasic mixed with explosives (conserved pranic energy).

The Mystical Path is the Transformation of the Elements in Yourself by Using Your Own Inner Forces.

And this Path is regarded from the Mahasiddhis as the best for the contemporary humanity (of all ethnic groups) and will now be explained here.

Mystic expects the element of earth to impart tranquility of spirit to the being, thereby ensuring the absence of wandering thought and providing the broadest possible basis for the space of awareness. From the element of water, the erosion of selfishness is expected, creating conditions for a constant, developmental ascent; such as liberation from the heaviness (Tamas) caused by the element of earth, and elevation

toward the development of the element of air as a basis for the widest possible space of awareness (becoming conscious). From the element of fire, it is expected to erode the structure of the being through tension, but from within. When a suitably absorbed tension spatially expands the structure of the being, the being is prepared for a fuller absorption of the element of air and thereby also for an inclination toward spirituality - that is, toward the opposite of natural involution: constriction and dullness. From the element of air, mystic expects, above all, that the "I" as an internal factor is dissolved, which is the leading factor among a multitude of spiritual factors that cause tendencies toward constriction, involution, or dullness. Thus, practical mysticism becomes a methodology that, depending on the circumstances, represents the best way out that can ever (and at all) arise for living phenomena.

All humans having accomplished spiritual perfection know about this and accomplished Yogis know that even since prehistoric times, so for instance the Egyptian knew about this. They discovered all secrets of nature by extensive concentration on the element earth. It is assumed that Jesus practiced the mystical path, but this path was known to the Indian, Chinese and Tibetan Yogis as well, but kept somehow secret. The practice of the mystical path is regarded as the best (and securest) way for contemporary people not only in the West. In the subchapter the reader will find how to practice. This practice uses the element earth from beginning on until enlightenment has occurred. Down from the lowest level of the human being the inhibiting structures will be dissolved, hence new qualities arise and eliminate all mortality and develop hidden potential essences. This also can be called the **True Path of Varjyana**. The author only knows of one source (not English) of being published. Instructions how to practice this path will be explained in the following 2 subchapters.

MORE TO THIS PATH

The Mystic or Mysticism, as the highest quality level of depth psychology, is guided by the knowledge that various kinds of emotional experience, good or bad, depend directly - to a universal extent - on the inner disposition of beings, and therefore mysticism concentrates solely on the modification of these dispositions. In line with these facts, mysticism cannot accept the conviction that the quality of emotional (feeling-related) experience depends on external, material, or social conditions. In other words:

Both the powerful and those who are completely slaves of external

circumstances can be happy or unhappy.

Exactly according to what their essence produces as a stimulation for joy or suffering into consciousness.

The inner disposition that influences the quality of feeling-related experience lies predominantly in the common relation within being to what can be understood as the elementary qualities and properties and as the waste products, whose fundamental influence on beings can be identified in manifold gradations of suppressions and inhibitions of daily consciousness. There are four elements that make up the material essence, namely earth, water, fire, and air - they correspond to the body regarding feelings, energy, and spiritual endowment.

The body is a modification of the earth element. It is composed of living cells, and if we set aside all mental and internal endowment, it is a so-called "living matter," which is only potentially alive because it does not arise on its own due to psychological actions, nor does it manifest itself through life (liveliness). Therefore, from a mystical standpoint, the **body is a factor that rests firm and stable within itself.**

The feelings, which are an internal modification of touching, belong to the life manifestation of the **water** element, for they are a synthesis provided by the perception of consciousness as an experience from abstract touches - and thus feelings are never pure abstraction. Feelings are connected to the body and identify with it - they ensure the chemical and physical metabolism for the body; through physical metabolism, life experience is gained.

The fire element, manifesting itself through energy, is actually a waste product of gravitational phenomena, caused by the accumulation of cells in the body. And therefore, it is a physical phenomenon that depends exclusively on this gravity. In yoga, the fire element is very clearly identified by performing transfers between the **will** as a positive factor, which in turn depends on awareness, and the body, which is an object of this **active awareness.** Changing the intensity of this transfer increases or decreases the energetic tension in the being; in a high state of tension, it manifests itself as heat or fire.

The **air element** corresponds in the being, above all, with the **space or the realm that exists,** or is generated between the physical particles that make up the body. Through the expansion of this realm with a stable principle of thought and a consciousness that is not constrained, this modification type of the air element acts as an intellectualizing factor

- or the mental factor in matter would always, without the air element, be a so-called "dead matter."

More precisely, the common proportions of these elemental components of existence make beings or phenomena animated or inanimate. From primitive evolutionary stages up to higher stages, these phenomena manifest themselves sometimes as mineral phenomena, sometimes as plant phenomena, and at other times as animal phenomena. Animal phenomena, in turn, manifest as almost lifeless, or as emotional, or as expressive (dynamic), or as intellectual, exactly according to the predominance of earth, water, fire, or air in them.

The mystical teaching is, above all, interested in bringing the ratio of these elements into relative harmony. Disharmonious relationships are only allowed with regard to the necessity of gaining life experience, through which beings develop spiritually.

Mysticism expects that the **earth element imparts tranquility of mind** to the being, thus ensuring the absence of wandering thoughts and providing the broadest possible basis for the space of awareness. From the **water element, the erosion of selfishness is expected**, creating conditions for a constant developmental ascent; such as liberation from the heaviness (Tamas) caused by the earth element and elevation toward the development of the air element as a basis for the widest possible space of awareness. From the **fire element, it is expected to erode the structure of the being through tension**, but from within. When an appropriately absorbed tension spatially expands the structure of the being, the being is prepared for a fuller absorption of the **air element** and thereby an **inclination toward spirituality** - that is, toward the opposite of natural involution: constriction and dullness. From the **air element, mysticism expects, above all, that the "I" as an internal factor is dissolved**, which is the leading factor of a multitude of spiritual factors that cause tendencies toward constriction, involution, or dullness.

Thus, practical mysticism becomes a methodology that, depending on the circumstances, represents the **best way out (for liberation) that can ever (and at all) arise for living phenomena.**

Now follow the 35 Aphorism to this wonderful Path, which have not yet been presented to human mankind in this way, the autor assumes. A true spiritual master can give lectures on that by commenting the practice.

THE 35 APHORISM OF THE MYSTICAL PATH

1. The path of mystical transformation is a methodically executed change in the qualities of one's own being as the bearer of a person's spiritual, moral, and karmic predispositions. This transformation is to be carried out through a person's own, inner forces.
2. Difficulties that arise therein originate in the fact that perception always flares up within the qualities of the being - in its psycho-physiological components.
3. The being, as an autonomous bearer of a person's spiritual, moral, and karmic dispositions, therefore usually decides what kind of deeds this person will perform, whether they do good or evil, and whether they have faith in the good or perceive evil as advantageous.
4. In this way, the wheel of karma - the wheel of actions and their effects - is set in motion. If goodness (virtue) disappears from consciousness, even if only as a correct concept, the person will tread the path of bad karma.
5. However, the mystical transformation can only occur through intensification via the purification (refinement) of the individual elementary principles - namely the earth, water, fire, and air principles.
6. The intensification must be carried out in the same order as indicated in the previous aphorism.
7. The earth element is cleansed of impurities and intensified through the careful perception of the body, primarily as a material formation, and also through attentive observation and perception of all physical deeds and activities.
8. Through the "practice of earth," the Mind is solidified, i.e., made non-wandering, steadfast, undistracted, concentrated, and thereby the earth element is prepared for a gradual, mystical transformation.
9. The mystical transformation of the earth element is achieved specifically through the "washing out" of the body by means of spiritual water, whose inherited structure, passed on through birth, is thus transformable.

10. The water will become crystal clear. Its effect is intensified through the attentive observation of the body while practicing inner relaxation and through a slow and systematic development of joyous feelings(*), which cannot arise during high-level observation without relaxation, for such bodily observation prevents it.

11. The intensification of joyous feelings is an increase in the power of the spiritual waters.

12. Thereby, the process of mystical washing through spiritual water is properly initiated. Enduring feelings of goodness transform the spiritual waters into the Divine.

13. The process of mystical washing ends in a feeling of deep inner balance and peace (stillness).

14. The process of washing out should be maintained until the person becomes like "soaked wood."

15. Only then may the fire element be intensified.

16. The fire element of the mystical kind is strengthened through sharp concentration, which can also be described as "pointed" or "focused"; a concentration thus focused on the being, the body, and the (inner) peace attained through "soaking in the heavenly waters."

17. In the process of mystical transformation, the sharp (pointed) concentration of the Mind must, above all, serve the evaporation of the mystical waters of the being.

18. Through the application of mystical fire, a raising of the body's temperature occurs - a state of desiccation must result in the spontaneous emergence of elemental emotions and feelings and in the dying away of all passions.

19. After the "evaporation of the mystical waters," a person must already be emotionally dead, having been forever elevated above the state in which their being spontaneously (reflexively) reacts to stimuli from outside. From now on, the mystic will only react to these stimuli intentionally.

20. If a person is already emotionally dead - indifferent to all that

provokes sensory impulses - then they can undertake their mystical effort through intensifying and purifying the air element.

21. This is accomplished by perceiving an imaginary emptiness, an empty (objectless) space, or its void - a void as it presents itself when looking up at the sky on a clear day.

22. This practice is successful when the body is refreshed by it. This refreshment is not spoiled if it is not accompanied by any return of unwanted emotional reactions to the external world.

23. In this way, wisdom is born; the more a person is internally dead (detached) to all external stimuli, the higher (more profound) the wisdom in a qualitative sense.

24. The concentration of the Mind, enriched by wisdom, on the body, the feelings, and the inner states - thus on the entire being- leads to a deep qualitative change of the Mind, which thereby becomes stable (solidified) and thus ecstatic, for it has been made non-worldly by an inner detachment of the person from the world.

25. In this way, the path of transformation of the evident factors of the being ends.

26. However, mysticism does not deal exclusively with questions of the mystical transformation of the evident (obvious) factors of being, but also deals with the creative potentials of the spirit, which progresses toward the transcendence of existence.

27. This method is based on the manipulation of space and the density of perception (mindfulness).

28. Perception (mindfulness) must emerge from the space bounded by the body.

29. Object and subject are then thoroughly separated from each other, and thus a person becomes capable of perceiving without bias.

30. If a person is not drawn in (possessed) by external objects, then they can make their own being an object that lies within their observation and perception.

31. When the being of a person, or even the whole of existence,

becomes an inner object of perception, i.e., an object of concentration, then consciousness begins to transform.

32. In this way, the yogi proceeds to work with Akasha (ether), with space, which is gradually to be set into rhythmic motion to seal the non-existence of the (own) being, i.e., thereby liberation is made complete.

33. With the completion of the work with Akasha (ether), and with knowledge of the conditions of the origin of existence, the yogi halts all mechanical inner activity of their being.

34. Thereby, the yogi ascends beyond the sphere of the elements into transcendence, which they will then recognize as the Absolute.

35. This is the end of the path of transformation using the elements.

THE PRACTICE OF THE MYSTICAL PATH

This specific concentration is also known as **Extensive Concentration** or the **Transforming Concentration**.

This exercise, together with observing noble moral cultivation, is even more valuable as Lamrim or Ngöndro. This practice can accompany a person up to the 4th Jhana (enlightenment). The advantage lies in the fact that the first results appear soon. Whoever chooses this form of concentration must also strive for self-observation, comply to the noble morality and karma protection. The practice should only be performed in a good mood. If this is not present, practice later or practices something else, e.g., Metta or OM. For more read chapter "Treatise to Mystical Path".

Extensive concentration means the focused attention on a large area of the body which serves as a support (anchor).

One directs the flow of attention to the neutral body part of the two feet, that means the skin surface from the knee downwards to the sole of the feet.

This, in turn, generates warmth or a tingling sensation. For this foot exercise, sitting on a chair is sufficient, or if necessary when ill, lying down with knees drawn up. In a seated asana, the attention encompasses the entire lower triangle. If the disciple feels energized so he careful not to waste this new potential, it must be kept so it can integrate and by this the disciple gets stronger. In daily life he has to observe the precepts of the noble morality. **Karma protection is essential**, because people close to you or whom you trust will draw you away. Even in sleep the Lower Self works for regaining "lost terrain" which is not uncommon.

If the practice takes effect, the disciple sometimes could feel that some "layers" (invisibles walls) around his consciousness are pulled down and afterwards the disciples feels weak like being sick for a short while (about 30 to 45 minutes), which is a sign of transformation taking place. After a while of a good session a little more clarity of consciousness should be noticeable.

The terrible fire and light storm when the Kundalini penetrates the whole being from above is prevented with this exercise, since the exercise

itself accomplishes this process in many small steps.

This exercise itself is harmless because no organs are affected, and it can be practiced unnoticed anywhere during the day. In mysticism, it is said: "If the feet are pure, then the entire being is pure," where the cleansing agent is not H₂O but attention with joy. The most important effects of this concentration consist of:

- a) in astral blinding,
- b) in extinguishing the daily sensory impressions (samskaras),
- c) in reducing meaningless thinking and brooding,
- d) in dissolving attachments (subtle connections to the world),
- e) in dissolving atavisms,
- f) in increasing wakefulness in everyday life and inner tension,
- g) in the rotor effect,
- h) in generating psychic stability combined with the banishing of thoughts.

All this is caused by concentration on the element "earth" in the feet. It is remarkable that the invisible attachments (to objects and to sensory pleasures) are the greatest obstacles: they are constantly present.

The rotor effect keeps beings away from the astral world, who are in search of "food" and want to intrude or obsess, and it repels normally chaotic people, but caution is advised in the workplace. If the conditions are met, wakefulness, inner joy, and the power of Ojas increase. Possibly occurring episodes of weakness afterwards prove the effect of the transformation. With this practice, the quality of the breath also changes and it can be purposefully combined with silent Anapanasati or Pranayama (needs a Guru). It can be described as the all-encompassing exercise, for with it the "spiritual body" is woven from the soles up to the head and herewith passing the chakras without "damaging". The end product is the "diamond" body. This exercise also leads to insights and the revelation of the secrets of the material and subtle nature.

Comment of Vivekananda to the significance of acquiring the Power of Concentration:

"If I were to be born again, I would only strive to improve my ability to concentrate, because it allows me to recognize, understand, and experience everything. There would be no more secrets. I would no longer need to laboriously acquire knowledge and fill myself with unnecessary baggage."

TREATISE TO MYSTICAL PATH

This is an unknown treatise by a physician concerning the teachings of K.M. (Gampopa), who repeatedly stated: "Concentration on feet influences and transforms the entire being. It is necessary to stabilize awareness in the feet." Concentrating mental energy in the lower extremities creates a bridge for consciousness in the form of conscious perception of the lower extremities, namely the feet and legs, and it stabilizes:

1. The mind, so that it does not wander, scatter, or become distracted,
2. Consciousness, so that it does not "dissolve and flee", but remains bright and alert,
3. Prana – the life force in the body – so that it does not dissipate through thinking and bodily openings.

The scope and intensity with which one holds the feet, the body, and the psychic processes in consciousness determines the measure of Prana in the body. During foot concentration, an electromagnetic field forms throughout the entire body, in which the electrovital (pranic) energy flows in one direction from the feet to the head. The more intense the concentration in the feet, the larger and stronger the electromagnetic field in which the electrovital energy flows from the feet to the head. Thereby, static energies, i.e., those firmly bound to the body's structures, are converted into kinetic energy. The different energies, i.e., sexual energies, atavisms, and other negative, animalistic energies of the being, are thereby transformed into indifferent energies, which are neutral or positive in the sense of **sursum corda**. In the electromagnetic field, the unidirectional (rectified) electrovital (pranic) current is directed from the feet towards the head, from where attention originates:

1. Atoms and molecules are polarized throughout the entire body, thereby also
2. Bioelectrical processes are enhanced and
3. In turn, the biochemical humoral (immune) processes, and also those operating on the biological membranes of cells, are harmonized and
4. All that is harmful is eliminated from the organism, and furthermore
5. Through these positive changes in the body, the genetic factors, i.e., the deoxyribonucleic acid, which our parents gave us, are also influenced, whereby one also very successfully helps one's parents in the sense of **sursum corda**, if still living, and this is counted as positive

karma for their subsequent existences.

The greater the intensity of the foot concentration, with consciousness being in the feet, the larger and stronger the electromagnetic field becomes, which transforms the entire being, i.e., the physical and psychic components, until one reverses the "stream of the Jordan" towards the head. The combination of extensive and intensive point concentration in the lower extremities (feet and legs) gradually leads first

1. to the transformation of the being and then
2. to the recognition and finding of the spiritual center of the being, the Atman, which, according to K.M., is said to be located in the most neutral part of the body. K.M. used this center as the "**criteria of reality.**" He wrote in the book "Gems 1": "Time and again I turned to the center of my being (Atman) and time and again I confronted this mental immersion with a solid perception of the body. Only in this way could it happen that I did not stray from the path of spiritual development onto a path of self-developing phantasms and the unreal."

The prerequisite for the success of the aforementioned yogic-technical methods is that one has purified the entire being through uncompromising moral discipline, as demanded by spiritual teachings. One must begin by eliminating negative tendencies and impulses, depersonalization, and renunciation of the world. These are the yogic-technical methods according to the teachings of K.M., which have proven themselves in practice and which I know. They show how to correctly solve the problem of the three continua of Jnana-Yoga in the microcosm, how to identify them and through systematic inner yogic striving transform them into the 3rd continuum – in the human microcosm it is the highest vigilant and clear consciousness. These 3 continua are firmly interwoven (interpenetration) and at the same time conceal each other. The continua are:

1. World of Matter,
2. World of Forces (energies, tensions, psychic forces personified or non-personified)
3. The Emptiness (the physical field, transcendence, consciousness, and the like)

Only then can one correctly apprehend the continuum of the macrocosm with clear and fully developed consciousness without the risk of disturbing the inner equilibrium. Thereby, the following problem is correctly solved: "When the being abides in the consciousness of itself, it actually abides in cosmic consciousness. Ultimately, it finds the unusual way to absorb its entire being into cosmic consciousness."

Ultimately, one could say that this crystal-clear and practically proven teaching is for modern man the **Ariadne's thread** that can lead him out of the labyrinth of the 1st and 2nd continuum and help him find the sought goal (freedom) and perfection in the 3rd continuum.

End of the treatise.

THE 24 MYSTICAL POWERS

A spiritual master only uses these powers to the benefit of others, to gain more knowledge for himself and to protect his existence against assaults of Maros and Evils.

ADVANDVATVA	the power to remain immune from the vagaries of weather such as heat and cold.
AGNYADISTAMBHANA	mastery over fire, water, air, poison etc.
ANIMA	the ability to make one's body as small as one likes.
ANUMITVA	the conquest of hunger and thirst.
APARAJAYA	invincibility.
APRATIHATA GATI	the ability to reach any place desired.
DEVKRIDA DARSHAN	the ability to see and enter the atral worlds
DUR-DARSHANA	the ability to see far distances.
DUR-SHRAVANA	the ability to hear from any distance.
DURDARSHITA	the possession of all Divine powers, with the exception of the power to create and dissolve the Universe.
KAMRUPA	the ability to acquire any form desired.
LAGHIMA	the ability to transcend the laws of gravity.
MAHIMA	the ability to make one's body as large as one likes.
MANOJAVA	the ability to move the body in time and space as fast as thoughts move.
PARACHITTA ABHIGYATA	telepathy and knowing another's mind.
PARKAYA PRAVESHANA	the ability to enter another body.
PRAKAMYA	the ability to overcome all obstacles caused by the five elements.
PRAKASHYA	the ability to see all levels of the Universe.
PRAPTI	unlimited consciousness.
SVACCHAND MRITYU	the ability to choose the time of natural death, leaving the body with free will and fully conscious.
SVACCHAND MRITYU	the ability to choose the time of natural death, leaving the body with free will and fully conscious.
TRIKALDARSHITVA	unlimited knowledge of past, present and future.
VASHITA	control over the elements and not being a slave to them.
YATHA KAMA-VASTHAYITVA	the ability to materialise objects.
YATHASAMKALPA	the ability to fulfill every wish at once

WHAT ARE JHANAS?

Stages of Wakefulness

The Jhānas are presented in the Anupada Sutta, though without precise differentiation. The stages of development exist in Rāja Yoga and, imprecisely, in Tibetan Buddhism (Shine, Shamatha). A modern mystic, presented here, described them in a more practice-oriented way. Jhana is also translated as Meditation or Absorption. The Jhanas are explained in the Anupada-Sutra (Majjhima Nikāya 111 – Middle Bundle) in the typical Sutra-style. But this chapter is better since the Jhanas are described by a Buddha of this age who has accomplished all of them.

Jhānas are mental, conscious and transcendental stages of spiritual development (Bhūmis) according to the teachings of the Buddha. There are 9 of them.

Tibetan Buddhism knows little and the Jhanas are not lectured but instead it has the definitions of a Bodhisattva's practice in 10 stages (Pāramitās), which is of little use to the practitioner in the preparatory phase.

Jhāna⁸ or Bhūmi means a state of consciousness that integrates the emotional state - both must be developed. For it is through feeling that man is most bound to the world. A state of consciousness (Jhāna) is determined by its depth (absorption, immersion) of the power of observation penetrating the physical, psychological, and transcendental layers. In fact, there is no difference between absorption and right mindfulness (see chapter "Importance of Attentiveness").

Rāja Yoga sees it the same way. With each Jhāna, a new layer or dimension is made accessible to consciousness. **Jhāna is understood as a continuous effort and as a "burning transformative process".** Only someone who has realized these absorptions can comment on them in detail and without error, and provide practical details. All absorptions or states of consciousness can be attained not only exclusively through Buddhist methodology but also through true Yoga and mysticism. For scholastic scholars, without their own practice, the practical results of the higher absorptions remain closed and are for

8 The Jhanas correspond more or less to the stages in Raja-Yoga

them merely logical abstractions. The first 3 absorptions belong to the preparatory phase and take up the most time.

Jhana (Absorption) 1

This phase is the most important; here it is decided whether the person perseveres and is karmically ripe. A first joyful state arises in the struggle for the practice of mindfulness and overcoming the disturbing influences of the ego (see chapter "Mastering the Lower Self"). Combined with *Mettā* (loving-kindness), a new quality of the feeling of life (mood) is acquired, a quality unknown to materialism. This joy thus attained is **causeless**; it needs no occasion and it remains as long as the conditions are maintained, in contrast to the short-lived, fleeting joy from sensory perceptions and attachments, which generate *Tamas* instead of *Sattva*. The effort is an ebb and flow, which slowly stabilizes. The many stimuli (siren song) of the material world lose their appeal.

"Detached from sensual objects and unwholesome things, the monk attains the first absorption, accompanied by applied and sustained thought, born of detachment, filled with rapture and bliss."

At the end of the 1st absorption, one is freed from five qualities and five others are present:

The five hindrances disappear, namely sensual desire, ill-will, sloth and torpor, restlessness and worry, doubt; and present will be: applied thought, sustained thought, rapture, bliss, and concentration.

Jhana (Absorption) 2

After the suppression of applied and sustained thought and after attaining inner calm and unity (concentration) of mind, the disciple reaches a state unaccompanied by applied and sustained thought – the 2nd stage of absorption, which arises from concentration (*Samādhi*) and is filled with rapture (*Pīti*) and bliss (*Sukha*).

Here the adept struggles for the permanence of a joyful state with inner stability and an increase of joy towards bliss through right living, aided by intensified self-observation (mindfulness), through better adherence to the recommendations for noble moral cultivation, and an attitude wishing happiness for all (*Mettā*). A first inner brightness dawns. Disturbing thinking reduces to a quiet bubbling, concentration improves, negative thoughts have disappeared. The supramundane intellect and the first mystical abilities develop. The effort to maintain morality shifts to subtle and very subtle disturbances.

Jhana (Absorption) 3

After the suppression of rapture, the disciple abides in a state of equanimity, full of mindfulness and clear consciousness, and ex-

periences within that feeling of which the Noble Ones say: "Happy lives this disciple with an equanimous and mindful mind" – this means he has reached the 3rd stage of absorption. The increase of stable bliss becomes a most intense bliss, leading to the extinction of the coarse life-drive, which acts like a consuming, burning, and evil fire. With this bliss, the inner brightness is increased and the "lock" is reached (see treatise "Sukhayana"). Towards the end, the bliss slowly cools and transforms into "seeing through." The ability for concentration changes into an analytical concentration, the intellect becomes sharper, and the mental development is fully comprehended. The influence of thinking and inner impulses disappears; the lower nature has nothing more to say. The "stream of Dharma" (sotāpanna) flows only upward.

After the suppression of joy and sorrow and after the disappearance of previous gladness and grief, the disciple reaches a state beyond joy and sorrow – the 4th stage of absorption, purified by insightful equanimity.

Jhana (Absorption) 4

Up to this point, everything is a psychic life process. The most pleasant bliss has transformed into the supramundane intellect, leading to indifference towards samsaric suffering as well as heavenly states. The technical concentration changes to become expansive and objectless. The boundless, clear **EMPTINESS** is discovered and experienced – wisdom arises. The forces of the incarnation process no longer work; the process of becoming is irreversible (no more return). The "struggle for qualities" has been won and **VICTORY** attained. Through the highest wakefulness (intellect), disinterest in "experiencing" sets in. The ego, as we experience it through our thinking, no longer exists. The **TRUE SELF**, the Clear Light, becomes present and one IS it. This disinterest in the world (asceticism) and the highest wakefulness are prerequisites for the further Jhānas.

Jhana (Absorption) 5

The adept must with all force prevent any perception, idea, or concept forming in the Mind, for this is his fictitious limitation. Thus he comes to the stage of the "**Infinity of Space**"; boundlessness is experienced. This is the way out of the net of karma and back to the primordial ground.

Jhana (Absorption) 6

Through continued concentration (aided by Prānāyāma on the cosmic breath), the adept recognizes the bondage of his own subjective world and attains the state "**Infinity of Consciousness.**" The other **SELF** emerges, namely **BEING** in the boundless; the connection to one's own

being no longer exists.

Jhana (Absorption) 7

By abiding in Jhana (Absorption) 6, the adept attains the state **"Being without Boundaries."** The adept experiences that the universe is within him and not he within the universe. He crosses that boundary "where beings are called into life from the womb of nothingness," moving towards the unmanifest nature. Concretely, this means: towards a return to the phenomenon of the beginning of all tensions and forces of a physical nature, which is the beginning of the creation of inanimate nature. It becomes clear to the adept that there is no animate and inanimate nature, but only a single creative process.

Jhana (Absorption) 8

In the **"Infinity of Consciousness"**, in the nebulous cosmic creation, only the beginning of the emergence of distinct existences is discernible. The adept believes he is in the sphere of "coiled-up creative substances," i.e., not yet formed phenomena. If the adept is successful in this stage of absorption, a realm opens up for him that is referred to as the **"Realm of Nothingness whatsoever."** The adept has entered with his consciousness into the bottomless, boundless EMPTINESS. This EMPTINESS is not a nihilistic nothingness, but that creative something that can allow all phenomena to arise. Thus a consciousness that can abide in emptiness, endowed with unimaginable intelligence, known in Yoga as **"Nirvikalpa-Samādhi."**

Jhana (Absorption) 9

If the adept does not relent, he penetrates to the **"frontier of possible perception."** By demarcating personal consciousness from universal consciousness, he can let something "take shape or dissolve." At this border of "creative and non-creative" nature lies the last possibility for mystical development, namely the suppression or cessation of all perception, whereby he can experimentally and empirically enter the state "Para-Nirvāṇa." Here the adept must decide for himself whether to remain at the border or enter **Para-Nirvāṇa** – the **"Extinction on the Spot."** If he enters there, he is lost for humanity. Almost all divine sages, Mahā-Siddhas, or Bodhisattvas remain at this border.

Concluding Remarks

In Jhana stage 2, the necessary **supramundane intellect** begins to develop for the first time. In the further progress of the absorptions, the intellect increases more and more and ultimately culminates in the

"Buddha-Consciousness," which is also to be understood as boundless intellect. This process towards "higher wakefulness" is not explicitly mentioned because it is not known. If one takes the "genius" stage as the first stage of the supramundane intellect, this intellect increases more than 200 times, which is why not much is said about it - what for? The mere fact that consciousness can be boundless or can grasp past, present, and future simultaneously (outside of space and time) is **incomprehensible and yet represents the endpoint of all science.** The normal person can only comprehend what he can also think. When the yogi or adept has reached this stage, he is "god-like" (omnipresent, omniscient, and omnipotent); it is said "the drop of water has merged into the ocean." That not only Buddha Gautama achieved this, but many others before and after him (including presently) have achieved it, is little known; intentionally, there are no public traces of it.

KEY KNOWLEDGE: INDISPENSABLE



WHAT IS A HUMAN BEING?

A Buddhist should not only know the noble truths, but also have knowledge of his inner structure and the processes taking place within it. This is the only way he can fully understand what needs to be “worked on” or what problems he faces. The human being appears as an ego-conscious center (egocentrism) that differentiates itself from others and has a highly subjective view of the world. Only the physical body with all its functions is visible, all others cannot be directly determined using laboratory equipment (see graphic on the next page) and these are:

fine sense organs (Indryas), subconscious (atavisms, drives, feelings, emotions, reflexes), day consciousness, pranic body, inner gravity and karmic tension, mind, will, memory, understanding (reason), determiner, intellect and the observer (seer) .

Humans are a certain "structure" in the universe and, in addition to the physical body, consist of these psychological components: which a) generate content, b) reproduce (mirror) the content, c) store the content, d) transport and store psychological energy and at least there are the transcendent components e) that “see” and “feed back cognitively”. The processes in a) to d) are known as “internal mechanics” and meditation and concentration are used to determine them. Intellect and observer are part of the consciousness as one entity and the ultimate tool. The components are not nested like a matryoshka doll, but rather interpenetrate each other of different frequencies. Many psychological components in humans can act autonomously and almost all internal interaction processes take place unconsciously, which results in all of the problems in human life and, in sum, the problems of all of humanity. These 4 components are the most important: the subtle sense organs, the mind, the intellect and the seer (observer). They are in the head and their subtle activities control the physical body, but these subtle processes in the head are determined by a component that has spread everywhere and that is the personality. There is the subconscious, which is located in the legs and is directly connected to the components in the head via the root chakra in the perineum (Muladhara). Furthermore, there is the ever-flowing prana (psychic energy) in the nadis, the quality and content of which depends on the chakras (energy centers in the spine) and these in turn determine the horizon of knowledge and the effect (power) of the person (see kundalini). With

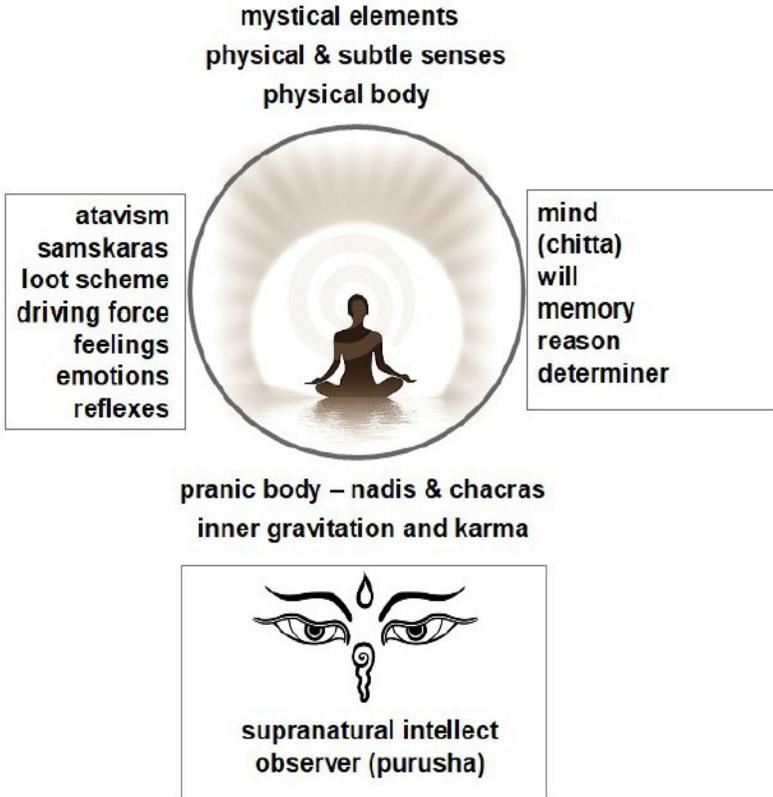
Satipatthana, the "spotlight of knowledge or wisdom eye" is safely activated, which is known as the Ajna Chakra (see previous chapter and chapter "Vipassana"). The more intensively this ability is developed, the broader the horizon of knowledge becomes without the mystical-magical abilities of the chakras (there are 7 of them) being triggered. This will be made up for once the person has consolidated the Buddha state in the 4th Buddhist Jhana. But since man's daytime consciousness is only in his head and knows nothing about the "zoo" in his being (see subconscious), he makes stupid actions or nonsensical conclusions that soon turn out to be unstable or even wrong; and he has preemptively banished the knowledge of death as the result of all his efforts. That's why man, as he is, is seen by the "waking people" as a slave to his senses and as spiritually dead.

Without the psychological components, people are miserable and could hardly walk upright. The entire invisible complex of components is perceived by others as a "person or personality" and together with the visible body it conveys an "impression" through its aura. The subtle body (astral body) is similar in shape to the visible, material body and has a tamasic "skin", which is why people can "hide or disguise" themselves well. But mystics (gurus) can see "through it". If a person were to lose their legs, they would still be able to concentrate on them and "feel" them. It is the astral body that wanders in the Bardo and is faced with its own visions "naked" (unprotected) and does not recognize that they are its own (see chapter "Samaro"). With appropriate concentration (3rd Jhana), people can also live outside their biological body, which completely destroys existential fear.

See graphic next page ("bodies of a human")

If one looks at the order of the components in reverse, i.e. observer and intellect first, then the sinking of humans in the creation process through gradual condensation (objectification) from the transcendent into the subtle (psychic) and into the material can be recognized and understood. In death, the same descending processes take place again - from the blinding, hard light of the Dharmakaya down to physical objectification in a solid or subtle body (see Bardo Thödol). Why this is possible is described in the subchapter "Understanding Karma".

the human being as a construction type



WHAT IS CONSCIOUSNESS?



The treatise in this chapter is a jewel of absolute knowledge, and thus far, the author has found nothing equivalent to it. Fortunate is he who possesses it and can draw benefit from it. It surely is a treasure of highest order for western psychologist and buddhist as well. See also interconnectivity to chapter "the importance of attentiveness".

What is Consciousness?

Consciousness is the highest quality of reality as a physical phenomenon⁹. This quality is transcendental and can neither be determined¹⁰ nor defined materialistically. It cannot be conceived; it confirms itself through cognitive abilities, wakefulness, and becoming conscious. This needs now more explanation.

Consciousness defined as "Purusha" is explained in the Samkhya scripts and its connection to the cosmic nature. Consciousness can be smaller than a point and larger than the cosmos; therefore, the adept can explore everything. Spiritual-mystical training gradually expands the horizon of knowledge through the painstaking removal of veils (see chapter "What are Jhanas?", Jhanas 5-9). Consciousness is not the Mind, nor is its the contents like thoughts. This is often confused mainly , english-language media (videos etc.), leading to false assumptions. The Mind is transient, has no inherent light, and constantly changes its

9 Seen from the viewpoint outside of the cosmos

10 By any theoretical physic science

content, while consciousness is diamond-like, stable, immutable, and very luminous. The assertion that consciousness is a product of complex interactions within the neural network of cells in the brain and is therefore materially determined is false. This would make consciousness a constantly changing product of chance pretending a diamond-like, unchanging state is unattainable which is way above the bliss of the devas.

The word "spirit" is imprecise, like "part" in the Trinity in Christianity, a substitute for "spiritus," or "spiritual" for "psychic," "witty," "clever," "edifying," "transcendent," etc. Consciousness, on the other hand, is unambiguous. We say "I am conscious of myself," not "I am inspired by myself." Even the gods do not know exactly what consciousness is. Consciousness in its "naked" nature is clear, boundless light; its core characteristic is observation and the transcendent intellect. The observer (purusha) within consciousness is the basis of mindfulness and any perception. The light of cosmic Consciousness is a harsh, blinding light, comparable to the gamma-ray flashes of quasars and is beyond the cosmic darkness. Nothing can withstand this light. At the moment of death, a person encounters this light for a brief second, unless they are already unconscious. Further gradations like the "friendly light" can only be endured or "integrated" if this person is successfully prepared for during lifetime.

Consciousness is the blossoming of humanity. If humanity lacked personality, it would be at least as expansive as the universe on the level of consciousness and pure wisdom would be his own. Its qualities and capabilities are defined by the five great wisdoms known as the Dyani Buddhas: all-pervading wisdom, mirror-like wisdom, all-equalizing wisdom, all-loving wisdom, and all-powerful wisdom. Con-sciousness can be present on two levels simultaneously: a) on the clear, cool level of absolute objectivity and wisdom, and b) on the level of the heart (Anhata), which enables the Bodhisattva to communicate and empathize with living beings. Through Mahayana initiation, the Bodhisattva is connected to humanity on this level.

About The Treatise

Source of the treatise: 1) Mystical Lexicon by K. Minarik who was the reincarnation of Gampopa, aka Dvagio-Lharje, from the Kargyü lineage and the Tibetan Order of the Thunderbolt (+1974). Additional sources are "Raja Yoga" and "Jnana Yoga" from Vivekananda.

The term "Yogi" here refers to a person who has realized the highest stage of concentration, and "Yoga" refers to a mental endeavor. Text in

parentheses () has been added by the author. A brief summary, important insights and a picture are provided at the end this chapter.

THE TREATISE

Consciousness is present in every human being. If it does not manifest in its true function, it is only because the human does not pay attention to it and instead focuses only on the ego-consciousness and its ego-function, clinging to it through the awareness (and following) of impulses originating from the instinctual realm.

From the perspective of animal nature, consciousness is the highest living element and thus a superordinate element that transcends the laws governing all functions of the organism. The quality referred to as consciousness is recognized by the Yogi in three aspects:

1. In the highest aspect, the transpersonal or cosmic consciousness, which can also be recognized as latent luminosity contained throughout cosmic space; then
2. The empirical consciousness; and finally
3. The subconscious.

THE COSMIC CONSCIOUSNESS can be regarded as the premodial and ultimate origin of living nature, as the living essence of the universe. It appears to us as cosmic emptiness, transitioning into phenomena we identify in the universe as nebulae, as the substance of cosmic emptiness. This gradually transforms into suns and planets, into forms that, after the completion of their existence, disintegrate again into dust and later into substances, into incoherent particles of decayed celestial bodies. This cosmic dust partly coalesces into matter, partly into potentially living emptiness, namely universal consciousness. This consciousness is the cosmic radiance that cannot be perceived with the senses; thus, we can regard it as the quality of boundless emptiness and therefore as the visual darkness of the universe. Or it is actually the consciousness that, according to Moses, is the light created by God on the first day of His creation, while the material light, the light of the sun and moon, was not created until the fourth day.

From a functional perspective, cosmic or universal consciousness is qualitatively identical with essential consciousness. With this identification, the necessary conception of the universe as a living being may pose difficulties; in the higher schools of mysticism, the universe is always regarded as a living being.

THE EMPIRICAL (DAILY) CONSCIOUSNESS can, in turn, be subdivided into simple or essential consciousness, whose functions are nearly autonomous, then into consciousness manifesting through a pronoun-ced self, and finally into sensory consciousness.

The simple essential (substantive) consciousness is empirical consciousness: the **daily consciousness** that participates in life as its companion; upon superficial observation of its functions, the impression may arise that it is a secondary phenomenon of life, its result or emanation (which contemporary natural science postulates as the material result of sensory perceptions in the brain). In reality, however, it is the essence of being, which, having manifested, has acquired material layers, similar to how a gravitationally strong object in the cosmos can capture satellites that previously wandered through space far from their original centers. However, once this consciousness has acquired these materials as a quality of its kind, it began to become active within them in the form of simple essential consciousness. Here, this consciousness then mediates the organism's contacts with the world through perceptions in the subsequent course of life, thereby also sustaining all functions of the organism until they are seriously disrupted by disharmony in all its functions.

The simple essential (substantive) consciousness is very important in Yoga – primarily because it can be set into vibration, which transforms into its capacity for variation, the upper and lower peaks of which can exceed the boundaries set by sensory perceptions. In this way, the Yogi obtains a very suitable tool for exploring the deeper essence of being and life. It is absolutely certain that if the human does not enable this empirical consciousness to attain greater amplitude, their world remains limited to consciousness, so that their observations can only transfer the mask of external phenomena into their consciousness; the essence always remains hidden from them. However, if they compel the empirical consciousness to greater vibration, they, as a being capable of using this consciousness, transcend the boundaries of ordinary sensory realities; in these, the ratios change significantly in marginal physical activities that enclose each sphere in a precise dimension.

The Yogi brings the "wavy" empirical consciousness to greater vibration through concentration of the mind. If the mind cannot wander because attention is directed towards an object, even if fictitious, within the body, then the simple essential consciousness does not remain motionless but attempts to liberate itself from its momentary confinement through a wavy to oscillating movement. When its movement becomes oscillatory, then the Yogi's attention is able to register "suprasensory realities": that

world which, in mental inertia, remains hidden behind the red line, while in the elevation of the mind, it lies behind the violet line. If the Yogi at this stage does not forget to continue thinking concretely and also to be aware of everything concretely, then both worlds, behind the red and violet lines, manifest as concrete. Thus, the Yogi attains the possibilities to explore nature through the correct use of mental power. However, if they understand that knowledge for its own sake has no value, they will not allow this vibration of empirical consciousness to convey knowledge but will dampen it. If the capacity for variation of empirical consciousness is suppressed by will to a critical minimum, they recognize how death occurs and also through what it happens that death is not the end of the individual but its continuation under other conditions. Thus, Yogis can explore not only nature but also the laws of life and death.

The second type of consciousness, the radiating, sharply delineated ego-consciousness, is only a fictitious reality, but it represents a spiritual factor that creates a line within the duration of a specific karma development. The ego-consciousness in this case is a powerful spiritual phenomenon that unites the powerful moments of which the being actually consists; these moments lead us to the level of our seemingly so-real being. Therefore, the radiating ego-consciousness, i.e., the ego, carries all the causal karma forces of being up to the moments of death.

Here again, in the critical moments, at the threshold between life and death, the ego-consciousness, whose level normally strongly rises as the will to live, begins to unite all the karma forces that cling to life. The ego itself then transfers them to the place of their destination according to the law of realization of karmic qualities in a specific existence. In other words: Ego-consciousness is the psychic factor that transfers the causal forces of beings to new objectifications. At the moment of death, the ego-consciousness unites or merges these forces and directs the tendencies arising from karmic dispositions to a suitable and corresponding new objectification (compared to an unconscious journey in a speeding carriage whose horses stop somewhere). Afterwards, the ego-consciousness disappears like a caterpillar in a cocoon, and a new "butterfly of consciousness" leaps onto a new material, where it continues in a continuous line of self-renewal.

Sensory consciousness, the third type of daily or empirical consciousness, radiates in actions corresponding to individual sensory perceptions. Buddhists subdivide it into the consciousness of the eye, ear, nose, tongue, and tactile sense, to which they also add mental

consciousness as another sensory consciousness, which we have categorized under simple essential consciousness and ego-consciousness. Through this classification, they simplified the spiritual problems of humans to the discipline of the senses; with their help, desire is eliminated as a factor that repeatedly drives rebellious karma forces into new activities, enslaving humans so that they resemble animals in their way of life rather than beings who freely master their will. Precisely by classifying consciousness as a sensory phenomenon, they removed from the problems of life's suffering and salvation any mysticism that does not seek the causes of individuals' fate in themselves but in suprasensory forces that dominate them according to their will.

But no matter how much in Buddhism the problem of personal suffering has narrowed to the functions of sensory consciousness, it is certain that through discipline at the level of sensory consciousness, mental consciousness is developed; this then manifests as simple essential consciousness, which takes into itself the origins of the emergence of beings and phenomena, and this is connected with the development of blisses corresponding to Buddhist insights. Through this, mental consciousness shows that in relation to the external world, the human in early spiritual developmental stages is a being that crawls with its empirical consciousness after the gifts of the earth. When the functions of sensory consciousness are suppressed through the discipline of the senses (see asceticism), simple essential consciousness comes to the fore, leading the human back to their karmic youth, to their complete innocence.

Considering all this, we can regard sensory perception as the guide of living organisms, as their spiritual factor that enables this organism to live and slowly individualize. With this, the problem of the eternity of its existence already arises, for if an organism becomes aware of something, it wants much of it, and this wanting is a driving force capable of keeping the forces that unite all necessary components for the creation and maintenance of this organism in motion. Thus, in sensory perception lies the key to development and to the suppression of the suffering under which everything that lives suffers.

THE SUBCONSCIOUS: The third aspect of perception, after consciousness, is the part of daily consciousness whose function escapes our attention. One part belongs to the physiological sphere, the other to the psychic sphere. The first kind of subconscious is actually a primitive or subliminal perception, assigned the task of unifying

consciousness and inspiring the functions of the organs that together form a being. It is almost identical with the function of the tactile sense, which we must imagine as a feeler that brings the simplest organisms into contact with what can serve as food for them. This is one side of its activity. The other side it shares with the organism these contacts, and in this way, every structure of animal nature becomes active in the form of a living organism.

In simple observation of the functions of this kind of subconscious or subliminal perception, it seems that empirical perception has developed from it. **However, since it can be well observed that this subconscious is well separated from empirical perception, so well that no conscious perception is shared between them,** it can rather be assumed that if we attribute their activity to the activity of the brain – these kinds of perception belong to different layers of the brain and that these layers are not continuous but reversible, structurally relatively well separated. But however that may be, this kind of subconscious is constantly active; without its functions, we would not be able to recognize the needs of the organism, the meaning of which is its preservation. The difficulty in identifying it arises only because it is hard to distinguish whether it is a kind of perception or merely the tactile sense. From a higher perspective, however, there is no difference here. The tactile sense can be recognized as the sense that constitutes a potentially living cell or actually living cell; through the tactile sense, the organism is animated and equipped with an appropriate degree of perception.

The psychic aspect of the subconscious is, on the one hand, the abstracted tactile sense, an intellectualized tactile sense, and on the other hand, the spiritual element in which living beings find their unity. The subconscious as intellectualized tactile sense appears as a fictitious factor; even if a Yogi ascertains its existence, they will hardly find what its function refers to. But the same subconscious as a unifying factor at the level of the spirit of all humanity is a reality from which all mystical notions spring. Precisely by tracing the functions of this kind of subconscious, the notion of worlds referred to as Patala, underworlds, arose in Indian philosophical systems, for the qualities of this subconscious are directly connected with various categories of feelings and emotional experiences, which so easily combine with various products of imagination. Here, however, it is hard to discern whether these categories of feelings generate the corresponding images or whether the appearance of these images is related to the perceptions of their corresponding spheres and their inhabitants.

However, it is certain that whoever manages to descend through empirical consciousness, by damping its normal function, to the level of this subconscious, always finds themselves in an underworld divided into various spheres and personifications, the qualitative concretization of which then depends only on the precise tracing of the nature of the feelings vibrating below the level of daily consciousness.

In the effort to recognize and identify the nature and functions of perception, the Yogi arrives at an interesting insight: Perception in its individual aspects is not always as ordered as it is today. **When beings have advanced in their moral development so that the main fault, egoism, is suppressed in them in favor of a well-developed indifference towards things that satisfy sensory appetite**, then their highest aspect, the superconscious, becomes most significant. Empirically, this manifests as wisdom and thereby as the will to let life (experience) be. However, when humans morally degenerate, then sensory perception (for sensory gratification) becomes the most important aspect of perception, whose moral basis is utilitarianism (strictly purpose-bound for one's own benefit). And when moral faults increase, then empirical perception also loses significance, and primitive, subliminal perception (barbarism) takes over.

In reverse order, the Yogi sees that subliminal perception is connected with the state under the absolute power of so-called Sahaja-Karma (Kundalini-Karma). Beings whose empirical perception is subliminal perception can no longer be clever (intelligent) and thus create personal (favorable) karma. They are no longer capable of being clever and can no longer move back along the developmental line (to the pure primal state) to develop empirical perception in our understanding and thereby regain the ability to create personal karma, as is the case with today's humans.

Typically, this descent and ascent repeat; humans attain and again lose the ability to think abstractly and thereby simultaneously the ability to avoid many karmic consequences of their actions through cleverness. (See the chapter "The Significance of Mindfulness" or "Analysis of Mindfulness"). This continues until they are sufficiently enriched by life experiences to understand that the path to happiness does not lead through the simple utilization of situations but through a correct moral foundation that commands to live and let (experience) be. Then slowly the highest aspect of perception, the superconscious, develops, and with it also universally valid morality and wisdom. There is no other way

in the fate of the world.

Regarding the quality and functions of perception, it is also interesting that they are closely connected with the body. The weaker the perception, the more degenerate the body. When empirical perception is very devalued, the body is often deformed. Ordinary observation leads humans to attribute faulty perception to a faulty body as well, as is the case, for example, with cretins ("fools with primitive inclinations"), but from a yogic perspective, it is not certain that the body is the primary factor while perception is secondary. Some indicators speak for the second alternative: Faulty perception (and thus non-comprehension) is the cause of a faulty body.

In establishing a definition for perception, some ambiguities arise. Typically, everything originating from the realm not in the domain of daily consciousness is included in the subconscious, although some perceptions not from daily consciousness come from the superconscious. However, distinguishing between these two kinds of perception is not so difficult. If it is clearly recognizable that perceptions of this kind occur in a strongly emotional state, then we are dealing with the subconscious. Perceptions originating from the superconscious do not have to suppress the function of a well-functioning mind (insights arising from within). Concretely, we could adhere to the guideline that inspiration bringing scientific progress comes from the superconscious, while most perceptions of sensitives (impulses) come from a stirred subconscious.

Finally, perception must be understood as the highest real component of universal creation. When perception manifests as the self, whether existentially or cosmically, it always defines (objectifies) itself; through this, its gradual condensation occurs until it becomes substance and, in a further stage of its degeneration, becomes creation itself. Therefore, it is possible to regard the entire creation as perception in a specific expression. If this perception does not define (objectify) itself, it remains in the cosmos only as spiritual light, the light of the whole world and its beings and creatures. And this light shines in the bottomless depth of the universe in the greatest depths of being, without being able to be seized by darkness.

From a physical perspective, perception is a substance or primal substance that has developed from absolute emptiness, from our perspective, thus from the visual darkness of the universe. For this reason, perception is the primary universal phenomenon that represents the

primordial cosmic element in organic compounds referred to as living organisms. If we wish to define it, we must pay attention to whether we understand it existentially or cosmically. From a cosmic perspective, perception can only be a function or force in the creative process, while from an existential perspective, it is the essence or *Prima Materia*, which, due to its quality, is a supraphysical phenomenon.

For this reason, the resorption (incorporation, reintegration) of the physical factors of existential existence into cosmic (absolute) emptiness must also occur through a quality that can be designated as perception in an adequate expression; at the level of this quality, Yogis recognize their being as cosmic essence that attains the Absolute by having the character (of perception) taken through the expansion of personal consciousness into infinity. For this reason, perception can only be recognized as the first manifestation of the Absolute, its first emanation, which we can perceive with our coarse senses as absolute emptiness; however, in the process of existential transformation into the Absolute, we can also recognize perception as the primal substance of creation, which actually symbolizes the so-called HIGHEST ATTAINMENT. Hence, in mystical scriptures, the expression perception (or awareness) is translated as the highest state, but also as phenomenon or manifestation or function. The various concrete perspectives in the texts even require this.

End of the Treatise

SUMMARY

All commented groups of consciousness, comparable to the states of matter, are in reality a unity – there is only one consciousness, but due to analytical observation of internal states, perceptions, and processes presented to the seer in consciousness, this division according to functionality, significance, and effects on existence was made, and this, in turn, enables a full understanding of the potential of consciousness and awareness in a current moment and beyond. Nothing more valuable than a clear, diamond-like consciousness (*Dharmakaya*) is to be found in the cosmos.

1. Regarding cosmic consciousness or superconsciousness

This is essential consciousness or *Dharmakaya* and presents itself as potentially living emptiness, perceived as the darkness of the universe. Perception fulfills the function of the uninvolved "seer or observer" and is

recognized as the highest real component of creation, which is not bound to phenomena or the objective world and manifests as a "spiritual" light that shines in the depth of the universe and cannot be swallowed by anything. Perception itself is recognized as "substance of the primal substance" in absolute emptiness, and this perceiving is the HIGHEST ATTAINMENT. Perception as the primary universal phenomenon is the first manifestation of the Absolute and expresses itself in humans, among other things, as creative power.

2. Regarding empirical consciousness (daily consciousness)

a) As a **simple secondary** phenomenon of life with autonomous functions, it appears to us as ego, as ego-consciousness sharply separated from cosmic consciousness, as a powerful center of seemingly real being and is therefore the causal karma center.

b) As **tactile** consciousness, it is the essence of being and forms contacts with the world through perception and tactile sense; it is the cause for embodiment (reincarnation). However, it is important for mental endeavor, for it can be set into vibration, and thus the human can transcend previous sensory perceptions; with the help of consciously generated amplitudes (through concentration), consciousness limitations can be lifted, i.e., perception then transcends the red and violet lines (of the light spectrum). Empirical consciousness always vibrates (as internal vibrations), and their complete suppression leads to insight into life itself and the nature of death.

c) As **sensory** consciousness, it generates actions based on reflexes to sensory perceptions, leading to the error that consciousness is a function of these perceptions. This consciousness forms a mental consciousness, which is the cause of greed per se, and only its suppression leads to karmic youth and innocence. In other words, mastering sensory perception is the key to ending all suffering, which is later ensured through objectless concentration. Loss of mastery (indiscipline) causes degeneration and leads to pernicious utilitarianism and barbarism.

3. Regarding the subconscious (non-consciousness, the subliminal)

It escapes attention or perception due to lack of self-observation (and inner darkness) and is primarily based on unconscious perception (contacts) through the coarse and subtle tactile sense. However, this animates organisms, is always active, and is important for recognizing the needs of an organism. The subconscious (container) consists of numerous layers evoked by Samskaras. Descent into the subconscious and dissolution of its contents occurs through suitable concentration,

which dampens the vibrations of empirical consciousness. Whoever is dominated by subliminal perception (of impulses and reflexes) loses cleverness, i.e., ultimately becomes dull-witted and stupid, and thus cannot create favorable karma, as they have lost abstract (abstracting) thinking.

Practical Insight

The human currently uses only about 4-5% of their brain mass, and its full potential is blocked by daily consciousness and the subliminal, which is the reason for non-recognition of the inner walls. As long as the human does not feel these limitations, they see no reason to change their way of life and does not shake the fortresses of their personality, for this illusory ego is the most precious thing to them.

With the knowledge from this treatise, it can be said that mental endeavor is nothing other than the protracted struggle for ending the predominance of instinct and its power in the unconscious, where it asserts itself in various ways. Instinct as powerful, unintelligent darkness and Dharmakaya as a luminous-living intelligence are the two competing poles. Although instinct in humans, due to uncompromising will-to-live, has become an uncontrollable factor expressing itself in manifold ways, instinct is ultimately condemned to return in dissolved form to that origin from which its power stems. And this "compulsion" for retransformation is the highest lawfulness in the universe, for it concerns everything that has a form, whose workings and empiricism are found both in Samsara and in "entering the stream of Dharma."

The human has the choice: either they take the long, experience-rich path of experience (Darwin) through Samsara, or they shorten everything with the help of a spiritual development system and a spiritual master.

Functional Structure of Consciousness

It is an immaterial quality outside of space and time,
perceivable by everyone through cognitive abilities.

It resides in the head (brain) but can be relocated.

It is the spiritual essence of the cosmos.

All three realms differ in frequency and radiance (light) but permeate each other.



The Superconsciousness

with the SEER (observer) and with the transcendental intellect,
with the potential of the 5 great wisdoms.
It can be greater than the cosmos and smaller than a point, it is the source of Great Freedom and it is the flower of the human being and is part (drop) of the Absolute.



Daytime Consciousness

Here lives the human being whose ego is determined by sensory perceptions, which determine his existence and quality of life through reflexivity and thus nourish his egocentric self and sustain it.



The Subconscious

Here, in the darkness, reside the energy potentials of atavisms, samskaras, emotions, and drives, along with their corresponding "triggers."
They trigger impulses that the normal and unfocused person cannot resist.
They make them pliable and determine their opinions and views. They create the constant wandering of thoughts. Through mental passivity, it is continually replenished and, in death, passes over into a new existence. It forms the dark stream of non-intelligence and is always present in waking consciousness.

The more the subconscious is dissolved and permeated with light,
the closer one comes to spiritual perfection, the Buddha state and Great Freedom
(Nirvana)

WHAT IS THE MOST IMPORTANT PROP?

This is the distinctiveness or supernatural intellect, also referred to as the “**eye of wisdom**” or Buddha eye. In normal people, this eye is closed. **Without the power of distinction (discrimination) and observation, spiritual development is impossible.** The associated cognitive ability is essential for understanding the teachings and their practical implementation in development, without which one turns in circles of material phenomena and their abstracts, stays in an invisible dome in their mind. It is completely futile to talk about reincarnation or not consuming meat of mammals. Taste overwhelms unrestrained empathy. As long as the eye of wisdom doesn't blink, one is firmly convinced of free will and is considered by awakened as “spiritual dead”.

Initially 1% of this ability is enough, which then increases. This means 2 skills. Firstly, the ability to see through the inner mechanics and functioning of the personality. Secondly, to recognize external events, things or processes that cannot be grasped with the normal senses, i.e. a different observation ability than that of natural scientists (physicists, chemists) and psychologists, who are based on acquired knowledge and on the findings from (laborious) experimental designs and based on chance. Perhaps in the hour of approaching death man realizes that ultimately nothing remains or is of any use to him. That's why it makes a lot of sense to develop this power of discrimination, because it helps in all situations in life, in death and in samsara. The eye of wisdom is opened:

- a) ideally by a real guru (magic touch)
- b) it is innate and activates itself,
- c) through violent emotional shock,
- d) through patient practice of attentiveness and metta
- e) through specified concentration exercises
- f) through constant practice of the causeless joy.

The better the “spotlight of the intellect” or the “eye of wisdom” is developed, the more and better the inner observer can see, i.e. he is less and less “deceived” and penetrates or overcomes the “obscuring” barriers of enclosures by the overlaying personality. This is the secret of attentiveness in the core teachings of Buddha.

The distinction between true and contradictory, transient and imperish-

able, substantial or abstract, right or false, deluded or "normal", subjective and objective, superficial or subtle, egoistic or altruistic, etc. is essential. This is particularly effective when meditating or concentrating, as well as when keeping a distance from sensory perceptions. The second most important requisite as a basis for spiritual ascension is favorable karma. Anyone whose account does not have enough "credit" has to top it up (e.g. Metta).

WHAT IS MIND?

Understanding the function of the Mind is **fundamental**. Generally, mind is understood as something composite; components have been jumbled together and presented as a entity that functions homogeneously. However, this is not the case, that is why we go deeper. The classical sight is unsatisfactory - see analysis next chapter.

The best work to explain the entire inner mechanics (mental and transcendental) can be found in Vivekanandas "Raja Yoga". The author has not found any better: the term manas is used 4 times whereas chitta appears 50+ times. Here the main characteristics:

The Mind (chitta, manas), or thinking organ, is a subtle entity and a key component.

The Mind (mind) is not consciousness! But it is the command center, whoever has power there is the boss.

Its substance (chitta) is subtle and comparable to a "gas"; it has no light of its own and in its true nature, it is mirror-smooth.

Manas means activity taking place in chitta (refer to item 5 in clarity in terms).

Chitta is the main object in meditation and concentration.

The Mind and the thought generator are not the same.

Thoughts and the Mind are not the same. A running film is not the device.

The nature of Mind is recognized through all-pervading wisdom.

The mind causes heavily karma and its constant activity builds a mental space and all mental spaces of the humans build the "mentalsphere" around the planet.

The Mind is constantly confused with consciousness (or spirit), which leads to false assumptions in English media or lectures, and consequently in translations as well. It is misleadingly said "one must tame the spirit," which is incorrect, but correct is "the mind must be tamed or mastered." **The Chitta is impermanent and has constantly different contents**, while consciousness is as stable as a diamond, inviolable, and never has contents. This lack of distinction proves that these presenters may not have advanced far enough in self-knowledge or rely on other sources.

People know nothing of this "organ"; they only know that they think. They also do not know why they think, what they think and they cannot distinct between mechanical and conscious thinking. The brain is biolo-

gical material; therefore, it is neither the mind nor consciousness (spirit). Furthermore, its contents (thoughts, images, sensory impressions, impulses) are often referred to or translated as "objects of the spirit" or "consciousness objects"; correctly, they should be "mind objects," for they are all outside the observer. For better understanding: all sensory perceptions first occur analogously through the organs and are converted by the subtle equivalents ("indryas") in the Mind ("chitta") into wave-like representations ("vrittis"); this applies equally to all thoughts, internal impulses, and "inspirations" from the surrounding subtle space. The adept can, in the 3rd Buddhist Jhana (or "Pratyahara" in Yoga), detach the subtle senses and see or hear "spatially" on site, meaning they can perceive directly "as it is." Even certain animals can do this over limited distances. The interplay between the senses, the intellect, memory, the Mind, the observer, and recognition/understanding (supramundane intellect) takes place outside of space and time and is a continuous "sequence of impulses." Both the quality of perception (distorted, sharp, blurry, etc.) and the quality of recognition (cognitive feedback) are determined by the coverings and waves in the Mind. All these disruptive factors are generated by the personality and thus cause human subjectivity. Since humans always have "vrittis" in the Mind (except in deep sleep), these form their own perceived world and schema of prey. So, the world is within them. If one were to remove the external world but not the "vrittis" (representations in wave form), they would firmly recognize these as reality. Now it may become clear why thinking and the waves in the Mind ("chitta") prevent the recognition of further realities up to the ultimate reality. Depending on the mix of mystical elements within a person, the Mind adopts their characteristics or basic tendencies ("Gunas") in the use of life energies and also one's own causal karma. These are: a) "Tamas", which means dullness, ignorance; b) "Rajas" causes activity, pleasure, and power; and c) "Sattva" makes a person balanced, empathetic, insightful, intelligent, wise and requires an inner tension. The Gunas can also be seen as stages of self-observation, self-control, and self-mastery. Regarding the degree of wakefulness, tamasic people belong to the sleepers, rajasic to the dreaming and never-resting and sattvic to the awakened. The sleepers and dreamers do not comprehend (spiritual) wakefulness. The Gunas are like layers of drawers in the Mind; only within these boundaries can the respective person think and comprehend. See the example at the end of the chapter (about Gunas).

The Mind, alongside the observer and the supramundane intellect, is the third most important component. The Mind is compared to the "canvas of emptiness" or a mirror because it is by nature mirror-smooth

and can only be kept smooth through high inner tension. The observer can then perceive everything undistorted, as it truly is. What people do not know (mentioned before) is that foreign forces (inspirations, "little devils," delusions, etc.) can penetrate the Mind if one is unfocused or passively consuming. Well observable in children, who are constantly torn back and forth by the senses. With good self-observation, one would notice "that is not me" and would prevent the penetration (see rotor effect during concentration) and the influence. The duration of stay of these "intruders" is usually short, but some become entrenched by being obeyed. They establish themselves as a "foreign I," which has karmic consequences. A good example of this is emerging racism. One is familiar with the admonition "Think about it"; it is misleading insofar as precisely a distracting content (thought) in the Mind prevents the necessary understanding of the situation – it should be: "Observe better and do not let yourself be distracted" or "Stay focused".

As long as a human has a personality, it generates reactions in the form of views, opinions, and judgments in the Mind in response to all perceptions (external and internal), which are also triggered by atavisms and in turn result in waves ("vrittis"). Therefore, mastering these waves in the Mind is the primary goal in Buddhism (and Yoga). Everything a human (as a personality) does or wants, consciously or unconsciously, is thought beforehand.

Thinking without "Prana" is not possible; "Prana" is the "fuel" for thinking; without "Prana" and human cannot live. Without Prana there would be no Mind, no perceptions and no daily consciousness. Thus, whoever masters the inhaled "Prana" with the help of Pranayama techniques and concentration, masters thinking and reflexing to the outer world and thereby becomes his own master in his "house".

Pranayama as breath control is a central discipline in all spiritual systems and absolutely requires an experienced master so that nothing goes wrong. In mysticism and Yoga, it is said: **Thinking is an illness.** Foremost the mechanical thinking must be eradicated. Therefore, whoever can smooth the waves of the Mind can look behind the "scenes." If the Mind falls to the ground, then the adept has attained the Great Freedom. It is said to be easier to stop the Earth in its solar orbit than to stop thinking forever. All that is said here can be recognized by yourself through analytical concentration (viveka).

When the Mind is smooth through inner tension, then it can think itself and the observer in consciousness (finally) recognizes itself.

Appendix: Example of the Basic Tendency of the **3 Gunas**

In a store, there are three salespeople: Tamas, Rajas, and Sattva. A customer enters a shoe store: Tamas praises an inferior, shopworn item to him and frightens him about buying another product. Rajas talks at the customer, shows him endless products, and shines with his knowledge. Sattva listens to the customer and quietly points out a better offer from a competitor.

OFFICIAL VIEW OF THE MIND

Concluding from the previous definitions and explanations hopefully the reader will see the unprecise and unsatisfactory definition and use of the term "Mind". But once a certain sight has been established it is difficult to correct.

Officially the mind is a totality or a "bundle of mental things" seen as an entity of conscious and unconscious psychological phenomena, encompassing faculties like perception, thinking, memory, emotion and awareness, essentially the seat of our experience and interpretation of the world, though its precise definition is debated across philosophy, psychology and neuroscience - often viewed as either distinct from the brain or an emergent property of it. The mind is a general term for the way a person thinks, reasons, perceives, wills, has ideas and emotions etc. Interesting is that "intelligence" or "intellect" is not listed but rather conceived as a "interpretation of the world" and "awareness" and is used in the sense of "knowing of the interpretation" and hence known as cognitivity. The components "determiner" and "reason" are not mentioned in this bundle. Here in this book this kind of classic interpretation of mind is the "inner sense", see item 11 in chapter "Clarity in Terms and Definitions".

Many Yoga scriptures see the mind as a composite of several parts:

a) manas for the thinking organ, b) buddhi as the intellect, c) ahamkara as the Ego and d) consciousness as chitta.

Others have a different view: a) manas as daily consciousness, b) ahamkara as the Ego, c) buddhi as the silent mental witness (observer), d) chitta as the unconscious.

As we see there is different knowledge of the "mysterious mind", but all those writers or publishers are supposedly not equipped with the all-penetrating analytical concentration - if so, there would be no differences. In many translations from Tibetan, Sanskrit or Chinese the term "mind" serves different meanings or sights, but in science there can be (or should be) only one definition or explanation. Genuine yoga literature distinguishes between those parts and uses "mind" in the right way.

So when literature speaks of the "Mind", which one of these definitions do they refer to? Do they refer to Manas, to Chitta or to Consciousness?

It is assumed that in many cases they refer to the perpetual unstoppable vibrations (vrittis) in the Chitta, since those are the main problems and in reality all concentration techniques aim on Chitta to smooth and to stop the vibrations - once they are stopped, the ultimate Reality reveals itself.

ABOUT FEELINGS

Feelings play an central role in the world of phenomena and in human being, without it cannot maintain its existence. Here an explanation and description of a spiritual master and yogi of higher order:

"Bhavana (sanskrit) is the ability to feel, to perceive through the senses; biologically it mediates everything necessary for maintaining the existence of a being. Essentially, feeling is a physical, electromagnetic phenomenon; it belongs to the sphere of peripheral creative biological forces. It is a constantly active **tactile phenomenon** through which the inner forces of individual beings unite or separate; this triggers creation and transformation in living nature. In the hierarchy of forces forming a being, it belongs to the middle level (refer to "daily consciousness").

a) The essential triad consists of daily consciousness, reason, and mind.
b) The substantial triad is feeling, instinct, and latent impressions (*vasanas*).

The superior component of these triads is the "center of being," that "core" which is called the Atman. Its higher aspect acts as a light by which the true Self illuminates the world of phenomena; the lower aspect forms the "witness," which enables the experience of the world through reflections and which we evaluate as the "divine spark," the "soul," or the "spirit" of a living being, primarily of a human. When the cognitive faculty (of the Atman) and that witness are overlaid with the cohesive triads of essences and substances, the phenomenon known as a being equipped with a body is created.

In relation to the center of beings (to the Atman), we must consider latent impressions (**vasanas**) as the inciting force of instinct, which is the lowest aspect of feeling and which is actually the preservative force of being, as it mediates all that we summarize under the concept of the being's ability to nourish itself. Feeling as sublimated, and therefore essentially intellectualized instinct, is a grasping psychic force that is still within the reach of daily consciousness; thus, a person can impart desired tendencies to feeling. However, even instinct is feeling, yet still in deep contact with the subconscious, so as such, in relation to feeling, it symbolizes only an unconscious grasping force that cooperates with the vegetative nervous system. Feeling, on the contrary, belongs to the category of vital force, which can be directed into desired states and areas of physical tensions.

Due to its vital nature, it therefore **creates powerfully and distinctly effective karma**, which introduces the being into these states and areas. Therefore, it is necessary to consider feeling as the spiritually energetic equipment of beings, and this equipment must be understood, on the level of real experience, as the factor that bestows upon the body and being all karmic, i.e., qualitative values.

In view of this, if feeling is left in the state of an automatically functioning activity of being, it transforms into instinct; in this form, of course, it also drags the essential components, namely mind, reason, and consciousness, down into the abyss, into unconscious stupor.

Feeling uninfluenced by higher considerations is therefore a psychological factor whose tendencies aim towards densification and thus also towards the dampening of intellectually illuminated vitality. However, if **feeling is influenced by good moods** (see chapter "invaluable causeless joy"), **evoked by will, faith in God, and conscious focusing of the mind on transcendental realities**, it will gradually be stripped of the function of maintaining the physical entity in life.

Instead, it will become a force whose vibrational intensity will rise more and more, until it is ultimately transubstantiated into manas, or mind. Manas, free from tension and innate restlessness, becomes reason, which - from a qualitative perspective in this transformation - is actually **personal consciousness**. In this sense, the entire psychic entity of a human is perfectly integrated and also has a single foundation.

From a purely physical perspective, feeling has an electromagnetic character; in dead matter, it appears as gravitational force, in living matter as adhesion, conditioned by psychological relationships. Otherwise, feeling is gravitation in a higher octave, which is evident from the fact that it incites the living organism to acts aimed at preserving its own existence. Or in other words: feeling is a function of sense of touch, no being is born without".

Feelings can be used as a veritable vehicle in the preparation phase of spiritual development, which make the progress easier than just relying on power of distinction. See chapter "The invaluable causeless joy" and "unconditional causeless joy".

TRANTRA YOGA AND THE MIND

Thoughts are subtle products generated by the personality; some refer to them as products of the mind (where "mind" is equated with the term "spirit"). Mystics define thoughts as follows:

"Thoughts are a kind of transformation of the mind's power of fulfillment into partially or fully manifested psychic phenomena, utilizing the inner pranic force. In the average person, this transformation is an incessant process and occurs both consciously and unconsciously."

From this state of affairs, an important practical principle is derived: Whoever masters the pranic force, masters thoughts or the waves (vrittis) in Chitta and whoever ceases thinking, taps into wisdom.

In mysticism, the usefulness of conscious thoughts is seen in their ability to serve as physical factors to **crumble the seemingly indivisible structure of sensory phenomena**. And just as physical atomic charges of phenomena can be transformed into energy, thoughts, as **physical charges of another kind**, can help remove obstacles to insight and understanding when correctly applied.

For thoughts are a usable psycho-physical material of the mental-biological sphere, whose steering depends on conscious thinking, while its acceleration depends on the intensity of mental concentration. When concentration is directed at psychic limitations - which are the result of thinking in specific terms - and one proceeds against them as against a factual structure that restricts knowledge, then we destroy this structure by bringing into this concentration, on first hand, sufficiently strong **intensity**, and on the second hand, the **extensivity** contained in the vigilance and control of consciousness. This is because thoughts share the same property as physical charges: in their role (ability) to destroy solid structures, since thoughts have a psychological and atoms have a nuclear structure.

Thus, thought-forms are the self-light or inner light as creations of our own mental images, appearing before the inner eye. Operations or targeted exercises with these thought-forms are, according to Eastern mystical systems, intended to lead to a so-called mystical development against one's own (to-be-transformed) nature. However, this only

happens or is effective provided one can devote sufficient time and energy to them.

The Mind (in Tibetan texts also referred to as the "spiritual body" or "body of desire") is fundamentally an imprint-type, created by the "smoke-form" of our own life force (see pranic body). The Mind resembles the astral (mental) body, with the difference that a person creates it themselves through their own mental images and their long-term maintenance before the mind's eye. **Tibetan mystics use the principle of thought for various purposes.** The best use, approved by esoteric teachings, is to regard it as a **container for the highest spiritual values and ideas, which is the true purpose of Tantra Yoga.**

If the mystic treats it like a double, constantly bringing it into contact with themselves, they gain a medium with which they can accelerate their spiritual growth and achieve the desired mystical power. **Thus, tantric exercises with the mind are actions in which the subject (the aspirant) creates a psychic reality in the mental and psychic realms that is in immediate relation to the mystic.** This reality is protected until it matures as an influencing factor with which the mystic must engage on the level of ego-consciousness. In this way, it ultimately leads to an influencing of the "inner person" - indeed, even to a kind of rebirth according to the qualities of the thought-forms that the mystic has created and guards as their own spiritual or moral values they wish to realize. Once the desired effect has occurred or been realized within the mystic, the mental image is dissolved again.

Such exercises mostly take place in seclusion (retreat), presuppose the ability to concentrate, and **require the supervision of a spiritual master**, who also gives the individual specific task (ideas, imaginations). This supervision ensures their correct execution and prevents that nothing goes wrong - the disciple may not become a manifested demon or goes crazy.

Tantric practices are grouped according to their aims: a) white tantra, b) red tantra and c) black tantra. Only white tantra leads to positive transformative effects into sattvic powers, red tantra maintains the animalistic tendencies belonging to the 3 lower chakras and does not produce the essential "ojas" (essence for power of concentration) and the invested energy ceases somewhen and can result in a mental wreck instead of preserving it. Black tantra produces negative damaging magic. Red and black tantric practices create unfavorable karma.

WHAT IS THE PERSONALITY?

If man did not have personality, he would be at least as expanded at the level of his consciousness as the universe and would be perfect without effort. So what is it? Where is it, how does it act and how do you disempower it? Man has created it for himself over many existences and now he doesn't want to know anything about it? The personality is

- a) a differentiated self-awareness and
- b) a psychological, materially undetectable "entity",
- c) the enemy of intellectual development.

The personality differentiates itself decisively from others and evaluates others according to their usefulness. There are 2 types of personalities: the lower nature and the higher nature, both complementing each other in their dominance. Personality is the main reason why man has to go through the entire liberating mystical process.

Therefore it is necessary that he becomes more familiar with it in order to be able to control it. The personality is centered around the deep-seated "**inner dictator**" (see "What is the drive?") and dominates everything through which the human being manifests himself as a physical being and is perceived by others as a "foreign counterpart". It feeds itself essentially through sensory impressions and sensory pleasures. It is the "**most precious I**" and with its powers it not only determines thinking and all actions, but also forms "**other realities**" through radiation in inner perception that belong to the finer (astral) world. Through this becoming conscious as The only and **deceptive self** causes her to fear for life and existence. These fears are the driving forces of the creatures that are bound by them. She has banished death from day-to-day consciousness. **All means are her right, if it can seduce people into sensory experiences.** It is the "I" in the thoughts and the person identifies with it. This "little I" and the driving karma prevent him from being able to recognize anything about the "big I". Only through practice He can recognize this through concentration or consistent introspection.

Basically, the personality does not want to change itself and may resist until it destroys itself. She would rather change or overcome others and the world; she can use any means to achieve this. But whoever overcomes himself creates something that is eternal. Man can only recognize or understand that of the world that his personality allows and

these are only small segments of the Big Whole.

Which positions does the personality occupy?

1. The **senses** and their **perceptions**: It not only interprets (judges) everything reflexively immediately with minimal delay, but also determines the bandwidth (excerpt) of the perceptions from the entire frequency spectrum. At the same time, it forces people to experience iterative sensory enjoyment.

2. The **fine sense of touch**: It creates connections to the world and unconsciously attaches people to them and creates a filter in consciousness.

3. The **spiritual heart**: it sits there (anahata area) and only allows joy or enthusiasm to come through when it is fed (see 1 and 7).

4. The **mind (chitta, manas)**: it produces thoughts with the prefix "I" in the form of voices, as well as sounds or images and image sequences as "realities" (phantasmorgies). It is the "mechanical thinker" (the restless and drunken monkey).

5. The **observer**: It envelops the observer and other psychological components such as will, memory, reason and thus determines the intelligence of the person.

6. The **subconscious**: It is king there and determines our habits, our prey pattern and generates impulses (pressures) that normal people cannot resist or it remains unresponsive or blocks (bucks) when it serves its purpose.

7. **The gateway to the subconscious**: it sits there and "eats" all the perceptions of the prey pattern "into itself" and thus forms force potentials (atavisms), which recursively reappear as desires or emotions and form the views (see 1).

8. **In dreams** it detaches itself from the body in astral form and wanders around in the spheres where the person is defenselessly exposed to what is happening (see Bardo). Since the personality travels through samsara from existence to existence, man is at birth full of fixed, immovable views (atavism) that are difficult to get rid of. He is forced to start again and again, go to school, learn a profession - everything again and to gain new experiences.

How do you disempower the personality?

As already mentioned, it occupies all important positions in the human being like an octopus or spider and uses its existing potentials, which is why the whole process is so tough and lengthy. The personality is only recognized as an **"enemy"** when the person **empirically** understands for the first time that it is sending him thoughts, forceful impulses or presenting false ideas (visions in the inner eye) which end unfavorably

(suffering). Only then does a longing for a way out arise. The personality normally serves to accumulate experiences until a certain saturation is reached. People whose fate is favorable will never ask themselves the above question. Until the last crow of the cock, the personality will fight with the person for dominance, **regardless of external fate**. Without consistent introspection, man goes from birth to death without knowledge of himself and without "awakening" or without developing the supernatural intellect. Anyone who still has a thirst for life and does not want to give up clinging is subject to this personality and will not solve the problem with meditation. Through causeless joy, people recognize and develop for the first time a quality that materialism does not know or can offer. In addition to the practice of introspection, this joy is therefore important. With proper meditation or concentration, one should be able to recognize all of the personality's tricks.

Without pushback and disempowerment of the personality, there is no development or increase in wakefulness and supernatural intellect - no matter how much one meditates. And this is to be accomplished by adhering the **Noble Precepts of Morality** - for this see next chapter.

The quickest way to free your consciousness from the enveloping personality is through continuous unpleasant activities, but this requires a spiritual guide, because you yourself usually always make the wrong choice. Only when the adept has mastered the "objectless concentration" (4th Jhana) the personality is disempowered (banished into the corner but not killed) and the previously blocked potentials become helpful abilities (siddhis).

Technically it is a longtime process where the consciousness arises from its present state of a "bean size" and expands and penetrates all parts of the body - or the disciple becomes fully aware of all psychological and spiritual processes in his own being. After that is stabilized the consciousness can be expanded outwards step by step until the whole universe is part of its "limitless" consciousness.

MASTERING THE LOWER SELF

The personality consists of two parts, the Lower Self and the Higher Self. Both alternate in control of the person. In time this is measured about 3 days when the change the command. Much more toxic is the Lower Self and the mastering and disciplining their actions and motivations is done by adhering and complying the Noble Precepts of Morality. The whole process of Lamrim is aimed to this goal. When the disciple is successful, the Lower Self changes from "king of the sub-conscious" to a little pet due to malnutrition and this is the hardest part in spiritual development.

The Lower Self puts up extreme resistance, and that begins when she senses that the human wants to control her. The Lower Self uses the intelligence of his host, it produces "false realities" and sets a lot of traps. All bad thinking, feeling and doing is caused by the Lower Self whereas the Higher Self likes to pray and to help others without wisdom. And furthermore the Lower Self can communicate with its kind of other people, even with trusted people in the own sangha. Beware of that!

"Every normal human being suffers from a natural corruption. If they wish to make progress in spiritual development, they must understand that they cannot eradicate the reality of naturally lived animality with formal morality (as a law-abiding citizen). Despite meditation, or perhaps because of it, the pulsation of instinctual life can continue in full force or wait for an opportune moment to reassert control. Therefore, everyone must strive to penetrate to the very roots of their life with noble morality."

There are the five basic silas (pañca-sila) and eight supplementary silas (atthangasila), and there are even more in other writings of the Pali Canon. Tibetan Buddhism provides further details of the rules for noble morality given by Gampopa in his "Rosary of Precious Gems". To make it shorter and more precise a table of the behaviors to be observed (to be promoted) and those to be avoided is included; it is comprehensive and leaves nothing open. All requirements do not separate between lay and ordained people.

The Mystical Goal of Morality

The goal is to make people unexcited by the things and events of our (sensory) world. This unexcitability is necessary, as it is the prerequisite

for success in further forms of spiritual endeavor. It is considered immoral to observe ordinary receptivity and sensitivity, which is the cause of spiritual upheavals when the world and its events influence people.

Effect of Efforts

The constant control and containment of negative (black) tendencies lead to a change in nature, i.e., lower psychic components (see subconscious) slowly change for the better and, at the end of development, transform into magical-mystical abilities. A successfully practiced morality directly influences the lower nature, taming its impulses and reducing the power of atavisms. Such changes are usually a long-term process in spiritual evolution, because the lower nature offers considerable resistance and relapses are not uncommon.

On Desires

Desires do not only create destinies on the physical plane. They are, in fact, a reality of the spiritual world and operate primarily there. And life does not only have physical forms. These are merely its specific expression. Besides these, there are forms known as physical quanta; there, too, the desirous psyche spends and experiences its destinies. That they are unreal? – From a physical perspective, yes. But humans experience a large part of their destinies on the spiritual plane; on the physical plane, only birth, illness, and death. Therefore, the physical perspective is not at all authoritative for determining realities and unrealities.

Understanding Good and Evil

What is meant here is not evil in the absolute sense - that is, the evil that arises from existence in samsara in those who do not resist desires. What is meant is the evil that leaves behind the consequences of egoistic actions in the form of suffering. One could say that the manifestations of egocentrism in action **are incapable of generating a harmonious wave of energy** that equally affects oneself, others, and the material basis of existence. Egocentric actions only generate vibrations that reinforce and perpetuate egoistic behavior throughout the entire realm of existence, for there is no action that does not have an effect throughout the entire ocean of life. **Thus, selfish, and therefore unwholesome, actions create the conditions for the emergence of destinies such as those we experience in the world today - consequences that, at their climax, are characterized by the struggle for victory, which would give everyone power only to abuse it.**

General

- Thinking good is the beginning of all virtues (mental hygiene).
- Nobody has to adhere to moral regulations; everyone can be their own "smith."
- Living according to virtuous, ethical principles is not tied to any religion or belief system.
- Even a convinced atheist can live virtuously.
- All problems of people in the past or today have arisen from the lack and disregard of virtues (natural events excluded).
- Non-attachment and limiting yourself to what life gives are an effective weapon against materialism and are the basis of spiritual growth.
- There is a direct connection between morality and fate.
- Depression, melancholy are forbidden, not to mention anger, rage or hatred. Anyone who has their subtle eyes open can see the devils and demons sitting on the shoulders of these people.
- Observance of the Yamas and Niyamas (Silas) must lead to the elimination of bad habits and the formation of new good habits.

 What to do and what to observe	 What to avoid and what to suppress
YAMAS	NIYAMAS
Non-harming and non-killing	Sensual pleasures
Truthfulness	Grief
Non-stealing and non-accepting (gifts)	Laziness (passivity, indifference)
Patience	Illness
Chastity	Doubt
Non-judgment	Attachment to earthly values
Silence	Self-deception, hypocrisy
Asceticism (imperviousness to influence)	Abandonment of a level already achieved
Strength in character	False knowledge
Simplicity	Blinders (i.e. cult syndrome, dogmatism)
Humility	
Good nature (forgiveness)	
Charity	
Poverty (undesirability)	
Study (spiritual literature)	
Goodness (benevolence)	
Common sense, ability to criticism	

(A good disciple knows them by heart)

WHAT IS THE DRIVER (BASIC INSTINCT)?

Generally, "driver" (basic instinct, impulse creator) refers to an innate, goal-directed psychic force that desires something and compels a person to fulfill it. The driver itself possesses no intelligence, but it utilizes this potential within the human being. It is a propelling, pushing force that sits deep within. It is the most important and powerful component of the subconscious and is difficult to recognize as an independent entity. In mythology, it is depicted as a dragon, a serpent, a hydra, or a human with horns, hooves, a tail, and an erection.

Biologically and psychologically, it evolved early through the compulsion to seek nourishment ("feeding") in single-celled organisms. S. Freud divided the driver into life (survival) and sexual drives and integrated it as such into his psychoanalysis. The crude survival instinct appears clearly and distinctly in life-threatening situations, while the subtle survival instinct manifests when a source of sensory satisfaction, objects, or social status is endangered or lost. Here, both forms of driver merge. Classifying the driver as organic energy is incorrect. If it were so, one could influence its effectiveness through calorie intake. The driver force is a condensation of cosmic or pranic energy into a homogeneous and independent complex of force within the human being. Mystics see that there is practically no difference between the driver ("basic instinct") and sexuality, **for it stands behind all willing and desiring** and can manifest in both crude and subtle forms. Mystics do not view the driver as psychology or psychiatry does, but as "the obstacle" on the path to liberation. For spiritual development, the following generally applies:

The driver is a power factor within the human being, which practically no one can resist. The driver is the true cause of all suffering and all problems. It is superficially recognizable through likes and dislikes and through the stubborn adherence to certain views and self-righteousness. It is present unrecognized in the daily consciousness (see subconscious), **it makes a person's character pliable and generates existential anxiety, it is the enemy of spiritual light and usually prevents the development of mystical abilities through temptations.** The driver has many faces and many outlets, such as sexual driver, achievement driver (altius, citius, fortius), power driver,

need for control, censorship, missionary zeal, research driver, desire for children, obsession with beauty, know-it-all attitude, greed for possession, etc. The driver is greed and desire per se; it seduces people into many foolish and cruel acts, even in death a person still has desires. The driver also generates other realities (phantasmagorias), fixed ideas, and images before the mind's eye. Inseparable from **"eating" is "satisfaction"** and thus it "ceaselessly pushes" the person through **inner pressure situations** to where that satisfaction can be found. This makes it clear why it is so difficult for a person to rid themselves of their vices. **As an intelligenceless (primordial) force**, the driver is an **"inner dictator"** with whom one cannot reason. **The results of the driver factors are always ultimately unfavorable** for the person and are the cause of one's own Samsara. Often one wants something and, upon having it, abandons it "due to lack of interest" shortly thereafter, clearly visible in children. It is also that voice in the Mind that, when one intends to give something up, suggests: "just this one more time, then it's over" or "I don't like that" or "I'll do that later." It paralyzes willpower when "it doesn't suit it" or it "erases" intentions from memory. When a person promises something and then does not fulfill it, they have many excuses, except that they did everything to keep that promise. That one should not promise anything they cannot keep is not understood. The "false realities" are only recognizable as such through good self-observation, but that does not yet disempower it. Such "realities" trigger, for example, jealousy in women or control mania in autocrats. Daydreaming is one of its favorites, as is the rapid switch from one sensory perception to the next; depicted in caricatures with a hanging tongue or bulging eyeballs. **Sensory satisfactions are its nourishment, and when it has been "fed," then the person briefly has "a good feeling"** and becomes tractable like a "sated lion"; the ignorant call this relaxation.

To transform or reorient this force, the **constant elevation of the emotional nature (sursum corda) through causeless joy (Bhakti) is required, combined with sense-controlling self-observation**. The practitioner should simply ask themselves when craving self-reward: "Is this necessary for life, can I do without it? If I cannot have or experience this, will I die or will my health suffer?" Only in the higher Jhanas is the driver finally conquered and dries up due to absolute undernourishment. The entire spectrum of the driver's variations and outlets is well and profoundly described in the treatise "Mysticism and Sexuality," as is the solution in the treatise "The Problem of Sexuality." Ultimately, it concerns the most important factor for remaining in Samsara and creating unfavorable karma.

ABOUT KARMA AND THE SAMSARO

What is Karma?

Karma is a impulslike force and vibration in one; it is a preserved energy, which is contained in the tension (of the being); at one time this can only be a state of mind, at another time it can also be a thought, at another time it can only be a will, and at another time it can be a will to act.

The characteristics of Karma are as follows (in brief) :

- 1. Karma reflects the law of cause and effect**
- 2. Individual karma is created by the individual through their "ego"**
- 3. Karma is a invisible force and an individual stream of impulses**
- 4. Karma functions as a person's destiny and life experience**
- 5. The law of karma is the "supreme justice"**
- 6. Everything that has form has karma and is bound by it**
- 7. Nothing happens in the universe without a cause**
- 8. The science of physic know the law of energy conservation and this law also applies here too (the system is the person).**
- 9. The individual karma is self produced.**
- 10. The energy basis is prana, the limitless energy in universe.**

See more about functionality on following chapter "More about Karma".

Karma of a person is a individual stream of force, which has a owner and is marked with the owner and builds a "gravitational" force. To consume the karma of others is impossible, except you are a Mahasiddhi. The flow of karma of a person is called "destiny" in good or bad.

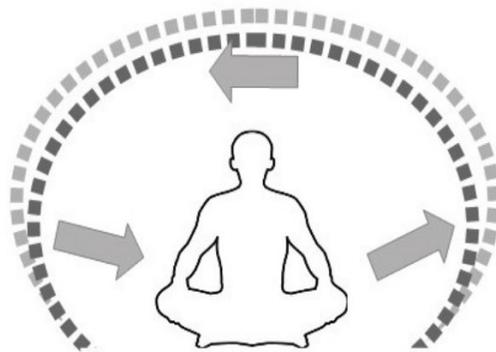
Usually there is no escape from this flow, but like any law there is a little loophole, which is revealed only by spiritual masters.

Generally the "law of karma" is strongly rejected by ordinary man, they regard their accountability only in connection to civil laws and believe with death all ends. In christianity the karmic law has been forcefully erased after 300 AC from the scripts and teachings by dog-matists and dictators.

Spiritual teachings know that the astral body of drivers (basic instincts), emotions and atavisms, with its thoughts and desires, and its false attitude toward fellow human beings and other living beings, is the cause of all suffering and all adverse or favorable

situations and conditions. Thus, humans are responsible for negative karmic force tendencies and noticeably experience the repercussions. The so-called causal karma circulates in space and, after a certain time, returns to the sender, manipulating them (as karma of effect). Because the human reacts, they create new karma (causal karma). This cycle is referred to in Buddhism as "**cruel samsaro**" (**see pic**) The cycle of karma is also the cause of reincarnation and, as the driving force, causes (forces) a rebirth (objectification) of the psychological components. Karma works incorruptibly and mathematically correctly; thus, there is absolute justice in the universe, and all phenomena are subject to this law. Karma determines a person's social status, intelligence, health, lifespan, etc.

Drawings shows the cycle of "karma of causes" (outgoing) and "karma of effects" (incoming), what stretches of more than one existence and sometimes goes back to very old times. Hefty causes of karma (strong emotions) can already bounce back in the existing life.

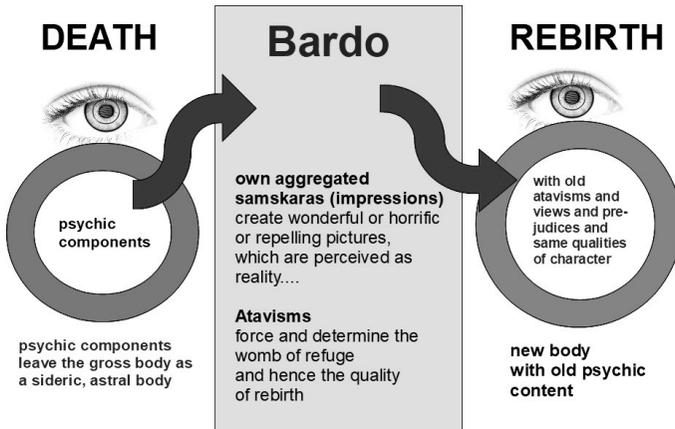


Death and Rebirth in short

In death all psychic components leave the body (are forced out), enter the Bardo (a sphere where humans and other living beings "walk and experience" by being confronted to their own mental creations or are perhaps confronted with their own inner judge) and according to the balance of good and evil they are doomed to rebirth in one of the 6 Lokas. This phase is called the Bardo of Rebirth (Sipa Bardo). The driving force for all of this is the individual karma. 99 % of all miss the higher escapes in the transcendental world or realms, since they fall unconscious in death due to the shock.

So the soul enters a womb of a woman with all his old psychic components (character) and will be reshaped (objectivated) again. For the parents it is important what kind of mental state they have while begetting - according to this moment's quality of the parent the new soul is attracted. The couple has no influence from which region of the world the soul has found a "refuge".

The whole process is described in detail in the "Bardo Thödol" (Tibetan book of the dead), which needs explanation of an expert.



MORE ABOUT KARMA

Relation to physic (nature science)

The opinion that “karma” is an abstract concept or “invention” from the East is wrong. Karma as a force (energy) is part of natural processes, even if not immediately visible. The conservation of energy (law of conservation of energy) expresses the empirical fact that energy is a conserved quantity, i.e. that the total energy of a closed system does not change over time or that the sum of all energies in it is constant. Energy can be converted between different forms of energy, for example from kinetic energy into heat energy. Energy can also be transported from one system to another system, but it is not possible to create or destroy energy in the system. Conservation of energy is considered an important principle in all natural sciences. The law of conservation of energy also states that the laws of physics that apply to the system do not depend on time. The law of conservation of energy is considered established, including in quantum physics. From this it follows, among other things, that energy that comes from a power source returns to it. For example, if a dynamo (power plant) generates electrical energy and this is directed wherever it goes without interruption, it comes back to the starting point (without return there is no flow of electrons!). Or, for example, if we throw a stone and it does not hit any distracting forces, it will inevitably return to its starting point at some point. See graphic at the end. Scientists reject the recognition of the laws of energy conservation for an individual, i.e. for oneself, because this would entail personal responsibility. Hence the ignorance about it among the masses of people.

What does that have to do with us?

There is psychic energy in humans that drives thinking, feelings, will, creativity, etc. Therefore it is subject to the same universal laws. The use of this psychic energy and the consequences of it are described in the East in the “Doctrine of Karma”. The findings of this teaching are not abstract conclusions but are the result of direct insight from mystics, just as one can observe the water cycle. Since these psychic energies cannot be detected and tracked with material laboratory equipment, physics is highly skeptical and negative. Nor can you measure the energy potential released by a powerful person when he or she speaks and influences masses. Skeptical not only because of the lack of evidence but because of the frightening and dawning realization that everything comes back to you. Because in times like these, people no

longer have any fear of repercussions (inner wall). Eastern spiritual science also posits the same law for humans.

Why and how?

Because through breathing, people absorb the energy that powers the psychological components and is generally known as prana or "first energy". Man absorbs this energy through his breath from the universal energy reservoir and "colors" and marks this energy primarily through the quality of his thoughts, his feelings and his desire (desire for results), which always have egoistic tendencies. This creates continuous energetic impulse sequences.

This marking is a unique and individual "Personnel Identification Number". This individual energy therefore remains in the human system. Thinking consumes most of this energy, turning the neutral energy into individual energy. This makes an "arc" and returns as a boomerang to the origin (causing agent). When it returns, i.e. after entering the human biological system, the energy wants to neutralize itself in order to be able to return to the neutral energy supply of the universe - like the water cycle. No being can resist this compulsion to neutralize, not even the gods. Man is constantly subject to this "neutralization", even if one apparently notices nothing (due to a lack of introspection). does not behave neutrally (keyword concentration) and therefore has to let it happen and reacts reflexively (e.g. increasing greed when successful, working against it when something is unfavorable, wanting to change, defense, new desire, etc.) and consequently new individual ones become Energy packets are produced - in a violent or milder form. Your lama or speaker should explain to you where or when the psychic energy emerges from the being as "karma" and where and when it enters (if you are interested).

Apparent injustices

The easiest way to observe this working within yourself is through the reaction of others, who are a kind of karma reflector. At one point you experience reluctance, hatred, rejection, you have to wait or you encounter friendliness, support, helpfulness, love, accommodation. This also applies to success or failure in professional life or studies. Example: two students have learned the same amount together, but one of them is asked some tricky questions on the exam that he cannot answer. This one fails even though both have the same knowledge and skills. "Bad Karma" is the explanation here. Every poor person wants to become rich, but despite all his wishes and desires, he won't. How else can the different constraints and good or bad conditions of people or entire

peoples be explained, from which they cannot escape, as if by magic. Yes, now we also understand why the cry of people in their desperation and ignorance when their own product of fate strikes is: "O God, why did you allow this?" faded away ineffectively.

The Main Fetters as Causes of Rebirth

1. Self-illusion,
2. Doubt,
3. Adherence to rules, ceremonies and rituals,
4. Sensual desire,
5. Hatred,
6. Desire for the world of pure forms,
7. Desire for the formless world,
8. Conceit,
9. Restlessness.

Effects of bad karma when passing the Sipa Bardo and under which conditions is person is reborn has been described in Padmasambhavas "Bardo Thödol" (Tibetan Book of the Dead") as well in Gampopas work "Jewel Ornament of Liberation". This knowledge explains why there are so many different individual life conditions in varioius regions of this planet and why ordinary "human logic and academic ethics" cannot understand all those many illogics and cannot intervene but "must let it happen".

BASIC LITERATURE

Many of the books listed below are now available and downloadable in Internet. Please bear in mind that most modern books are merely repetitions or reinterpretations of the primary literature. Neo-Buddhism, in particular, has produced many new writings.

ABOUT BUDDHISM

Nyanaponika: Spiritual Training by Attentiveness (Satipatthana)
Thanissaro Bhikkhu: Buddhismus Sammlung der Sutren (englisch)
Nyanatolika: Visuddhi-Magga and Words of Buddha
Nyanatolika: Buddhist Dictionary
Nyanatusita, Soma Thera: Vimutti-Magga
Nagarjuna: The Middle Way (for scholars and philosophers)
Damien Keown: A very short introduction into Buddhism
Gampopa: Jewel Ornament of Liberation (Amnyi Trulchung Rinpoche)
Gampopa: The Supreme Path Of Discipleship (28 wichtige Dinge)
K. Minarik: Yoga and Buddhism in the life of a contemporary person
Kalf: Logic of Joy (Introduction into Buddhism)
Karl Gjellerup: The Pilgrim Kamanita (buddhistic novel)

ABOUT YOGA

Vivekananda: Raja-Yoga-Sutras commented
Vivekananda: Jnana-, Bhakti- und Karma-Yoga
Theos Bernard: Heaven lies within us (Hatha Yoga)
Bhagavad Gita (Bible of India), commented or not commented (better)
K.O. Schmidt: Magic of Joy
W.Y. Evans-Wentz: The Tibetan Book of the Dead (Bardo Thödol)
W.Y. Evans-Wentz: Tibetan Yoga and Secret Doctrines
Chögyam Trungpa: The Tibetan Book of the Dead (Bardo Thödol), commented
Garma C.C. Chang: Mahamudra
Garma C.C. Chang: 6 Yogas of Naropa
Prentice Mulford: Possibility of the Impossible

