

MAHAMUDRA



The Intellectual Path to Nirvana
and Omnipotence

126 APHORISMS
Flawlessly Explained & Commented

Tapopa



MAHAMUDRA - THE GREAT SYMBOL
The Path to Nirvana and Omnipotence
The Intellectual Yoga for
advanced students of Tibetan Buddhism
seeking Liberation and Spiritual Perfection
126 Aphorisms profound explained
for a challenging practice

The Aphorisms have been commented about 1960 - 1970 by a Bodhi-attva of the „Tibetan Orden of Thunderbolts“ aka the „Lineage of the White Gurus“, whose commentaries provide deep psychological insight to specific exercises, concentrations and different states of consciousness and mind of this precious Mahamudra teachings. The value of the commentaries cannot be measured, because the commentator mastered this path himself twice in two different bodies (800 years apart).

These comments have not yet been brought publicly to the attention of the humanity. This special treatise was composed by the author (as assembler) for people in the West to have flawless psychological understanding of Mahamudra and want more than standard Lamrim or Ngöndro and like to strive into "higher wakefulness" and live in this state what ordinary people living a "daily dream" have no idea of.

This book does not explain the teachings of Buddha like the noble truths, the 8-fold path or other sutras and it is definitely not for beginners - good basic knowledge is required. The reader can assume that the historic Buddha practiced Mahamudra under the Bodhi tree. Mastering Mahamudra leads to best results and achievements to tread successfully the Path of Higher Mahayana. Mahamudra bypasses Tantra-Yoga, what can be made up for later together with the 6 Yogas of Naropa or the long HUM.

Special: At the very end of the book the author included a thrilling story about a tibetan dugpa and his black trantra magic, so the reader finds also some esoteric entertainment.

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*By thinking, we cannot arrive at knowledge.
It is necessary to achieve insights arising from deliberate
confrontations of consciousness and being.
These confrontations¹ are possible only through the yoga of
power and not through the yoga of thinking.
(Aphorism 126)*



*„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 baggage².“*

1 These confrontations are fabricated thru the will power of the candidate to comply to the precepts and to the guidance of a spiritual master.

2 Vivekananda in Raja-Yoga on concentration.

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INTRODUCTION

The Aphorisms were published 1935 in the book „Tibetan Yoga and Secret Doctrines“ by W.Y. Evans-Wentz and Lama Kazi Dawa-Samdup but not commented for the practice.

The Aphorisms have been commented about 1960 – 1970 (exact year not known) by a Bodhisattva³ of the „Tibetan Orden of Thunderbolts“ aka the „Lineage of the White Gurus“, whose commentaries provide deep psychological insight to specific exercises, concentrations and different states of consciousness and mind on the path Mahamudra. The value of the commentaries cannot be measured, because the commentator mastered this path himself twice in different bodies and different times.

These commentaries have not yet been brought publicly to the attention of humanity! This special treatise was composed by the author (as assembler) for people in the West to have access to flawless understanding of Mahamudra and its practical implementation.

This book does not explain the teachings of Buddha like the noble truths, the 8-fold path or other sutras and it is definitely **not for beginners**. The reader can assume that Buddha Gautamo mastered Mahamudra under the Bodhi tree. The 84.000 sutras of the Kangyur, often referred to, are teachings repeatedly embraced in new stories. However they are partially translated yet (2026) into english and when finished reading most probably one is near death, so do not waste time.

The reader or seeker will notice, that instead of the many sanskrit or tibetan terms (what others use) have been kept to an absolute minimum.

Special: At the very end of the book the author included a thrilling story about a **tibetan dugpa** and his black tantra magic, so the reader finds also some esoteric entertainment.

3 It is a great wonder indeed that the very Gampopa, referred in the Appendix about the history of Mahamudra, transferred these aphorisms to Padma-Karpo and commented those after having reincarnated in Eastern Europa 800 years later.

How to use the book

The great value of this book

What distinguishes this book from many others on Mahamudra? Those only **describe** certain states or results in consciousness more or less at the end of the practice and how they differ from one another according to insights (interpretations). But those books only try to prove the effectiveness or correctness on consciousness thru Mahamudra even if their authors have not mastered this path. Their books do not teach how to achieve high wakefulness (supramundane intellect) step by step or how to get there by systematic practicing and to **experience everything for yourself**. That is the great value of this book. The teaching of Mahamudra in this book serves 2 main purposes:

- a) **fully developing** the **higher wakefulness** and
- b) **realizing** the **true nature of the consciousness** by knowing the ultimate realities and mastering all forces by yourself.

The book as Manual to spiritual perfection

That reader (buddhist or yogi) who already has achieved or experienced some results (like improved attentiveness) by daily practice together with meditation and self-observation will **derive great benefit from it** and may clear the path in front of him: the more „conscious“ a person has become the better he understands the explanations - as they go very deep into the mental and transcendental structure of a person and also show the obstacles or the „new doors“ a disciple encounters when moving forward on the higher paths of awakening. This is possible due to the **clear light** of the dharma embedded and hidden in the commentaries of the spiritual master. Do not miss the opportunity to grasp for it. In case someone practices occasionally most of the book just remains as words.

It is recommended to study repeated carefully the texts, maybe in combination with some other original literature (see chapter „Literature“), but the practice must have first priority.

This book is the special and sole focus on one part of the book „Tibetan Book of Discovering the True Nature of Oneself“ (5

paths explained) but in full scale and also represents the practical and detailed continuation of „Tibetan Yoga and Secret Doctrines, Book II“. To practice this path maybe the chapter „Wake-up call for Mahamudra“ is to be read first as a **incentive and motivation**, whereas the chapter „What you experience practicing Mahamudra“ lets you know the right practice, what you will encounter in this process and gives additional hints. This book is not a philosophical expertise based on logical thinking nor evaluating scripts but a „**true manual**“ to walk this path to Nirvana and spiritual perfection, based on direct realizations of the commentator. Regard it as Buddha himself would teach you in the closest circle. And don't miss the chapter „**Wake-up** call for **You**“. A summary to the aphorisms in advance and a chapter „What are Jhanas?“ for referencing have been added.

Since the texts (aphorisms) of Mahamudra do not contain moral precepts the author has included the chapter „The Obstacle that Everyone Prefers to Overlook“ and „Sublimation versus Animality“ (mastering sexuality), its contents apply to any path someone likes to follow.

Thru the commented aphorisms you will learn what the historical Buddha and other Buddhas experienced on their way to the „major breakthrough“.

In the texts of the aphorisms there are **no bold** letters anymore to highlight interesting statements or hints, the reader surely will find out himself, what appears important to him.

Brief history to the Aphorisms

The real Originator of the 126 Aphorisms is not known exactly, it is supposed this was **Sahara**. Then it was passed to Nagarjuna. **Tilopa** received the teachings directly from the Adi-Buddha (aka Shiva) thru spiritual means and not through words and passed them on to Naropa followed by Marpa, Milarepa, Gampopa, Dagla Gampo(?) and Padma-Karpo. It was **Marpa** who brought the teachings of Mahamudra to Tibet. The transmission of the flaw-less aphorisms then appeared newly within the book of „Tibetan Yoga and Secret Doctrines“ and now were commented on a new level for the West. That means the humanity received it anew and with **outstanding purity**. More to the history and lineage in the last chapter „Supplements“.



Tilopa

Dreaming or Awake?

People think they are awake – No, they are still dreaming !

What does that mean? Every living person thinks he is awake after getting out of bed and starting the daily life with a coffee or tea – not knowing that the state of „higher wakefulness“ is a unknown faculty unused within and that all is determined down to the smallest detail in their life.

What is this „dreaming state“? It is the „Daily consciousness“ (see chapter „What is consciousness?“) where people’s life and conclusions are determined by their perceptions thru their senses and their uncontrolled reflexivity to these perceptions. Higher Yogis call this state „slavery“ since the „conscious cognition by the observer“ is excluded which would allow control and deeper understanding of a situation. In practical life these persons are the diligent ones leading a rajasic life like artists, business men, politicians, athletes, scientists etc. – always hunting for more. Another characteristic is, that they all believe their thinking is done by their own will. But they cannot fix their thinking at will to higher subjects or values. They cannot want what they wish. They are forced to think what their Lower Self sends them and hence they comply the „inner dictator“. Many of them do not realize that they are constantly thinking and that a lot of it runs in the subconscious. The pictures they see in the „inner mirror“ can trigger off stupid actions far from „conscious objectivity“ and often lead to wrong assumptions followed by laborious corrections. The believe that satisfying their same sensual desires again and again is „real life“ – no, it is a animalistic lifestyle what keeps them in bondage of their senses and under the influence of the will of others too. The „happiness“ of satisfaction is short-term and always leaves behind later a tamasic feeling (like a dark shadow). By this they constantly work on their never-ending samsaro. They do not know that the discipline of the „Causeless Joy“ leads to undesirability and hence to true inner peace. Even monks and nuns on the path can still live in such a dream state by lifelong sticking to „mechanical or accelerated“ Lamrim. If they wish to walk on higher levels, they must discard the crutches of Lamrim – because then it is an obstacle by clinging.

All this together is dreaming.

What is Higher Wakefulness?

Why clarification?

Because there is some confusion what is what and what is the difference between consciousness and mind. For a correct distinction is very important to know the differences what we explain here in brief (and to avoid unnecessary discussions). For more detailed explanations see chapter „What is consciousness?“ and „What is mind?“. In the commentaries to the aphorisms the term „mind“ appears 154x and „consciousness“ 421x - so it can be assumed the teaching in this treatise reflects pure insights. In the book „Essentials of Mahamudra“ (subtitle: „Looking directly at the Mind“) of Khenchen Thrangu Rinpoche the term „mind“ appears 1.594x whereas „consciousness“ only 116x. Maybe there occurred translation errors⁴.

So what is higher wakefulness?

1. Higher Wakefulness includes certain terms like supramundane or transcendental intelligence or heightened state of alertness or wakeful mindfulness etc., but it expresses **1. state of awareness** (being conscious) as a result of having eliminated the concealments around the consciousness to a certain level, what allows the observer to perceive realities as they are. Some use „thatness or suchness“. And it means **2. the process** in which the higher wakefulness increases step by step realizing in more than **200** different steps. The process can be understood as the increase the power of **distinction** (symbolized by an arrow or sword). Buddha himself was called „the fully awakened one“.

4 Thrangu Rinpoche holds the highest degree within Tibetan Buddhist, what is a hierarchical rank given by materialists – what really counts is, whether he realized Jhana stage 5-9 and hence the ultimate realities. A hierarchy in a tradition is by no means necessarily a Buddha. In his book page 126 says: „The mind knows, but the knower is not to be found“. The mind only reflects and the observer (purusha) is the knower in the consciousness. On page 128: „The mind has no shape or color, we can determine that the mind's nature is not material form“. But the mind is of some „gaseous“ stuff and has a shape. Both statements are incorrect! With high analytical concentration you will know.

Practical examples: the 1st step of wakefulness is the ability to see (observe and register) more details than any normal person. The 2nd step is the combination of those „more details“ with the present memory („illuminated environmental observation“), which leads to more discoveries of possibilities, this is called genius. The 3rd step is a full access to the memory any-time, that means if you read a book or treatise about any subject, you can rephrase everything in your own words – by this e.g. you can master an academic degree very fast.

To get a full picture we look at different characteristics:

a) 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 or stupid to omniscient) and can transcend into the super-natural intellect, which can be developed from scratch in various steps or levels (the 1st step is realizing that thoughts are imposed and give you the illusion of free will – from this on starts a long journey). The yogis know that actual intelligence is a result of interaction to a specific object or situation between observer, memory, reason and determiner.

b) Transcendental (supernatural) intellect 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.

c) Awareness 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.

d) Wisdom is the recognition and understanding of a state, situation or process, whereby all relevant realities are available to the inner observer independent 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

2. The 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. Without consciousness the entire universe would have no sense at all, why a universe where nobody or nothing can observe and experience? The 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 3-fold functionality: super-consciousness, daily-consciousness and subconscious (this distinction is important, as Pali-Sutras know the consciousness as caused by the skandhas). 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**. Please read more in the special chapter in the „Supplements“.

3. The mind (thinking organ) consists of a very subtle matter ("gaseous stuff"), in Sanskrit chitta, whereas the term manas is the mind in action, sometimes understood as reason. Both are not self-illuminating (no luminosity); they function as a reflector for all inner and outer perceptions and are inherently smooth like a mirror. The mind can neither observe nor watch, but only reproduce. The mind is the "command centre", because it is connected to the pranic body. The personality has "hijacked" it and thus distorts realities or creates new ones, throws in its own likes and dislikes (to stay alive) and is the cause of all errors. The mind acts as „accelerator and brake“ of psychic energies. Consciousness, mind and indriyas build the centre of life. The usage of the psychic energy manifests itself in tamas, rajas and sattva. When the One (observer) has recognized himself in the mirror-smooth mind, the mind can be disposed. Therefore concentration aims at the mind, read more in a special chapter to it in „Supplements“.

4. The 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 as they are limited to this type of consciousness. See below "mental objects".

5. The "Ever-active mind" or manas is often called the "thinking or creative consciousness"; hence the expression "one must tame the mind". Due to its restlessness it is compared to a drunken monkey.

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. Concentration is the focus on a object or a quality within a human being (yourself). There are different forms and levels, but all must cause a transformation and increase deeper **liberating 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 atavisms, blasting off inner tamasic walls, tearing apart all clings, transforming the inner structure and dissolving the toxic tamas, building a rotor-effect, developing magical-mystical powers, creating a mirror-like mind (dhyana, samadhi) and at last exiting the universe (Nirvana). The ability to concentrate is the **most valuable magical-mystical ability**; all others are worthless in comparison⁵, it works in any situation even in death. Analytical concentration (as type) and one-pointedness (as quality) are the same and are not easy to obtain. When applying the analytical concentration on anything the „object“

⁵ See statement of Vivekananda on end of chapter „the practice of the mystical path“

must reveal its secret⁶ and by identification its qualities can be absorbed.

8. Meditation as the standard buddhist or yoga meditation is in general good for calming emotions, mental chaos or mental hyperactivity and not more (no karma change). This form is most widespread and „sold“. Only in combination with daily practiced mindfulness this kind of meditation can be developed towards "higher awareness" and keeping prana in the breathing exercises will be possible.

6 Refer to Samyama (question-mark-concentration) im Raja-Yoga.

BEFORE YOU START

Please find here some important informations, explanations, tips, hints and warnings. With these informations you should be well equipped with knowledge to start the path of Mahamudra successfully and to avoid traps. Those chapters also guide you along with additional information what might not be visible at first hand or are not included in the valuable commentaries.

In case you are already in the 2nd Jhana (advanced lamrim) or beyond you can surely find confirmations to your results so far.



Characteristics of Mahamudra

The Teachings of Mahamudra show up in different names like „Path to Nirvana, The Great Symbol, The Great Seal, Epitome of the Great Sym-bol, Direct Path“ etc. It is one of the main teachings for Liberation and Spiritual Perfection known and given to mankind. Mahamudra, RajaYoga and the Mystical Path are the 3 crown jewels. All other teach-ings or yogas are supple-ments to these. The attentive and experienced reader will notice that Buddha's core teaching (Satipatthana) and the Path to Awakening (Phoenix) are all Mahamudra even if the explana-tions differ, they all have the same goal: calming the Mind to the mirror-like state to delve into the emptiness (shunyata), recognize the Dharma-kaya (the light of the ultimate reality), connect or immerse into it and realize Nirvana or „Tathata“ (part of other name of Buddha). And this is why all are in this book. That one who mastered Mahamudra in one way or other will realize that the methods are equal and aim at the same potential in yourself: the Buddha Eye and not arousing the powers of the kundalini in all chakras. The Mahamudra teachings appeared in Tibet the first time thru Marpa and Zen is another practical interpretation of it.

Mahamudra has been known to humanity since time immemorial and was transmitted orally. In the 1st century BC, Sarasha first recorded something in writing, which was expanded and deepened by Nagarjuna. Later, Tilopa received this teaching directly from the Adi Buddha as a flawless implant into his Mind and Memory, whereupon the "Lineage of the White Gurus and the Order of the Thunderbolt" arose and came to Tibet via Marpa. It is believed that Gautama Buddha practiced pure Mahamudra under the Bodhi Tree.

The Tibetans integrated the "five profound paths" - Lamrim and Ngöndro - into Mahamudra. This extended or complicated the practice. Pure Mahamudra is not Neo-Buddhism with its ceremonial, exoteric preparatory exercises, but **begins after the student has attained moral and mental strength.**

The Venerable Lama Kong Ka said:

"To practice Mahamudra meditation, one should first be initiated by a qualified guru or spiritual master. The goal of Mahamudra meditation is to allow the disciple to experience the enlightening, empty awareness of their Mind resulting in a „**Consciousness without coverings or concealments, therefore naked**“, so the disciple can practice Mahamudra correctly. This is done by induction of the guru, so the disciple knows what to strive for - he will never forget this experience.

Before having this experience, they students will find it difficult to escape the entanglement in thinking in the opposites of subject and object and to raise their mind to the state of non-dualism (of non-thinking) and non-attachment. To deepen this enlightening, empty awareness, they should repeatedly practice the essential teachings given here. Whoever can let their mind rest in pure self-awareness without distraction will be able to do anything. To practice Mahamudra, one should cease distinguishing between opposites and strive to reach a state in which Samadhi and action, or what one is currently doing, become one. Until then, one should first practice the meditation of calming the mind“.

So far his teaching or explanation. The most radical form of Mahamudra was practiced by Bodhidharma through "gazing at the wall" until the Mind, lacking of objects gave up or became waveless, depriving the thought generator (Lower Self, inner dictator) of all power, becoming perfectly smooth, and the true nature of consciousness (Dharmakaya) must therefore reveal itself.

So what exactly is meant by Mahamudra?

1. The definition:

Mahmudra is a teaching that focuses on the "enlightening awareness of the pure nature of consciousness in serene equanimity." At the heart of Mahamudra is con-

centration (one-pointedness⁷) and complete subjugation of the Mind⁸.

2. The method to walk this path:

Mahamudra is the „absolute non-attachment⁹“ of everything - even at the end there is non-attachment to the emptiness. Mahamudra is **vertical**, profound, and "fast," while Lamrim and Ngöndro operate predominantly **horizontal**. The practice of Mahamudra is devoid of any ceremonies and imaginings. More definitions or aspects are upcoming.

The 3 essential characteristics of Mahamudra are

Balance, Relaxation and Naturalness.

1. Balance refers to a **state of equilibrium** between body, breath, prana, and mind. The Mahamudra method for this is: to relax the body, slow down the breathing, and allow the mind to let go of anything and not cling to anything. This is the best way to pacify the complex network of body, breath, prana and mind.

2. Relaxation means **letting go of the mind**, letting everything go, shedding all ideas and thoughts. When body and mind are relaxed, one can remain effortlessly in the natural state, which is inherently transcendent and simultaneously free from distractions.

3. Naturalness means **not grasping** of anything: in other words, the practitioner does not make even the slightest effort of any kind (no mind-waves). He lets feelings and the mind remain still or flow entirely on their own, without assisting or restricting them¹⁰. To practice naturalness means: to make no effort whatsoever and to remain spontaneous. All of this can be summarized as follows:

7 This is NOT focusing the stream of attention to one point, it means focusing on the object or situation without any(!) distraction or influences of the body, the feelings or the mind in this flow; this creates the emptiness.

8 See also Raja Yoga of Patanjali. Subjugation of the Mind includes subjugation of the Lower Self, the creator of all distractions.

9 This means you also have to learn to say NO to everything that benefits your personality, that needs a true spiritual master.

10 This sounds easy but the Ego or Personality never gives up and waits for a weak second to grab „the ring on your nose“ and draw you away into the „mud“.

The **essence of equanimity** is not clinging to anything and a crucial factor. The **essence of relaxation** is not holding on to anything. The **essence of naturalness** is making no effort at all.

Mahamudra in practice is the complete letting-go (of all clings) in order to contemplate the mind (revealing the true nature of Oneself) in serene equanimity or serene reflection is illuminating awareness in the stillness of non-thinking. When one observes and rejects, transforms, or alters all content flowing into the mind, this simultaneously affects the prana and the breath flow, and vice versa. The self-reinforcing observation, over time, causes a slowing down, cessation, or dissolution of all these "disturbances." The result will ultimately be this:

The primal light emerges, and pure seeing is born, the observer (purusha) is discovered, the Vajra (pemordial light) is revealed forever - what a victory!

Among the Tibetans, the central teaching of Mahamudra consists of these two aspirations: **a) relaxation and b) effortlessness¹¹**. All suffering and all desires are inherently **tension-based** caused by karma. Liberation, however, is, in contrast, another name for "perfect relaxation," release, or loosening all tensions to the outer world of all phenomena. Controlled by long-established habits, the average person finds it extremely difficult, if not impossible, to achieve a state of deep relaxation (sensed as emptiness in mind) because of the clinging to many objects.

Paradoxically, effortlessness is even harder to achieve than relaxation. This also explains the enigmatic comments of Japanese Roshis. To realize these two aspirations, the student must find the "**point of emptiness**" in his body, without which none of these 2 states are possible. This **point** also cares for the „Upstreaming Jordan“ (buddhist may say „Sota-panna“) - this is not mentioned in the scripts, but the true masters know it and it is crucial to find it for further use. This

11 Effortlessness here means that the achieved state of Dharmakaya remains and never disappears again, thus requiring no further effort, whereas tensing and relaxing are the preceding processes.

„point“ is the entrance to the channel of the void, where all vibrations disappear - it is only found thru a specific inner tension. Once this state of tension is integrated as a “normal potential”, only then does the “relaxation” - some call it the “untouchable state”.

Self-awareness is the self-observing capacity (ability) of the consciousness and its function and to become aware of it as a thing and to recognize it as the objectless, imperishable „TRUE I“.

Cultivating and developing this pure becoming-conscious or awareness is the main practice of Mahamudra. Mahamudra meditation is effortless and natural; only an initial support (anchor) is held in the yogi's stream of attention, which is then relinquished when this stream encompasses the whole being. Some schools work entirely without support, which, however, makes the effort more difficult as the mind could wander around like a drunken monkey.

With Mahamudra, the Son-Light and then the innate Mother-Light of the Dharmakaya are to be recognized first. The Tibetans also know this as the **"Realm of Dhyani Buddha Vairocana"**.

"You think you're awake. NO, you're dreaming and sleeping." One must not succumb to the illusion that serenity can be achieved effortlessly. In the difficult initial phase, it is a tough struggle, sometimes agonizing, to remain awake and to see through the gap between right and wrong, because dreams, sleep, and numbness are effective weapons of the personality to interfere.

What is Serenity thru Letting-Go?

It is the result of striving to render all emerging or existing subtle connections between one's being and the world (both gross and subtle) into ineffectiveness or to prevent their emergence altogether. This **"inviolability"** is precisely what gives rise to this serenity. As beautifully simple as the word sounds, its practical implementation is quite difficult. Human beings are connected to the world through many **small or large attachments and emotional bonds**, all of which

reside on the subtle level in the subconscious as atavisms and elude conscious awareness. However, they envelop consciousness, generate reactions, and block objectivity, even to the point of stupidity. **Their influence cannot be prevented by willpower or rational thinking.** Instead, in everyday life, the senses must be controlled through constant self-observation, and the atavisms must be dissolved by daily practice. Letting-go thus begins with mindfulness (Satipatthana). This letting-go as a practice of mind-fulness leads to joyful states through emerging clarity of knowledge and only then culminates in equanimity. Only when a certain mental firmness has been attained through practice can one **banish thoughts** in the exercise (through space-time shifting) or separate their arising and passing away so that the light of the Dharmakaya flashes forth. The relaxation then transitions into equanimity and effortlessness (no more effort, no more relapse possible!).

Conclusion

All what has been explained here is knowledge from various viewpoints what has been experienced by others and transferred for others. Now it is time you experience and **confirm all this by yourself.** The awakening process goes step by step and there are about 200 steps. Each step higher or forward is a real gain and makes the step just passed look like sleep. And by residing in each step maybe some helpful or interesting magic-mystical powers (siddhis¹²) are developing. They are not the final goal but rise you in the hierarchy of living beings in the universe.

12 They 8 major and are 32 minor siddhis are not described here, they are ancillaries to states of awakening. Please refer to Patanjali's Yoga Sutras or Raja-Yoga of Vivekananda.

On Intellectual Yoga

Some enlightening words about the requirements to the being of a person (disciple) striving for Mahamudra.

The Yoga form of the "Simultaneously Born Great Symbol" may appear more acceptable to people from our countries than that of the "Rosary of Gemstones¹³". of Gampopa. It contains no superficial moral precepts, which always signify a **harsh struggle with oneself, with the lower, animal nature**. It captivates through its mental exercises, which seemingly make no moral demands. It attracts Western people, and even more so the world, because he lives in such a way that he pushes toward a less important place (state): the component between thinking and instinct, namely emotion. The significance of the moral procedures of the "Rosary of Gemstones" (see chapter „Literature“) is not entirely clear to him.

Yet mental processes are a world not completely familiar to him. He can comprehend them mentally and therefore has a more positive attitude toward them. However, the mental manipulation of states and thought processes requires a high degree of moral strength, which is necessary to achieve the results aimed for by this Yoga. Therefore, it is necessary to accept the view that everyone wishes to have in this form. **To succeed in Yoga, one must first achieve perfection thru moral effort.** Control over one's being. Otherwise, he will not acquire the necessary powers of discrimination, so that individual psychic processes cannot take place: merging into a whole, into a kind of inner pressure that will force him to do so, or that without rational consideration. Consequently, this form of yogic effort will manifest in him as alternating ascents and descents, on levels of mental tension that never crystallize into individual processes, which manifest in the relationship between human and universe as spheres or as closed domains of specific mental and emotional states, and when efforts based on these principles are not sufficiently taken into account.

13 The „best script“ of the Noble Morality, Bodhicitta and Paramitas available.

The seeker, even if he believes himself intellectually well-equipped for this form of Yoga, should instead use Yoga to search for the foundations, for they are purely moral.

The intellectual and mental form of Yoga requires mental tension, whose **twists and turns** originate in the individual's psychic orientation towards the world and depend on more intense instinctive and possibly emotional impulses. They plunge a person into severe inner crises, which can lead to: namely psycho-pathological phenomena. Whoever has set foot on the path of this Yoga must remain within the prescribed procedure without changing the mental orientation, i.e., until the moment he reaches the highest cognition to which this Yoga path leads. Otherwise, he will fall into **confusion and contradiction**, for within his being he will begin to experience different perceptions - low and everyday ones on the one hand, and heavenly to divine on the other.

It does not matter whether the person who harbors this desire wants to understand things better and is not guided by the belief that the higher cognitions, to which he feels so easily drawn, because in "intellectual Yoga" only insignificant subjective aspects are relevant: mental states. The question of mental states is in reality much more complex. **Mental states are always conditioned by perceptions of which a person may not even be aware.**

Analytical mental focusing, i.e., concentration, always leads to a series of new and unusual perceptions. Their influence on character formation, the ability to concentrate, depends on the mental distance to the observed object; this distance is a necessary condition for achieving the state of concentration. However, **this mental distance means an expansion of the basis for observation and perception, and this expansion requires the person to have a higher mental resistance to a greater number of reactions, the basis of which is precisely this expansion.**

For clarification, it should be noted that a person's resistance is directly proportional to his everyday consciousness.

All joys and sufferings that befall a person are always bearable **as long as** he has not exceeded the limits of his natural consciousness. Yoga - and especially intellectual Yoga - primarily expands this consciousness. Therefore, after entering this path, it is necessary **to strengthen mental resistance**, whether one is aware of it or not. The higher cognitions that soon appear must not be clouded by the everyday human worldview. However, this can only be achieved through progressive moral striving.

Comparing the yogic exercises of the "Rosary of Gemstones" with those of the "Yoga of the Great Symbol," one comes to the conclusion that the latter implicitly places moral demands on the person, as it directly expands the basis of his everyday consciousness. The former leads to an expansion of the emotional, whereby the balance between perception and the person's natural resistance is maintained. It follows that **the seeker must focus primarily on his moral refinement**, which constitutes his actual resistance. Only when he recognizes that he has completely mastered himself - which marks the culmination of efforts for moral refinement - can he embark on the path of psychic procedures. Let him be aware that **spiritual development lasts as long as there are spiritual attacks and challenges**. Therefore, he has no choice but to seek these thru moral or psychological effort, yet at the same time he must avoid unbearable resistances that arise from ill-considered, risky efforts.

I can assure everyone, that the **symptom of resistance**, which characterizes many people with regard to spiritual progress and development, becomes visible when those trapped in the world **cry out longingly to God** to free them from the misery of ignorance. This comparatively passive striving for liberation will already evoke reactions that the **morally weak European** can scarcely endure. And if he cries out long enough, his resistance will grow and he will eventually be drawn into the efforts on the paths of intellectual Yoga.

It is remarkable that a person can proceed with all his strength in moral endeavors even when he merely turns his attention away from the objects of his desire¹⁴.

Instead (as a result) he experiences positive, predominantly pleasant states and feelings. This alone shows which path he should primarily take. When he then learns to love the good and it becomes his highest wish, he can turn to God¹⁵.

And when he calls upon God - which he will recognize by the increasing inclination towards an uncompromising decision for the realization of the highest state - he may look back upon more extreme paths. I say: Look back!

For even an uncompromising decision is **no guarantee** that he will withstand the stresses arising from efforts on the path of higher Yoga. In this case, it would be best for him to seek advice from an experienced Yoga master¹⁶, as he apparently does not possess a **sufficiently** developed sense of responsibility for himself.

If he lacks this sense of responsibility, this responsibility exerts extreme pressure on his mental health. From his nature, and naturally also extreme reactions that occur, can become unbearable for his being. Therefore, every person of our continent (Europe) should regard this form of Yoga as an ideal towards which he will strive. **When he is ready**, he will find a spiritual teacher who will advise him¹⁷.

Mahamudra as a specific form of yoga signifies the methodical development of cosmic consciousness, which exists in its nascent stage within humanity. Using conventional methods, the consciousness of the "knower" refers to the states of daily consciousness after its purification. In this

14 That means ascetism and non-reflexivibility to theses objects what leads eventually that theses inclinations starve and disappear (long-term process).

15 Buddhist do not believe in „God“ – so this can be substituted by „the light of dharmakaya“ or „divine light“ (of the inner deity).

16 This refers especially to sexuality and avarice, since the basic instinct (inner driver) is a force normally noone can resist and makes everybody bendable. Wordly power is the highest form of avarice. If such a „dictator“ could turn to Yoga, he could advance quickly with a spiritual master.

17 This is a promise of a Buddha !

case, it is self-evident that these methods relate to the following: relationships with reality or truth.

Normally, the processes of consciousness relate only to relationships with transient reality because the average person has **no real interest in true reality**.

However, the processes of consciousness toward transient reality do not lead to positive insights. They merely correspond to the cycles of samsara, which manifest as experiences, hopes, and disappointments, but not as conclusions drawn from objective observation.

A **prerequisite** for intellectual yoga is the liberation of the consciousness from the natural events of life¹⁸.

This places the individual, on the level of their consciousness, in the realm where the reason of philosophers operates. Since the detachment of consciousness relates not to the relationship with one's own body and being, but to the external world, such a person's philosophical conclusions are then objective. Only when they detach themselves from their body and their consciousness do they fall into delusion¹⁹. In other words when they detach themselves from the external world and practice the presence of their body and their being in their own consciousness, they think rationally and arrive at genuine philosophical conclusions²⁰. Those who wish to practice yoga should be careful not to detach themselves from their being and their consciousness²¹, **but from the world**²². Otherwise, they would lose their mind and fall into delusion, incapable of accomplishing anything good on this path.

What has to be said to this Yoga, it was said now.

18 That should be achieved by Lamrim or any other preparatory discipline.

19 The daily consciousness has to go (to be) into seclusion, not the body.

20 This is also the deep sense of Buddha's Maha-Satipatthana-Sutra.

21 No good results can happen when someone goes into meditative isolation too early and not being controlled by a spiritual master nearby.

22 That is not easy but with the path of „Causeless Joy“ and of „Attentiveness“ this requirement can be fulfilled in pleasant way (the occidental method).

About Inner Energy Potential

And its dependencies on inner tension, intellect and quality of life

This Chapter has been inserted in order to inform and enlighten the reader about the effects of the practice of Mahamudra from a different insight and why certain achievements are so important. It is therefore **mandatory** to know about this insight.

The life of the mind, like all other expressions of life, is the result of changing tensions, which are always electromagnetic in nature. In the resulting phenomena of life, however, **the electrical potential of being does not show the same level, which depends on the tension that beings themselves generate through their relationship with themselves and with the surrounding world.** The ordinary person, from the perspective of the electromagnetic efficacy of being, represents a being with a very low potential; they do not know that they should strive to increase this potential - and ultimately they do not even want to strive, because they do not know why. We will not go into this question in detail here, focusing only on the facts as they are or as they appear to us.

The lack of interest in generating tensions for the purpose of increasing attention to a specific matter through methodical damping of mental activity leads to a way of life in which a person can only be activated by what they can relate to in an animalistic way. This results in a lack of will impulses, and general passivity is associated with it. In the domain of action incentives that shake the inner self and make the organism conductive in the electrovital sense, passivity increasingly spreads.

Specifically, this means that where the electrovital potential does not reach a certain level, an electrolytic process occurs in the organism, which in turn leads to degeneration, both physical and psychological. This gives rise to the problem of the significance of general morality and mental development for the vast majority of humanity. This problem is usually solved indirectly,

namely by placing the emphasis on external education, which in its proper sense is also intended to help the person shake off or eliminate psychic rigidity and thereby increase the electro-vital potential of their own being.

However, a **morally decayed philosophy of life acts precisely as a brake** in this regard. It seems that for many, the conviction still prevails that everything must serve the spontaneously arising so-called needs of the body; and these needs continue to grow, seemingly without reason, as long as a person does not eliminate them by ceasing to regard them as needs.

Yet this is only one aspect of this worldview - one could say a secondary aspect. The main aspect is that it leads to a further turning away from the effort required to properly increase the electrovital potential of our being. **People increasingly indulge in mental comfort, which does not merely fail to reduce the electrovital potential of our being but directly brings it down to zero.** At this stage, a person ceases, in terms of the proper height of this potential, to be a human and becomes only an animal type.

If we do not understand the connections between the mental states of people and their earthly destinies - i.e., if we view the results of this way of life from a simple moral perspective - we need not always arrive at pessimistic conclusions. We can calmly imagine that the consequences of such a lifestyle may not be as dire as the harbingers of humanity's future fate, and we can debate with those who believe the consequences will indeed be worse. Therefore, we will avoid this dispute and focus only on the facts.

Those who do not care about the state of the electrovital potential of their being and shape their life according to animal-sensory reflexes are beings who have inherited an organism capable of conducting electrovital waves, but use it **only as a slide for impressions and reflexes. This state means submission to countless circumstances, with many inconveniences attached.**

Inconveniences, however, are often driving forces for solving life's problems. Yet no matter how much people strive to solve their life problems in relation to the external world, **Yoga does**

so through the increase of the electrovital potential of the yogi's own being. Yogis know that the innate subjective feeling simultaneously changes as the electrovital vibration shortens and thereby intensifies. They have also recognized that the subjective feeling of happiness and inner belonging to a certain sphere can be continually increased precisely through further shortening and intensification of this vibration. When the electro-vital vibration becomes absolutely short - meaning it oscillates along the Y-axis with barely noticeable progress along the X-axis - consciousness shifts from the realm of empirical reality into a higher, supersensory reality, which is considered divine, angelic, or similar.

From this insight comes the methodology we call Yoga. It is about nothing other than using available means **to increase the electro-magnetic potential of the being**, solely with the goal of transforming the static electrical tension in the being into a vibrating or kinetic form. Then consciousness moves from the realm of empirical reality into the realm of supersensory reality, which we might place in the spectrum beyond the threshold of sound.

Admittedly, this **shift of consciousness** means an escape of perception from our sensory world into a completely different one, and yogis are often accused of fleeing from real life. However, this accusation lacks a rational basis because, in an absolute sense, it is merely a shift of consciousness into another part of the real spectrum. Moreover, such an accusation is usually unconditionally tied to the world of sensory phenomena and serves only to mask the critic's own poverty with phrases about the duties of the individual toward the world - duties in which the critic generally seeks relief rather than sacrifice.

But what do human notions of the methodology of consciousness-shifting in the spectrum beyond the boundary line matter, which demarcates the realm of sensory perception - especially when these notions are not based on experience and understanding?

If there is technical progress in the world, it is because some people were able to set the nearly static electrical energy of

their own being **into vibration through mental tension**, even though directed outward.

This energy alone allows them to penetrate reality and find the events that form the research field of physics and related disciplines.

Yet yogis do not regard this application of electro-psychology as the only correct and rational one. **The successes of external mental discipline do not remove the suffering and problems of the subject** - the problems of critical emotional states that can complicate societal life on Earth to the point of absurdity. Therefore, the Yogis and Buddhas turn this psychology toward much more concrete goals: **the elimination of the subject's suffering.**

Since the inner path to liberation from suffering is not a scientific discipline (for the present psychological science), yogis became and become pioneers in a new field of research, which may one day be recognized as meaningful and generally useful.

About Success on this Path

In the chapter „What Are Jhanas“ the reader will find a description what different stages a disciple can pass on his journey to master and transform his entire being.

Most of the buddhists struggle in the 1st Jhana („Sisyphos-phase“), where the attentiveness and awareness is still on a low level and (1) can be disturbed easily by external influence on which the striving person **has not yet developed a strong and or decisive denial** to temptations which attack or enter the disciple thru senses and thru persons around him. This is partially due to the fact that they believe meditation and breathing is the main tool for progress. But it is not! The real tool for spiritual progress is the daily perfecting of the noble morality. For this the next chapter has been included.

Any person (2) should be very vigilant in contact with other persons it has a trustful relationship what includes the sangha members too! The reason for this kind of „special attention“ can be found in the subtle or astral world, where the disciple not yet has the concentration power to protect himself or chase the „unfriendly“ away and keep his mind „clean“. In this part of the universe (the subtle continuum) the thieves and burglars (little Maras) are much more dangerous and they know how to „enter“ an unattentative person for a short period for their own purposes. Once the „damage“ is done, they get off – but the karma is yours! Those subtle beings can be of different nature or spheres (demons or devils of different sorts and on higher levels even gods can prevent you from climbing the vertical path). The next danger lurks where the Lower Selves of different persons can (3) communicate each other and making mean coalition to harm the disciple. All this also applies within partners, where one is not interested in spirituality and still follows a „profane“ lifestyle and where (4) light qualities of the one will be used for low activities by the other. If there is no real spiritual master present, whom you can ask or who has accepted and integrated you as a disciple, so always use your common sense and trust your own judgement based on own experiences. Do not become a „mechanical buddhist“ but read from time to time the chapter „A Wake-up-Call for you“.

The Obstacle that Everyone Prefers to Overlook

The Greatest Hindrance

The author was unsure whether to publish this treatise, but Neo-Buddhism, with its simplification of practice²³, makes it necessary - namely: **first meditate, then the rest follows** („as if by itself“). This is intended to awaken understanding of why the ultimate goal is attained not by many but only a few. The treatise is the chapter "The Greatest Hindrance" from the book „Yoga and Buddhism in the Life of a Contemporary Person“ (see „Literature“). The treatise surely helps the reader to understand his own success or failure on the Mahamudra path. So what is the greatest hindrance when a Bodhisattva looks with his buddha-eye into the people?

It is the **Self-Deception (Self-Mendaciousness)**.

Begin of the treatise

There is no other path to knowledge about oneself, about others, about humanity, and about the whole world in general than the path of spiritual development — the mystical path²⁴. It begins with entering into one's own being through conscious thinking and observation of all the processes that take place within it. Nevertheless, many do not attain this knowledge. The reasons for this are **that a person sees themselves and the world very superficially and that they judge their own behavior by completely false criteria**. Especially when they are religious, they often give in to the self-deception that the decisive criterion is probably an impeccable (blameless) civic conduct: they do not kill, do not steal, or do not clear the way for unbridled, unrestrained desires for erotic discharges, and perhaps they live a harmonious family life. They think that if

23 Presumably not to deter the many donating sangha-members

24 See book „Tibetan Book of Discovering the True Nature of Oneself“

they behave like this, they have already fulfilled all the moral requirements of the spiritual and religious teachings — and so everything concerning morality is already in perfect order as far as they themselves are concerned.

However, I have already mentioned that the path of spiritual development, the mystical path²⁵, or any other that truly leads to knowledge of oneself, of others, and of the whole world, begins with the entry of conscious thinking into one's own being and with the observation of all processes that occur within it. This is a matter of both mental and moral effort. And from a moral standpoint, the modifications of personal behavior on the surface of the facile virtues of so-called **"law-abiding citizens" no longer suffice.**

The law-abiding citizen always avoids confrontation - whenever, wherever, and in any manner - because of the disapproval of the society in whose midst he or she lives and which observes (and judges) his or her behavior.

From the perspective of the spiritual teachings, the opinion of the society in whose midst one lives is completely irrelevant. **The only thing that always matters is whether a person practices depersonalization correctly and sincerely.** And depersonalization? The only way to measure this is whether a person respects or does not respect personal wishes, desires, cravings, and inclinations — that is, whether they **succumb** to these (cannot withstand them, are pliable) or whether these can re-present a temptation for them when they lead a self-controlled life.

Let us assume that someone, from earliest childhood, has been shaped (infected) by their family environment in such a way as to accept the conviction that seducing girls²⁶, getting drunk or high, using tricks (artifices) of trust, running wild or fighting with other guys in pubs, or other similar things, are wrong. Then that is quite alright, but only up to the point where this conviction causes them to break themselves in a vital sense and

25 Or Mahamudra

26 For girls: seducing man for gaining personal benefits or advantages or getting pregnant for securing livelihood

thus become a "law-abiding citizen," incapable of possibly behaving aggressively or even seemingly destructively. In such a case, they do not descend into their psyche, do not wander the path that leads to knowledge of Oneself, of others, and of the whole world, but instead adopt a damaged, flawed view that the superficial virtues of a "law-abiding citizen" constitute true moral discipline. This attitude gives a person the real impression of what a prototype of a true Christian, chosen to receive God's mercy (or the blessings of the Dakinis or Buddhas), should look like.

In matters of morality, and especially in the matter of redemptive morality, the most important role is played by the ratio of forces, the forces of actions and reactions. That means, if human nature has been broken by incorrect behavior, and only because of this has the morality of the so-called "law-abiding citizen" found its place in them, then the undesirable manifestations of the vital begin to run in weak, indistinct impulses or below the threshold of thorough, comprehensive self-observation (mindfulness). And this is a very serious (grave) hindrance on the path of gradual descent into the depths of one's own being - that is, it is bad (blocking) for the path of knowledge of oneself, of others, and of the whole world. Such a person no longer sees any reason for total purification (cleansing), which is based on a complete eradication of inclinations (worldly tendencies), on the path of developing an absolute absence of all differentiated concepts in the mind (mind) and demands the destruction of all emotional experiences, beginning with unhappy, adverse inner states and ending with blissful, joyful ones. They have given in to the conviction that only those who seduce girls, get drunk, deceive others, and argue and fight with others in pubs (bars, discos, taverns) are outside morality and ethics. Nevertheless, the beginning of sinful behavior is already present in thinking in the form of differentiated concepts and gives importance to emotional states of every kind. In view of this, it means nothing if someone flees the existence of a Casanova and becomes the father of a respectable family with twelve or only one child. Neither a childless marriage nor celibacy would make a person moral according to the precepts of the spiritual teachings, if it is

possible for temptations to arise or assert themselves, to have a woman or to indulge in any other emotional experience.

A gross, serious violation (disregard) of the moral principles of the spiritual teachings begins at the moment when a person communicates with the surrounding world entirely on the inner level, even if it looks as if they are doing so in a flawless manner. This is because if total inner purification is the highest moral requirement, then giving oneself over to communication with the surrounding world of physical interests means, in this way, participating in life (and the hustle and bustle of the world). And therefore, such a realization of complete inner isolation is absolutely out of the question. A person's gaze, like their other senses, is no longer directed towards perceiving various categories of emptiness, but only towards the unclear, misty (veiled) perception of external phenomena. From this strict point of view, this is worldliness, which is the reason for inner obscurity. From this perspective, redemptive morality is eradicated in the effort to detach oneself from the whole world of differentiated phenomena. In the early stages of the mystical path, there are therefore efforts to detach from the phenomena of the material world - primarily concerning moments **when impulses arise** to grasp these phenomena as objects of sensory gratification or pleasure.

Obviously, more is needed for this detachment than merely taming turbulent desires to the extent that they are allowed to discharge within the boundaries of the apparent external virtues of a citizen. All inclinations (tendencies) to which we yield must therefore be attacked and obliterated. All wishing (desiring) must be suppressed to such a degree that these objects of sensory desires become nothing to a person, but at the same time, they must maintain such clarity of mind as if they were allowing their desires to run their unbridled course.

These, then, are the conditions for purification (cleansing) in the field of perceptions, all the way to their emptying (making empty), and this also symbolizes that solitude or inner isolation which the spiritual teachings demand of every student of these teachings. The emergence of this kind of isolation is a prerequisite for attaining knowledge of oneself, of others, and of the

whole world. This knowledge will be entirely flawless once a person no longer mourns (laments, weeps over) the fact that they have renounced the world. In other words, if they do not lament their voluntary asceticism, then they will be happy and attentive, clearly seeing and observing the surrounding world, all that happens within it, and all the destinies of all its inhabitants. Then they can distinguish that there are entirely logical connections (relationships) between actions and their consequences, between behavior and the resulting destinies, as well as the fact that all events in the world of people are in an objective relation (karmic bond) with the actions of those people.

If we consider this from this standpoint, we recognize that **conscious or unconscious self-deception is the greatest hindrance on the path** to self-knowledge, caused by a shallow, superficial, and incorrect opinion about the moral, ethical defects and virtues of people. It is necessary to know that if someone rewards or indulges their sensory desires, they are no longer, or not at all, connected with redemptive morality, which requires inner isolation or solitude, whether in the role of a family man or a citizen who goes for a beer (or something else) because of relationships with neighbors or a collective of other citizens in their community. They are then merely a social creature, in whom knowledge of oneself, of others, and of the whole world will never arise. The reasons for this are purely psychological. The activities that take place within these relationships are not the actions of wise people, which always require a **distance** from what is observed, but rather those of a fool. In their background (subconscious), there will always be emotional stimuli in these actions, brought about by the participation of family members, worldly life partners, or acquaintances from one's circle.

The spiritual teachings, whose purpose is to help every individual to self-knowledge and to knowledge of the whole world and everything that happens in it, and to avoid the danger of getting stuck in apparent moral and social integrity, lead their students to a systematic development of their elementary inclinations and tendencies to full maturity (breadth). This seems to contradict the development of redemptive

morality. However, the development of these inclinations (tendencies) is intentionally interrupted by their **suppression** (elimination). This can be compared to **climbing a ladder**, where one step causes the **ignition** of even the most deeply hidden inclinations in human nature, while the next step means their **suppression** - up to complete eradication. This leads to a gradation of pressure as well as resistance, which should always be in balance for the result - the emergence of self-mastery. And because, at the same time, one must carefully ensure that consciousness is not overwhelmed (overstrained) during this procedure by highly intensified impulses of the animal nature. The result of this whole process will be a perfect balance of mind, which can see everything around it from a detached observer position. He or she will be able to observe everything like a wise person who understands all of life, because through this training they have succeeded in understanding what actions and reactions cause in their own inner nature, within their own mind (consciousness), and thereby they also recognize what the actions and reactions of all people mean. It is therefore quite self-evident that this detached observational standpoint can only be reached through the gradation of sensory stimuli (temptations), whose overcoming is only possible through the **tension (effort) of one's entire will**. The expression "through the tension of one's entire will" means that the highly qualified spiritual teachings have the character of psychological-scientific techniques that place very effective tools (means) in a person's hands. By applying these, it is possible to achieve much good for those who have accepted this as their life directive - but also for all people and for all neighbors. One only needs to behave according to the principles of redemptive morality (ethics), which are always contained in these teachings and conveyed by them. Additionally, one can say this: the greatest enemy of a person striving spiritually is mainly their characterological inclinations, which force them to satisfy their sensory desires. And it follows from this that there is simply no other reliable solution to the problem of ignorance. Neither a dull temperament nor one **swept away** by emotions will ever allow one to climb the peak of developing potential human possibilities. However, these possibilities can be safely attained through the stimulation of incorrectly suppressed human inclinations or through their suppression (if inflamed), whichever predominates: the inhi-

bition (suppression) of spontaneous manifestations of the emotional nature or their development up to their uncompromising (ruthless) manifestations. When we observe people around us who are plagued by **unfulfilled desires**, we can always infer that there is a conflict between what they wish to attain and what they are capable of achieving. The roots of these conflicts are developed, uncontrolled inclinations (tendencies). But since inclinations have the property of **multiplication and becoming stronger**, if uncontrolled, they always bring a person into an unhappy (deplorable) inner situation. However, if a person destroys these, it is only an apparent victory over these inclinations, for they transform into dreamlike visions and desires that tend to remain unsatisfied, and therefore the impression arises that they are being treated unjustly. Therefore, the spiritual teachings must **penetrate to the root** of these things. That means that first and foremost, attention is given to the slow development of inclinations to their full extent, but only insofar as full control over them is maintained. And why does one have to exert all one's willpower? Through the desire to gain knowledge of oneself, of others, and of the whole world solely for the purpose of escaping suffering, this requires inner development and **subsequently complete self-control**. It is never possible to achieve this result if the suppression (inhibition) of manifestations of temperament has already occurred, if a person has reached the full development of their inclinations but has **succumbed** to their influence. Therefore, the necessary conditions for full inner healing must be restored. For this situation, it also holds that the criterion of complete inner health is the adequate development of desires and inclinations, and that the criterion of spiritual perfection is gaining control over these desires and inclinations. The spiritual teachings are basically founded on the yogic method. This method is based on **mental pressures** on the being, for it is known that these reactions activate the physical being. And because this emotional vitality resides in the **base of the trunk**, concentration is applied precisely²⁷ to these areas to awaken and fully develop the nature of desires. In this way, the aspirant of spiritual perfection attains knowledge of oneself, knowledge of others, and of the whole world, by using con-

27 Needs the guidance of a spiritual master

centration and, with its help, raising the being entirely to the emotional level and, through (subsequent) control of these innate tendencies, increasing inner resistance. The inclinations in the form of desires **must not overwhelm** (flood) consciousness with darkness (clouding of consciousness), for that would lead to a deep non-knowing (dullness) and thereby ignorance would be further deepened.

It follows from this that concentration in the base of the trunk is practiced only until a vital stimulation is achieved, which manifests itself as an increase in freshness and all-encompassing revitalization. Attention is then directed to this manifestation of vitality, i.e., are desires increasing or not? As soon as even the slightest intensification of desire is detectable, the will to complete suppression is immediately applied. **This is continued until complete inner calmness (serenity, contemplativeness) is achieved**²⁸, total un-excitability, and after complete calming in this sense, the impulses of a concentrated mind are repeated (re-ignition through concentration). In this way, further vital stimulation arises, and the ever-strengthening self-control over the developed (lured out) desire must, again and again, transform everything into complete calm. This is repeated as many times as necessary until evident certainty is attained that the vital (emotional) nature has been fully developed and fully mastered.

Thus, the goal of spiritual, yogic, Buddhist, and mystical practice is definitively achieved. One's own being is identified as fully developed on the level of feelings and, at the same time, temptations can **no longer morally mislead** this person, for this straying (departing from the path) is based on yielding (pliability) to sensory and emotional inclinations (dispositions). In this case, mystical practice has led a person to the peak of a fully developed humanity, combined with simultaneous and complete control over all vital manifestations. Despite all this, this is not the goal of the spiritual teachings. It is only a very **important stage** on the path of integral spiritual development, whose highest goal is the "state of existence without the need for any supports."

28 Needs the guidance of a spiritual master – otherwise going astray or mental damage occurs

None of those whose emotional nature is covered by the state of torpedoed (influenced, corrupted) mindfulness, due to ignorance or through damage (impairment) of its manifestations, can ever get this far. In such people, their human nature always manifests through unconscious manifestations. That is proof of their limited knowledge, and their self is demarcated (enclosed) because they are unable to cross their **fictitious** (but real) **barriers**. And for this reason alone, the spiritual teaching, which always has a psychological character, must direct attention to a comprehensive development of the whole of human nature. However, there is an inherent test in this development, a test of willpower, where the student must prove their ability that everything in the realm of feeling, thinking, and mindfulness can be mastered. Without this proof, there is no liberating knowledge. Therefore, a person encounters the greatest hindrance on the mystical path (on the path of knowledge of oneself, of others, and of everything else). **The main danger on this path is that the all-encompassing self-transformation might not be genuine, but only apparent.** This main danger can either be based on the modification of the moral surface, on the development of apparent virtues that either root in the breaking of a well-developed, positive temperament ready for action, or it can be based on **self-deception**, in the sense that we do not see our vices (moral defects) as vices, but see them as virtues - as moral perfection. Such "moral perfection" consists of being angry (furious, disappointed, critical) about everything, except about one's own manifestations.

Therefore, all those, from the long-term perspective, who strive for knowledge of oneself, of others, and of the whole world must be completely honest with themselves and try to attain basic knowledge - first and foremost in the area of a developed and underdeveloped inner life as well as in animality, as the manifestations of simple vitality. Only through this honesty can they acquire the understanding that apparent morality, which attests a perfectly correct social behavior to a person, leaves a trace of inner destruction - a destruction of the natural manifestations of temperament, of the freedom of the spirit, which is assumed to always be free from frightening pressures caused by scruples regarding the circumstances. However, if inclinations, tastes,

and desires should lead a person to spotless **socio-moral behavior**, then he or she must prevent this. They must then force a clear, relaxed mind, even without behaviors that show a socially stained inclination, and with the help of this effort, the stained inclinations will never again represent a temptation for them. **Only that is true morality, that is, the morality of a person who is not internally deformed and who is already internally free** - at least a little bit.

The knowledge of psychological relationships and laws has to show a person the abyss of apparent morality, because if they, due to the effect of powerful stained inclinations, always **pretend** to be different from what they really are, **they cannot show others their true face**, they cannot be as they always are - "wear their heart on their sleeve." In such a case, they lie to themselves and others, for they can never remain in a permanent contradiction with themselves regarding their inclinations and (other) behavior. This **self-deception** is the second aspect of the great hindrance on the path of knowledge of oneself, of others, and of everything. True knowledge, which is associated with spiritual perfection and freedom, can thus **never develop** where there is a contradiction between what is in the heart and what exists in social behaviors. For it holds for a spiritually perfect person, who has attained knowledge of themselves and all others and of the whole world, that they never have anything in their heart other than what is openly consistent with their behavior. This is the (most important) **main foundation for true honesty** - honesty towards oneself, for this is the true one, because there are no signs of contradictions between feeling and behavior in it. Such honesty claims the realization of truth, that is, of those facts which exist between actions and intentions in actions in oneself, in others, and in all people in general.

If a person cannot detect whether behind the actions of others there are intentions of the same kind, then they see everything wrongly (faultily). This means ignorance, which leads them astray. **And if they were to break off all contacts with the material world, they would not break off contacts with the invisible world**, in whose midst they live and which also deceives (cheats, betrays) everyone to profit from it by gaining

(siphoning off) forces (energies) that escape from these deceived ones. And the manifestations through deeds? If a person wants to comply with the moral precepts of the true spiritual teachings, because they trust in them and because this helps in acquiring knowledge of oneself, of others, and of everything, then they should force a **balance between what they want and what is allowed to them**, if they want to follow the moral instructions of these teachings - this should only be at the expense of inadmissible (unlawful) desires. Otherwise, they will never get out (of the misconduct) of lying to themselves and others - for this lying will, as the greatest hindrance on the mystical path, always **obstruct** their way to the desired (liberating) knowledge.

Therefore, they must be **attentive (mindful)** in achieving such a relaxation, in which only those can dwell who no longer have contradictions within themselves between what they desire and what they are capable of or what is **allowed** to them - without violating the moral precepts of the redemptive teachings. This is the way to overcome the greatest hindrance (self-deception) on one's own mystical path towards knowledge of oneself, of others, and of the whole world - on the path leading to the realization of the state of the Absolute, towards spiritual freedom.

Therefore, it is necessary not to deceive oneself!

It is necessary to call one's own inclinations and one's own behavior by their right (true) name, so that orientation in the labyrinth of inner life is perfect, for if **even the external and visible environment can lie, the invisible (subtle) environment can do so all the more**. All of this, however, can be overcome through the power of truth and perfect honesty, first and foremost towards oneself, and then, indeed, towards others as well.

End of the treatise.

Sublimation versus Animality

How to master and use the sexuality

Playback of an overheard conversation between 2 divine sages on this important topic, as they observe those who strive for spiritual perfection. It is a depth-psychological examination of inner potentials and processes, which is arguably unparalleled. This treatise is significant insofar as it illuminates, in a completely different way the necessity of mindfulness (self-observation) and should be considered together with the important problem of transformation of the sexual force. Thus, this topic and its solution are presented better than any sutra does. The author likes to draw attention of the reader to the path of „Causeless Joy²⁹“ what can lead to divine bliss. It is to remember that **without mastering** the gross power of **sexuality**, which makes everyone bendable, **no success in spirituality is possible**. That will be tested. In daily life the practice means controlling your eyes that they do not pay attention, even for seconds, to the opposite sex or its illustrations and by remembering its toxicity as it feeds the Lower Self and what must starve eventually³⁰. Instead objects of non-interest should be looked at and the desire should be redirected to the „inner, personal god³¹“. Chastity with self-observation performs the sublimation of the sexual force. Before we start:

What is sexuality and what are the effects?

Sexuality is potential and action. The potential is condensed prana in every human and available as a force when sexually mature. We all know Freud's elaborations on this. The action is understood as using this dormant potential by the basic instinct (or driver) to get nourishment thru satisfaction and needs

29 See book „The Tibetan Book of Discovering the True Nature of Oneself“ where this path is explained in detail

30 Depending on the earnestness of „not-looking“ it can take up to 2 years, so do not assume this is an easy task - even in modern days where monks have digital devices. The disciple will discover that the subconscious (lower self) directs ones sight in this direction against your will or then finds some other objects for satisfaction like tasty food.

31 Technical is this the reaction of the activated anahata chakra radiating bliss.

therefore to expel the condensed prana, which then acts as an exiting force. In a sexual act the satisfaction is experienced as an explosive discharge³² and in this situation any intelligence or mindfulness is paralyzed completely. This means of course a fast loss of the stored condensed prana and a slight reduction of other potentials what usually guarantees a certain psychic level (stability) and awakefulness. For the spiritual teachings it does not matter in what style the loss occurs. Since the „snake“ wants to have a good living in your body with your potentials it always strives for this subtle food, by repeating satisfactions over and over again. This urge or tension does not go away in death.

The basic instinct (as the user) can be compared as a **vibrating snake**, always waiting for the prey and always ready to bite. This vital characteristic has its origin in the development of life starting with a single-celled organisms relentlessly searching for food. The „prana potential“ is filled or refilled by absorption of prana thru food or thru yogic breathing. The sexual force can also exit on different doors³³, which differ in male and female and in age too. Generally a man experiences his sexuality as a aggressive gross desire whereas in women we find this desire softer as an urge for children, to build a nest (home) or to help others and in strong jealousy (based on false realities in the mind). This force always require internal **subordination** or subordination to external forces. Any loss of this precious potential causes a **stagnation or even a downfall** of other potentials like intelligence, wakefulness, attentiveness or even to physical decline – depending on the frequency. In the worst case stupidity develops.

The satisfaction also leaves behind a „**shadow**“ in the inner mood or contentment, which is in reality *tamas*. On the other hand, „stored prana“, which is not disciplined by any morality can lead to brutality, barbarism and insensibility (the karmic consequences will be explained in the recorded conversation). But when this „prana potential“ increases or sublimates by yogic behaviour the **power of distinction** increases step by

32 This „explosion“ in man is known as fertility, without no child can be conceived. The mental state of both deceives the soul in the Bardo into believing it has found a favorable refuge. This event also creates waves in another world.

33 The yogi masters say: all sensual satisfaction are rooted in sexuality and build strong attachments.

step and with it the important ability of one-pointedness concentration. The sexual energy at its highest level is the only vehicle to exit the universe into Nirvana. Now lets dive deeper when listening to the conversation:

The protagonists: Aptasat as the questioner, one who has attained wisdom through knowledge without any doubt, and Vidschnani as the respondent and spiritual master of the highest level.

Vidschnani:

In moral perfection, **chastity and abstention from meat are demanded.** But it does not seem that this perfection of morality brings an identical result right at the beginning of the striving for moralization. One must always consider the reaction of moral effort, and here, for beginners, it is often more important that they pay attention to the cultivation of goodness in character. When a person does no harm to any creature and when he constantly holds fast to the wish for good for all beings, many tensions of evil character will be washed away from within him. Inner conflicts and restlessness can thus be gradually eliminated, while inner peace and the power to deepen oneself are increased. The person matures eventually to the realization that the prohibition of sexual life and meat consumption is deeply founded.

Whoever, for example, treads the high path of spiritually valuable moralization cannot allow himself to be splashed with impurities whose source is the partner he has chosen for his sexual gratification. When a person, on the one hand, renounces the whole world in the mind, and when, on the other hand, he performs good deeds, he begins to live in a certain brightness, or dazzlement by brightness. But sexual desire brings all the psychological forces of the person back into the world (of darkness). If the partner chosen for sexual fusion is a creature that does not live in Noble Moralization, or is not established in it, indeed is merely a worldly creature, then the sexual union with him represents a moment (act) of evocation of voluntary self-submission to worldly tensions in his soul, which the one

who wants to tread the path to perfection may have already overcome earlier.

So if the one who walks the path of moral purification commits a sexual act, he must reckon with the loss of the brightness he has already attained through previous moralization. Therefore, the disciple must avoid sexual activity. But the problem of sexuality **cannot be solved by simply prohibiting sexual acts**. Physiological processes that originate from the karmic value of creatures are sometimes a highly decisive element. For this reason, the one who strives for perfection and renounces sexual life must destroy his sexuality **indirectly**, i.e., through a fiery offering of himself to God³⁴. He must give himself as an offering to the divine light, as fervently as the power of the rising sexual desires demands. Otherwise, sexual self-control would only lead to a diminishment of consciousness, which would lead to the sinking of the mind of the striving person into the **tamas-quality**³⁵. Thus, the person who walks the path of moral purification gets between **Scylla and Charybdis**. Scylla stands for the possibility of destroying sexual life through inappropriate connection with the world; Charybdis stands for a destructive tension, the origin of which must be sought in the establishment of obstacles through physiological functions in the being itself. Therefore, it is sometimes better for the person to begin constantly living in fiery devotion to God (Bhakti) and to flee from the forbidden with thoughts and feelings (also physically), in the longing to be freed from his moral distress.

And **meat consumption?** The perfection of the prohibition of killing and harming is the prohibition or renunciation of meat. From an aesthetic point of view, the meat-eater carries impurities into himself that he absorbs with the animal flesh, which in the living animal was the dwelling place of an anima-

34 This would be „Bhakti Yoga“, the path of „Causeless Joy“ will do the same.

35 Tamas is a subtle product which occurs when using psychic energy to gain satisfaction thru the senses or sensual organs and is stored afterwards in the astral body in the vast space between the atoms and has a tendency to dullness and inertia. Tamas is a form of the „mystical element earth“ and stinks. Every living being has tamas and it the darkness in the human and must be transformed into Sattva. See also definition „What is mind?“.

listic spirit, various drives, and ignorance³⁶. However, from a karmic standpoint, this law applies: "**Whoever eats meat will be killed!**"³⁷" Only here, too, the situation cannot be solved in the form of a prohibition against eating meat. Often it is necessary to make concessions for karmic-physiological reasons in the striving person. Then, however, it is up to him to **par-alyze the polluting influence** of meat-eating with the heart-felt and persistent wish for the best for all beings. Leniency and excuses are only a morally staining weakness. It is necessary for the disciple to consult with his teacher.

Aptasat:

From your words, it seems that the moral guidelines have a deeper than ideal-ethical reason. Therefore, I would like to hear in what way does abstinence manifest itself in the spontaneous or impulsive expressions of the being, and how does it possibly influence karma, through whose effect the person becomes more a mechanical creature than a being freely disposing over its will?

Vidschnani:

Absolute abstinence, the most significant part of which on the animal level is sexual abstinence and on the mental level is the cessation of psychic activity, culminates in Maha-Videha, in the Great Disembodiment, which arises from the psycho-physical shifting of the life force. But absolute abstinence, as a complete cessation of psychic activity, is at the end that abstinence which begins with sexual abstinence. Precisely sexual abstinence is supposed to become the originator of the conflict between the willed, which belongs to the realm of the will, and the essential impulsive, which belongs to the aggressively asserting power of the unconscious. This conflict is supposed to lead the striving person to victory over the animal nature.

For this reason, there are no ideal-ethical focal points in the establishment of moral correctives for Yogis. It is considered

36 The animals must be killed and the animalistic orientation in meat means only living for food, reproduction and competition – all this accumulates dullness (tamas), insensitivity and reduces power of distinction.

37 That also can be physical sickness or disfuncionality what provides an unpleasant life before death

that certain psychological moments are evoked, which the striver can perceive as deliberately evoked conflicts between his moral view and the drives of his being. These conflicts, initially only mental, are supposed to transform into an **acute struggle** with the lower nature. Through this struggle, the most effective factors on the path of essential ascent or descent are revealed (comprehended). And the striving person recognizes that in descent, one must seek the origin in the defeat of the forces that arise from the lower nature, psychologically and karma-dominated, whose most energetic expression is sexuality. (Warning) And this defeat (enslavement) can end in the highest possible delusion and egoism, whose karmic expression in the present life is the unfortunate life of the hellish and demonic creatures. So, from sexual abstinence, a struggle with the lower inclinations of the being is expected, whose activity is increased by abstinence. But the struggle alone must not become an end in itself. This would happen if the one who does not want to break the precept of sexual abstinence would succumb to the physiological pressures that originate from sexual impulsiveness, i.e., pressures whose objective appearance is the shifting of exploding vitality into the brain, in the form of a factor that obscures or diminishes the realm of conscious awareness. For this reason, the person who observes the precept of sexual abstinence must defy the consequences of this effort. And how? **Through observing one's own mental activities and proportionally counteracting the pressure from abstinence**, and by awakening joyfulness and lively sensory perception. And if the person who practices abstinence succeeds in defying these pressures through the veneration of the (inner) divinity, remaining in the happy state of a spiritually alert and problem-free person, then the reaction of the forces from abstinence manifests as **vibrations that transform the being**.

In the moral precept of abstinence, it is precisely the evocation of vibrations that transform the being that is considered. The one who strives and longs for the change of the essential polarity, so that he may gain the guarantee of an ascending tendency on the ladder of existences, must always ensure that he reaches, through abstinence, the psychic and essential crisis and becomes conscious of it. So he must constantly balance all reactions of the animal nature that are restricted by abstinence,

and that by means of a happy mood of a problem-free person. Thus, he certainly gives his animal nature a good direction, for being happy within himself, he will, through the (joyful) mental nature, carry along the animal nature and will not, as before, be torn down (forced down) from the mental realm into the realm of animality.

But sexual abstinence is a struggle that has its important phases. Mere sexual abstinence would be unbearable for the will if the striving person did not pay attention to the discipline of the senses. Whoever wants to persevere on the path of sexual abstinence **must unfailingly guard his perception (especially seeing)**, so that he does not let a destructive seducer into his being through perception. So he must take care that he does not see, does not look, does not hear, does not smell, does not taste, does not touch, and does not become aware of what arouses or kindles sexual desire. By doing so, he not only gains a **more favorable position** on the battlefield of abstinence, but he also **purifies** his consciousness (Note: Ojas arises) and thereby also his inner vision. Purifying and guarding himself in this way, he slowly matures from sexual abstinence to absolute abstinence, which is the most powerful and highest concentration on the level of the essential world. And absolute abstinence leads the person to truly not touch sensory realities with his soul, and this is the cause that he can **finally take his being out of the realm of time and space and attain the indirect experience of the Absolute**, from which he brings back the knowledge of the path and methods for the highest realization. Otherwise, abstinence is not expedient.

(Here starts the explanatory and important part of warnings)

Aptasat:

Let us assume that some person would like to practice, but not through moralization culminating in the cessation of psychic activity, which certainly seems very difficult to him, **but rather through meditation, concentration**, posture (Asana), and through other works of a technical nature and through work on the mind and the intellect in general. What **consequences threaten** such people? For we know that through mental activity the person intervenes in the inner (psychic) world, which

always reacts to his actions. Therefore, it seems necessary to me to also answer this question.

Vidschnani:

Pressures that originate from other spheres, which the person cannot resist through his moral values, react back on him as an elementary force that exhausts his life potential. From this arise dysfunctions in the being, which ultimately form the basis for various diseases. Everyone should know that in spiritual striving one always endeavors to make one's followers strong people. But this strength must spring from moral discipline. Through moralization, the striver should attain strength and concentration, which he may, after enlightenment, apply to deeds of justice in goodness. But since every deed signifies a discharge of psychic forces, what has been said refers to an activity arising from the surplus of forces that the person gains through moralization.

Whoever is **morally weak** and yet longs for the dazzling results of Yoga often turns to meditations, concentrations, and other (technical) higher works. This is a process that brings results similar to a fixed idea of thoughtless types and characters (karmic immaturity). The one who strives in this way projects the psychic force or life force into the vortex of his undisciplined being, whereby this being above all forms the prerequisites for an excessive discharge of this force when he encounters exciting moments (stimuli, triggers) in his life. Psychically tense, he can discharge his psychic force excessively in moments of excitement and thereby **weaken himself so much** that, over time, instead of becoming a Yogi brimming with strength, he becomes an exhausted one, moving over the **abyss of essential collapse or can fall into this abyss**. And the invisible that surrounds him is full of hungry predators that devour him. Instead of a mystic, he becomes an exhausted, sick person or a **madman**.

The invisible (astral space) surrounding us is, after all, only another dimension of the world of reality. Therefore, it is necessary that every person should consider the **world of his senses only as one of many spheres** that spatially interpenetrate but are qualitatively separated from each other.

Consequently, he comprehends that there is a certain connection between all worlds, which is documented by certain reflexes. **Therefore, beings from one sphere can nourish themselves with the fluids and emanations of beings from another sphere.**

A Yogi who, through various exercises, opens the valves through which he radiates more life force from himself than if he were not yet practicing, **can expect** that creatures and forms from another sphere will **absorb his radiated life force as a fluidic nourishment**, which they think comes, so to speak, just from space, and not from the striver. Therefore, striving will only become a means for him to **exhaustion or loss of life forces**, or a path to health decline and partly also to much worse things.

Aptasat:

I think, Vidschnani, that I now well **understand the significance of moralization** on the path of spiritual development. Incidentally, the recognition of this significance is common in our devic (divine) world. We know well that morality represents the essential elementary force of essential existences, whose world and destinies are directly connected with it. Based on moral prerequisites, beings are equipped with bodies of certain qualities, and their social life (position) also depends on them. **Without moral values, the existence of creatures endowed with consciousness³⁸ is not possible.**

Beings who are bound to the world through their animality, however, **cannot assess morality from the same standpoint** as we do, because the scope of their observations and thus of their judgment is limited. **Consequently, it is made impossible for them to recognize from their own experience the effective forces decisive for their destinies and their being**, and so they cannot free themselves from their influence. Therefore, it will perhaps be good if I tell them what is truly and objectively ascertainable to deeper perception: namely, that they **should not neglect morality at all** in the effort for spiritual development, **for precisely the moral**

³⁸ That refers to the supramundane and not the daily consciousness

values determine the quality and the equipment of their future being, which is the fruit of Karma.

I would like to tell them that they should understand your emphasis on moral effort as one should understand it correctly: **moral values are a reality that they cannot remove from the world by developing a different kind of effort than that of moral refinement**, whereby the previous value of their being can only increase. But it still happens. Since moral refinement represents a true effort to displace being from its previous track, where they no longer encounter inner resistance, but only resistance from outside, which is not expected, and if it still occurs, it is considered an unavoidable evil. This can leave the person in **comfort (spiritual passivity)**, and ultimately that is what matters most to him. Comfort is so dear to him that, upon eventual recognition of spiritual effort, he usually does not think about the meaning and quality of morality, which is the binding framework of the house of his real world (destiny), and thus he disrupts the methodical procedure and simply seizes upon mental efforts.

Only for this reason do I consider it important to emphasize, before I question you about the further procedure, that for us gods, according to generally valid reality, the **moral disposition is a force, a quality, or karma**, which alone decides the entire question of spiritual progress in the essential sense. The moral disposition creates emanations that, in a later phase, become the physical structure of what is **called the mystical path**. Without this (physical structure), every mystical striving can only be a soaring up into the air (Icarus), where no creature can hold itself for all time. I would like to say that **moral values are the pavement** on the path, and precisely for that reason they guarantee firm ground under the feet of those who strive for spiritual perfection. And so I would like to urge everyone who wants to progress not to look further as long as he accepts the, by you emphasized and indispensable, moral guidelines. If he accepts them and decides not to leave them anymore, he should observe his body and take possession of it through consciousness, as you formulated it in the 2nd of the 7 requirements of Integral Striving. I wanted to send this ahead

so that I feel I have fulfilled the responsibility arising from my questions.

And now, since we have sufficiently emphasized the significance of the **gateway** on the path of spiritual development, tell me, Vidschnani, what should the person do further when he has embarked on the path of correct moralization and has decided not to leave it anymore. You have spoken about the 2nd factor on the path to spiritual perfection, which is the observation of the body. We have also spoken about this in detail, so that we can proceed to the 3rd point, which you have defined as an effort for the actualization of the being in the physical and psychological sense, which is achieved through taking possession of the body by consciousness, in order to reach the awareness of all psychic expressions and states. How should this be understood?

(Here the transition to the meaning of mindfulness is very clear)

Vidschnani:

Whoever observes **his body day by day** will arrive at being able to become constantly self-aware. And if he is constantly aware of his body, without slackening in his endeavor, he will, after some time, become aware not only of its form but also of its quality. This means that he acquires the ability to register all psychic expressions and states, for this is only a further stage of deep and perfect body observation, which automatically transforms into self-observation - i.e., observation of the body with its psychic factors. Much time should also be devoted to this, for the psychological factors arise, endure, and pass away, and this can only be determined through **analytical self-observation**, which arises from superficial self-observation and deepens through prolonged practice. For this practice eliminates psychic tension, and after its elimination, attention deepens.

Aptasat:

What should this seeking person do further to progress towards the set goal (bodhi and nirvana)?

Vidschnani:

According to the 4th doctrine, he should ensure that the **loss of balance does not get lost**, which is the natural result of correct self-observation. I must say that perfect self-observation, which has transformed into concentration on the body and the psychological nature, leads to psychic balance and **resilience against (all) exciting** moments. And this balance the striving person must guard as the first and very important result of his spiritual endeavors. So that everyone can understand this well, it will be good to add that it is really not about psychic phenomena, but about psychological transformation on the 1st stage and, on the 2nd stage, about a physical transformation. With regard to this, the attained psychic balance is a prerequisite for a powerful and effective concentration, which cannot be achieved without this support. This means that a person who wants to **avoid** the laborious, calm self-observation penetrating into the depths of his own being **will never attain** that ultimate peace which is indispensable for the further analysis of being, its causal and effectual karmic forces and prerequisites, and for achieving the ability to exclude the supports of consciousness, which he must ultimately reach (see objectless concentration). At most, he can only achieve that he stops the fluttering thinking for a while, only to regain freedom after psychic exhaustion and thereby allow his restlessness to increase - just as, for example, the sea, which was only temporarily calmed by poured-out oil, churns up anew and more violently. A further result of such a procedure is psychic exhaustion or neuroses or sometimes worse things. Only for this reason must one emphasize that the **striving person must enter the path of the laborious maintenance of psychic balance**, if he has already arrived at it through correct conduct and wants to reach the goal.

Aptasat:

Let us assume that the person has attained the psychic balance that arises from the previous discipline and that he perseveres in maintaining it. What should he do further?

Vidschnani:

According to the 5th rule, **he should awaken supramundane moods and psychic states³⁹ (bliss)** and fill his being with them so that they become a permanent, self-willed, and consciously produced psychic state. Otherwise, this balance would lead him to psychic immobility, which represents an obstacle. The supramundane moods and psychic states enable the seeking person to escape the reach of the obstacles that arise from **deadening tamas**, and furthermore, they lead to the unfolding of the **Divine**, which can then easily be made transparent. Thus, the striver can elevate from sphere to sphere up to the highest heavenly ones.

End of the conversation and excerpt on this topic.

39 This is why there is a path called „Causeless Joy“ which leads to this states and when striving successfully for it one must consider these precepts.

Requirements (rules) of an Integral Striving

1. Correct, right (noble) Moralization
2. To take possession of the body through self-observation.
3. To reach the awareness of all psychic expressions and states through the actualization (making conscious) of the being in the physical and psychological sense, which comes about through taking possession [of the body].
4. To make everything impossible that would disturb the balance that has been achieved and established through the uninterrupted awareness of all psychic expressions and states.
5. When the psychic balance is already maintained, one should supply the being with supramundane moods and psychic states until they become the permanent, spontaneous psychic state of the person.
6. After the definitive elimination of the bad psychic coloring through undesirable states and after the complete unfolding of the supramundane moods and psychic states, the psychic vitality is to be brought to rest - in the sense of a fading good psychic mood (transition to the coolness of the developing supramundane intellect).
7. Finally, the psychic (and psychological) supports are to be annulled, which are mentioned in the 6th requirement. In order to achieve that the striving person, as a self-aware being, experiences the state of pure consciousness (Dharmakaya), which is limited neither by the body, nor by a specific perception, nor by the awareness of any limited factor.

THE APHORISMS OF MAHAMUDRA

Overview and guide to the 126 Aphorisms

The author included a summary so the reader can see about what topic each block of the aphorisms contains. When studying the commentaries the vigilant reader surely detects that the aphorisms from 68 onwards bear a striking resemblance to the description of the buddhistic higher jhanas 5-9 (see chapter), the same we find in chapter 3-4 of Raja-Yoga commented by Vivekananda. The aphorisms are grouped:

1-2 Why this teachings?

I Preparatory teachings

3-10 Refuge and resolve, to the „vairocana posture“ and its effects, right breathing, right focusing

11-20 Observing the „5 breaths“, mastering sensual perception and distraction, tranquility of mind, the 4 recollections

II The Main teachings

23-106 Ordinary practices

21-30 One-pointedness, non-breathing objects, guru-meditation, experiencing peace of absorption, training to reach one-pointedness, avoiding fatigue

31-42 Using forms or images to train concentration, using breathing objects, counting inhalations („dorje“), rhythmic breathing, detecting characteristics of breath, mystical elements, using AUM

43-55 Concentration without objects, understanding thinking, objectless concentration and stillness, root-cutting thoughts, non-reacting to thoughts

56-67 Leading consciousness into its natural state, practicing

tension and relaxation, weaving the „brahmanical sacrificial cord“, detecting secret of manifestations, separating consciousness from function and tensions, guarding non-restraining and non-rejecting

68-76 Developing immobility like elephant pricked by thorns, suppressing all thoughts, reaching one-pointedness, final state of quiescence (immovable sea), attaining „all-discerning wisdom and super-sensible comprehension“

77-86 Practicing the yoga of the 8 uncreated, analytical concentration, ascertainment of motion and immobility equal states, reaching 'the goal on the other side of human thought' or the 'goal on the other side of all doctrines' – the supersense

Realizing the supramundane consciousness

87-92 Attaining the supramundane consciousness, practicing the highest path, infinite compassion for all sentient beings, devoting only to the practice of conscious sacrifice of body, speech and thought for the good of all sentient beings,

93-106 Practicing the yoga of the uncreated and finally the Great Symbol, realizing the Dharmakaya, understanding 3 times (past-present-future), non-reality of birth, death and time, knowing mind and matter, understanding consciousness itself, realizing ultimate reality

107 - 120 Extraordinary practices

Practicing the yoga of the transformation of mutually inseparable phenomena and forces of consciousness leading to Unification, transmuting all phenomena and mind into at-one-ment, meditation upon sleep and dreams, reality and non-reality of phenomena, understanding the 3 realities, the only one in the many, yoga of non-contemplation, dharmakaya as the simultaneously born undefiled consciousness (great symbol) and the path is over

III Results and practical knowledge

- 121-126 Overcoming all delusions, the delusion of empti-ness, the delusion of closure. The delusion of con-sciousness in the state of the 'preventer', reco-gnizing the inseparable unity of the 'preventer' and the prevented, the delusion of the path itself, realizing the 'coborn great symbol' and attaining liberation, recognizing the 4 attainments, avoiding going astray, differentiating experiences and practical knowledge from theoretical knowledge.

Now lets begin with the aphorims.

Group 1 -2

1. Hail to the excellent White Dynasty of Gurus!

2. In the instruction entitled "Yoga of the Simultaneously Born Great Symbol," which aims to contrast the ordinary processes of the "knower's" consciousness with pure "Truth," are contained the preparatory teachings, the essential part, and the conclusion.

Comments to 1 – 2

(1,2) This form of yoga means the methodical development of cosmic consciousness, which exists in a germinal state within humans. The ordinary processes of the "knower's" consciousness are states of waking consciousness that arise after its purification. In that case, it is natural that these processes concern relationships with reality, i.e., with truth.

Ordinarily, the processes of consciousness only concern relationships with transient reality, because the ordinary person is not actually interested in true reality. However, processes of consciousness directed toward transient reality do not lead to positive results in cognition. They correspond only to passages through samsara, which is expressed through experiences, hope, and disappointment, but not through conclusions from objective observation.

The prerequisite for intellectual yoga is the liberation of consciousness from natural life processes. Through this, on the level of his consciousness, a person finds himself in the sphere in which the intellect of philosophers operates. However, because the detachment of consciousness does not concern relationships to one's own body and being, but rather to the external world, the philosophical conclusions of such a person are objective. Only when he detaches his consciousness from his body and being does he become a visionary. When he detaches himself from the external world and while practicing, makes his body and being present in his own consciousness, he thinks rationally and arrives at real philosophical conclusions.

Therefore, if someone wants to practice yoga, let him be careful not to detach his consciousness from his being, but from the world. Otherwise, he would lose his reason and become a visionary, incapable of accomplishing anything good on this path.

I. PREPARATORY TEACHINGS

Group 3 – 10

3. The preparatory teachings are both temporal and spiritual.

4. The temporal instructions, which come first, are made clear elsewhere.

5. In the described spiritual teachings, the first stages must be commenced with refuge and resolve, and lead to the community of gurus.

(The sevenfold body posture)

6. As it was written in "The Realizing of Vairocana": sit up straight and assume the vajra posture. One-pointedness of mind is the path leading to the great symbol.

7. Fold your legs into the Buddha posture. Place your hands horizontally and calmly below your navel. Straighten your spine and let your diaphragm rise. Curve your neck like a hook until you press your chin against your gullet. Place your tongue against the upper palate.

8. Ordinarily, reason is controlled by the senses, primarily by what you see. Therefore, direct your gaze to a distance of five and a half feet, without blinking or moving your eyes.

9. This (namely, the seven actions described above) is called the seven paths of Vairocana (the seven means for recognizing psychophysical processes). It symbolizes the fivefold method that induces a sleep-like immersion through physical means.

(The effects of the sevenfold body posture)

10. Crossing the legs regulates the inhaled breath. The balanced placement of the hands regulates body heat. The straight spine and raised diaphragm influence the nervous current flowing through the body. The bending of the throat determines the exhalation. The position of the tongue together with the focused gaze stimulates the life force to enter the central nerve.

Comments to 4 – 10

(4) In the third book.

(5) Refuge: see book four - The Path of Transference, verse 1. This prayer symbolizes the formal decision to detach from one's previous way of life and enter the path of noble endeavors. Its meaning is very profound, as it signifies a mental orientation that corresponds to mystical effort, which must not be combined with mental attachment to the world.

Whoever enters the path of yoga must be mentally oriented towards pure regions of personal consciousness in order to gain the ability to observe the beginnings of changes in opinions, mental states, feelings, and perceptions. This gives him the possibility to purify consciousness and achieve concentration, which is not characterized by dull gazing at a chosen support, but by the actual cessation of all mental activity.

No one truly solves the problem of mental orientation by sitting down to concentrate when not occupied with duties, entertainment, and social contacts. Daily life impresses inclinations and character upon the mental disposition. Both of these mental components cloud consciousness, whose clarity is only possible when a person is mentally detached from the world.

"Refuge" is meant to adjust this mental attitude. If a person experiences it with renunciation, he mentally escapes the world and thus becomes prepared for this form of yoga. But note this additionally: the state induced by this prayer is to be permanent, not merely transitory. The "Path" lasts longer than a single practice session. It can last for years.

(6) The vajra posture is both physical and mental equilibrium. The goal spoken of here must be a state of perfect detachment while conscious. The path is spoken of in connection with the

focusing of consciousness. Every seeking person must be aware of this. For if he is not focused in this way and bases his entire yogic endeavor on "exercises" involving concentration on a specific place in the body or another object, then the ordinary focusing of consciousness into the world will cause its energy to increase. He will then use this energy for worldly pursuits. And because the area of interest of unfocused consciousness is broad and encompasses many objects from the sensory world, yogic effort, in which no attention is paid to the supramundane goal as the sole focus, leads to an increase in mental unrest and, depending on circumstances, even to insanity. Therefore it is necessary:

1. mental detachment from the world through "refuge",
2. reduction of interests to a single one, namely in-terest in the supramundane goal. These are the prerequisites for the methodical procedure using postures and concentration to lead to an acceleration of spiritual growth and not merely to an increase in mental tension and mental agitation.

(7–9) The correct physical posture, as given here, harmonizes both the etheric currents in the body and the natural tension. If we add to this practice mental imperturbability in a higher mental mood, such as joy and mental elevation, we achieve psycho-physical imperturbability, which can deepen to mental rapture. If this rapture is achieved without the person leaving the body with consciousness - which is equivalent to forgetting to continue making it present in mental calm - this (rapture) changes into a state of ecstasy of mind (consciousness), i.e., into samadhi.

However, samadhi itself is not of great value. It is meant to be the starting point for analytical and objective self-observation, which ultimately manifests as a path in the sense of gradual inner transformation. Its direction is given by "refuge" and "focusing of consciousness."

(10) By nervous currents is meant the tension in the body, which is not uniform but appears higher in some places and lower in others. During analytical self-observation, this tension can be easily detected, and with direct concentration (meaning willed mental equilibrium), it seemingly dissolves, but in reality, it is distributed evenly throughout the body.

From a physiological perspective, an imbalance of this tension leads to functional imbalance, whose later result is organic disorder. It is the primary factor of dysfunctions that manifest as characteristic disorder symptoms in the brain. These symptoms signify an acceptance of the tension imbalance, an imbalance that will eventually manifest in physical functional disorders and later organic ones. If a person balances this tension through correct body posture, accompanied by the appropriate mental state, it also has a harmonizing effect on health. However, one cannot rely on a posture that is not specifically focused to work in a miraculously short time with surprising persuasiveness. The tension imbalance has already imprinted a certain character on a person, so he only with difficulty achieves a state that can be called balance. For he must change his existing inner polarity by focusing consciousness, which helps dissolve subjective mental orientation and introduce objective orientation. For this change to occur, it is necessary to achieve depersonalization by canceling existing mental relationships with the world.

The life force is a psycho-physical potential whose manifestations we find in temperament. Yogis gained the experience that if a person brings consciousness into a state characterized by its fixation on one point and accompanies this state with emotional detachment from the world, he turns himself into a kind of field whose nature forces the ionization of its physical factors. The centripetal direction of awareness processes causes this ionization to proceed from the body to the center of consciousness, the head, while making the body present in consciousness influences this to happen from the lower part of the body. Under these circumstances, whoever has correctly made the body present in consciousness and stopped mental activity has created a situation where he feels an energy flow from the lower body to the head and has achieved perfect purification of consciousness from all dregs of worldliness. This, in turn, causes him to perceive this flow as an energetic-spiritual flow. The "auric centers," with which every body is equipped - since every substance can from a certain perspective be seen as radioactive - receive magneto-spiritual impulses through the directed flow, which manifest as "lights and radiations," i.e., mystical states through which mystical growth expresses itself.

However, for these states to be pronounced, the "aura vitalis," the life force, must be as great and as effective as possible. Therefore, yogis resort to pranayama - the perception of breath. They recognized that breath is nothing other than a form of the life force. Pranayama, which gives a person the ability to guide the mind (consciousness) and make the breath present, and to strengthen the breath in the body based on sensory applications of breathing, achieves an increase in the life force.

Ordinary breathing does not lead to an increase in the life force. The air component, prana, can hardly be assimilated in the ordinary way, because ordinary breathing means the work of bellows without the participation of the power of making present through awareness.

The qualitative character of air is too far from the qualitative character of the physical body, therefore the body receives from the air only as much vitalizing energy as the person physically makes himself present. If he intentionally makes himself physically present and accompanies this with calm, deep, and regular breathing, he achieves a great development of life force. He is adding the assimilation factor – awareness – through whose action he makes his physical being present.

Group 11 – 20

11. When the five "breaths" enter the central nerve, other breaths, which control certain functions, also flow into it, and thus begins the wisdom of non-knowing, bodily equanimity, motionlessness of the body, i.e., the body resting in its natural state.

(The tranquility of speech)

12. The silence that we can observe as soon as the dead breath (exhalation) ends is called calm or motionlessness of speech - speech being in its natural state.

13. Do not think of the past or the future, nor that you abide in concentration. Do not look at Emptiness as if it were nothingness.

14. Do not try now to clarify any perception of the five senses by saying "this is," "this is not." Rather, guard, even if only for a short time, an uninterrupted absorption, in which the body is kept completely still like a sleeping child and consciousness abides in its natural state (free from all thought processes).

(The tranquility of mind)

15. It has been said: 'By completely restraining formative thoughts and mental imagination, by maintaining the bodily stillness of a sleeping child, by striving with full zeal and humility to follow the instructions given by the guide, the state of the "simultaneously born" will undoubtedly be evoked.'

16. Tilopa said: 'No concepts, no thinking, no pondering, no reflecting, no deliberating; protect consciousness in its natural state.'

17. The master of the doctrine, Dvagpo Larje, said: 'Being undistracted is the path that all buddhas follow.'

18. This is the so-called calm of thoughts, motionlessness of consciousness, or consciousness abiding in its natural state.

(The four recollections)

19. Nāgārjuna said: 'O mighty one, when the four recollections have unequivocally proven to be the sole path walked by the buddhas, watch over them diligently at all times. If you do not guard them, all spiritual striving will be fruitless.'

20. The spiritual nature of these recollections is undistractedness. The Abhidharma knows: recollection (remembrance) is not forgetting that with which we are intimately familiar.

Here ends the first part of the preparatory teaching.

Comments to 11 - 20

(11) The central nerve is considered to be the center of the spinal cord, but it is more of a psychic than a physical nature. It is formed whenever a person stops mental activity and thereby creates a kind of mental and conscious vacuum from themselves. However, if they stop mental activity accompanied by essential self-presence in consciousness, they create a situation where "breath flows through the emptiness of the body"; this is roughly equivalent to flowing through the central nerve.

In this state and the other, radical spiritual experiences occur, such as experiencing the absolute, the possibility of eliminating the physical body from the area of personal consciousness, and the related abolition of supports for further application of karma, etc.

By other breaths are meant prāṇa, apāna, samāna, etc. These are functionally subordinate centers of the radiographic astral being-silhouette called the astral or etheric body. These centers are attributed with overseeing the functional balance of the essential structure in terms of digestion, excretion, etc. According to the individual experiences of yogis, especially haṭha yogis, the striving person achieves a deep essential calm, which endows them with the objective insights of a sage, if they saturate these psycho-physical centers with air, whose purity is

preserved by the non-attachment of consciousness to the world.

The "wisdom of non-knowing" can be described as a state characterized by so-called direct perception and bliss, which arises on the basis of mental imperturbability. However, this imperturbability must not have the character of mental dullness, but must arise as a consequence of the suppression of mental activity. Then the body is flooded with bliss based on the fact that the person does not think because they do not have to. They have overcome the state of urgent moments that set thinking into motion. When they have overcome this state, they perceive events without prejudice. Considering the possibility of drawing conclusions about observed phenomena, this can be regarded as wisdom.

(12) Whoever breathes attentively, rhythmically, slowly, and deeply always experiences, upon complete expulsion of breath from the lungs, a mental emptiness that manifests as a tendency towards silence. Yogis consciously develop this silence further, so that through deliberate practice they achieve perfect taciturnity (which is not disturbed by tendencies to communicate to others).

The purpose of this silence is to increase the life force. It then manifests in mental strengthening, culminating in the creation of magical tension around the one who behaves this way.

(13) This is the definition of the cessation of mental activity. If we turn our attention away from the "nothing" in the emptiness that arises within the reach of our consciousness and mind because we have succeeded in stopping mental activity, we eliminate the tamasic tendencies arising from perfect calm. By excluding the "nothing" from our consciousness, which always arises from mental motionlessness, we preserve the positive elements of temperament, which cannot manifest themselves in any way during this time. Internally, it manifests as vigilance.

(14) Concentration must be so extensive that a person tries not to perceive nor to care about mental imperturbability, both in views and beliefs. Usually, a person guards their thinking, but in the meantime, states of attachment and aversion to worldly things alternate, emerging into their duller consciousness

through memories. Therefore, concentration is practiced so that consciousness rests on the chosen object of concentration until the person is able to abandon the support, having comprehensively grasped essential manifestations. They must become capable of guarding the mind, consciousness, feeling, and subconscious movements, so as not to become attached to the world through one or another psychic component, and so that their concentration manifests as perfect inner imper-turbability in essential detachment from the world. Detachment then manifests as high perceptual activity during mental imperturbability.

Uninterrupted absorption is difficult. If concentration is based on a support, neither the subconscious nor the mind are free nor absorbed. However, when a person who has not yet mastered themselves removes these supports, they are swept away by mechanical mental processes, while the potential of their vigilance declines to mental apathy. In this state, they lose the ability to use natural energies. They fall into passivity and thus into both mental and external slavery, even though a superficial observer might see it positively that in this state of passivity they can perceive astral images. These are, of course, objectively more hallucinations than anything else.

(15) The state of the "simultaneously born": blissful feeling and a state of perfect inner unification, accompanied by concrete touches of a divine nature. It is therefore not absolute inner emptiness, but a state that arises from the cessation of mental activity with tendencies of consciousness towards divine states.

(16) This statement should be understood to mean that what is expressed here in negative form must arise from positive effort. It does not mean that a person should intentionally fall into passivity, but that they should intentionally avoid mental activity conditioned by their mental relationships with the world. Otherwise, their consciousness would wander, even though it should abide in the "natural state." By this is meant consciousness itself, or consciousness that does not receive anything through impressions.

(17) "Undistracted": Permanent focus on one state, in this case on mental imperturbability. When it is said here that this is the

path followed by all Buddhas, it means that unbroken interest in a single thing – which in mysticism signifies the continuous directing of consciousness towards a state of perfect non-attachment – is actually the true mystical path, the direct spiritual growth towards perfect indifferentism. Sporadic, impulsive actions on the mystical path never mean much, even if they occasionally lead to the complete elimination of any objects from consciousness and attention. This is because they are followed by a spontaneous clinging to the world. This clinging can only be abolished by continuous interest in the set goal. This mental attitude prevents any involuntary outflow of the essential powers of the being through attention. This can be considered permanent concentration, which leads to the sought-after goal through calm inner development.

(19) Four Reminders: Reminders of the necessity to control the body, the senses, consciousness, and to constantly watch over the instruments of action.

(20) Reminders are actions by means of which one returns to a resolution, which is always forgotten unless it has become a natural life guideline. In view of this, it is recommended that one should not get upset that one's resolutions slip from one's awareness, causing one to immediately deviate from moral and mental discipline. This will continue to happen until one's resolutions become second nature.

Rather, one must attend to the reminders, by means of which resolutions can be internalized. Once a person has internalized them, their thinking will no longer deviate from them, and thus, finally, the desired direction will be given to their entire life.

II. MAIN TEACHINGS

(This is the essential part of Mahamudra)

21. This content consists of two parts – ordinary practices⁴⁰ and extraordinary practices.

22. The first of the ordinary practices is again divided into two parts:

a) seeking the experience of the state of peace (of body, speech, mind), which is the goal of meditation through the practice of the yoga of one-pointedness;

b) analyzing the essential nature into "movement" and "stillness" through the yogic practice of the "uncreated" and the resulting experience of supramundane consciousness.

No comments to 21 – 22

Ordinary Practices

Group 23 – 30

(Yoga of One-pointedness)

23. The first part, striving for the experience of peace as the goal of absorption, will be accomplished through the yogic practice of one-pointedness and can be attempted with an object (upon which we focus our attention) or without one. If applied to an object, it can be a living object as well as a non-living one.

(Use of non-breathing objects)

40 Aphorism 23-106 are the ordinary and 107-120 are the extraordinary practices

24. Two kinds of non-living objects will be described: ordinary objects such as a small ball or a piece of wood; sacred objects such as symbols of the Body, Speech, and Spirit of the Buddha.

25. The method of using those of the former class, namely, an ordinary object like a small ball or a small bit of wood, now followeth.

26. Place the ball or piece of wood before you and choose this as the object towards which all your thoughts must be directed. Do not allow the "knower" to turn away from it or to identify with it, but direct your gaze firmly, one-pointedly, at that object.

27. Meditate on your guru as if he were sitting on the crown of your head. Meditate on him as if he were truly a Buddha. Pray to him and use the prayer "manam-khama" for this purpose. (And conclude with the request:) Grant me your wave of grace, so that I may receive the supreme benefit of the "Great Symbol" (Mahamudra).

28. Having prayed for the grace-bestowing wave of grace, absorb it into yourself. Think that your mind (consciousness) has merged with the divine mind (consciousness) of the gurus and remain in this state of mental unification for as long as possible.

29. Report (regularly) the experiences your consciousness undergoes to your guru and remain in absorption.

30. If fatigue overcomes you, perform your concentrations at a place from which you have a view of the distant landscape, and fix your gaze there. In mental lethargy, when consciousness becomes dull, do the same (to refresh it) and practice undisturbed concentration. When thoughts are restless, retire to a secluded place, lower your gaze, and make the release of physical and mental tension your main goal at that time.

Comments 23 – 30

(26) It would be a mistake to think that attention must be directed exclusively inward. If it is necessary to achieve mental imperturbability, then the initial effort can be expressed by any kind of concentration. An external object as a support for strengthening attention has the advantage that disruptive moments cannot interfere as they can with fictitious internal supports. The unwavering direction of attention towards an external object by gazing at it prevents the level of alertness from decreasing. This is always detrimental when aiming for concentration focused on spiritual development. And if someone observes that their effort to perfectly focus attention on the concentration object nevertheless decreases alertness because it narrows the field of vision, they can completely eliminate this phenomenon by coordinating sight and aware-ness.

We can look at an object and support alertness in this way. And if, as a result of the visual field narrowing and the functions of consciousness stopping, our alertness declines, we stimulate it by striving for conscious gazing. In this way, we work our way forward until our gazing does not become automatic without the participation of consciousness. This is a state that allows us to replace the external support for concentration with an internal one.

Sometimes concentration with external supports leads to a sharpening of perceptual ability. The striving person begins to perceive what has hitherto escaped their attention, and therefore believes they have entered the correct path of inner development and growth. But that is not the case. No matter what results auxiliary concentrations lead to, one must always keep in mind that we must achieve the ability of analysis, by means of which we analyze our own being. By analyzing the being, we recognize the fundamental factor of reality, which is unchanging and has rather a luminous nature than being a dark “nothing”. The ability for deeper perceptions is therefore a milestone on the path, reminding the striving person to replace the external object with an internal one.

(27) A European believes that showing respect to a person as if to a God would mean moving away from the criterion that, in their opinion, guarantees the necessary rationalist stance. An

Asian well-versed in the mystical path, on the other hand, considers it proof of erroneous opinion if someone cannot use all the aids that could help them get further in spiritual development. In their view, their spiritual guide is the being they can most easily deify in order to have a visible model of God.

The European, after all, does not act differently, although they choose less suitable persons for deification. Apart from the gods of the political heaven, I have met men for whom women were deities, and women for whom their children were gods. When men failed with women, and women with children, they drowned their ideals in the mud of imaginary depravities. In Asia, where serious seekers of spiritual growth find in their deified leaders visible representatives of divinity, such reversals of opinion do not occur, because their deification is conditioned neither by the erotic element of men nor the maternal affection of women. Moreover, by deifying spiritual leaders, the seeker sends out imaginary moral currents, which on one hand help the spiritual leader, and on the other are reflected in him and, upon feedback, strengthen the seeker. Therefore, the deification of the leader is an aid that helps the seeker very concretely: their strength, through this focused deification, is not radiated into the boundless regions of the invisible, but into the nearby material world.

The prayer manam-khama sounds like this:

*Mothers of all that feels, in your infinite number,
we seek refuge in the guru, the Buddha as the dharmakaya,
in him as the sambhogakaya we seek refuge, we mothers.
We seek refuge in the guru of the holy nirmanakaya,
we seek refuge in the exalted Buddha.
May the desire of all sentient beings turn to the doctrine
in pious effort crowned with success.
And may all errors flee
and may the errors themselves transform into wisdom!*

(28) consciousness of this, as if one were externally and internally dazzled by the divine Spirit (whether in the form of one's own spiritual master, or the cosmic Spirit), grants the spiritual effort an indispensable quality that must not be forgotten. And if, in addition, one is able to be aware that the

light of the divine (most holy) Spirit and oneself are one, he practices a discipline that cannot miss its highest goal, namely, unification with the Spirit of the absolute.

For explanation, it is still necessary to state that the act of voluntarily uniting with anything always leads to the realization of that thing on the level of consciousness. Normally, through natural acts of awareness, a person unites with the sensory world and thereby attains realizations that manifest as an awareness of one's own transience, which is a characteristic companion of creation as we perceive it with our senses. Therefore, it is necessary to counter this state of affairs by conscious unification with the absolute in its luminous and imperishable essence, and thereby attain realizations that will elevate us spiritually and essentially.

(29) Even if the spiritual master in many cases ascertains the degree of inner development his disciple has reached, it is still good for the disciple to inform him of his experiences. This is because it reveals the disciple's otherwise undetectable opinion of these experiences.

Those who are just attaining mystical experiences may not always correctly assess their value. Therefore, they may adopt a harmful stance towards them, and this can lead to their spiritual downfall. A true spiritual master can explain the true meaning of the mystical experiences they have attained, and thanks to this, they can suddenly advance a great step forward on the mystical path.

(30) We all know that gazing into a distant landscape has a soothing effect on the mind. From this, it is evident that even in mysticism, proven ordinary aids are used to alter the mental state. But in our countries, a person does not always have the good fortune to be able to choose a landscape for his mystical efforts. In that case, when fatigued and mentally lethargic, it is best to sit quietly with wide-open eyes and pay attention to the surface of the body as if we were looking at it. This will make the fatigue disappear and increase mental freshness. Only one thing is needed: to persist in this effort until the result is achieved. My experience is that it may take up to two hours, but probably always more than one hour.

Mental restlessness in our regions is best overcome by sitting in a good posture, relaxing the body so that it almost rests, and simultaneously trying to bring the sitting area into consciousness, then gradually the thighs and finally the entire legs. According to my experience, this stabilizes the mind in less than an hour.

Group 31 – 42

31. For the second stage of inanimate objects, namely the figurative forms of the Buddha's body, speech, and spirit, these symbols are used: a Buddha image for the bodily form, sound for the word, and a seed-like shape (or dot) for the Spirit.

32. For the first object, the bodily form, you may use a bronze statue or a Buddha image, a vision of the Buddha seen in revelation, which should always be present to you, gleaming golden with all the signs and all the charm of spiritual perfection, shining in a halo, in the threefold robe of hierarchy.

33. When using the second object, sound as a symbol of the Buddha's word, imagine a moon the size of a fingernail with the syllable HÚM ("is, endures") written in hair-fine script.

34. When using the third object, a seed-like shape as a symbol of (the Buddha's) spirit, perceive in imagination a seed of egg-like shape the size of a pea, emitting light rays wondrous to behold, and fix your mind upon it.

(Use of breathing objects)

35. For the second method of inner recollection, for which living objects are used, counting the „dorje" and a "pot-like shape" should be used.

36. When counting the „dorje": keeping the body and mind calm, also direct your consciousness to each inhalation and exhalation, suppressing other things. Count (inaudibly) from 1 to 21,600 breaths. By this, you will gain experience and knowledge of the daily inhalation and exhalation.

37. Then notice when the inhalation begins (how many seconds after the exhalation) and how it flows. Pay attention to whether it enters more than one place in the body.

38. Through this exercise, knowledge of inhalation and exhalation is gained, and consciousness and breath will be

brought into rhythmic balance. Accurate knowledge of the nature of breathing is born.

39. While conscious attention remains focused on the breath, observe how the breath penetrates from the tip of the nostrils deep into the lungs, then develops there, and how long it remains there.

40. This is the means to recognize the colouring, duration, and course of the retention of each single breath.

41. Then the pure, unmixed essence of each of the five elements of the body (earth, water, fire, air, and ether) will be perceived, and the increase or decrease in the number of inhalations and exhalations will also be observed.

42. Now each exhalation receives the syllable AUM (or ÓM) in white colour, each inhalation the syllable HÚM in blue colour, and the time of breath retention the syllable AH in red colour. Thus, the time needed for each part of the breath is obtained (intuitively, without the cooperation of the mind).

Comments 31 - 42

(31) Instead of a Buddha image, a Christian may use an image or a conception of Jesus, but not as suffering on the cross, but rather as preaching, blessing, or turning to God. However, symbols for the body, word, and Spirit are chosen gradually, because mystical development must touch the whole person. These symbols alter the nature of the mind and consciousness, because each of them evokes certain reactions in him. This is best recognized by analyzing the thoughts, feelings, and mental states arising when thinking about something or perceiving something. If we engage, for example, with the image of Jesus⁴¹ as a living person, we register physical excitations that manifest as sensory states of joy, enthusiasm, etc. However, if we pay attention to the tone, deeper excitations arise, a vibration in itself; they appear thus because it is deeper than feeling can reach. We can observe a vibration which, at a

41 Or Buddha or Krishna or a peaceful tantric god (goddess) whatever a person prefers.

certain intensity, appears as a tone. During deep immersion, sounds are actually heard, whose scale exhausts all states of essential imperfection of the mind and intellect. But when, in our concentrations, we engage with an infinitely small point or simply lean on a fictitious point in the body, we penetrate with our perceptions into infinite mental space and arrive at reactions that manifest as the awakening of the most hidden abilities sleeping within man. From my own experience, I can say that people from our environment should generally devote themselves to concentration on form. They are mentally too active and thus mentally distance themselves from their body. Therefore, their burden with the properties of matter increases. If they pay attention to the image of a living being, such as Jesus, they are essentially paying attention to a static tension, which is transformed into kinetic energy by their attention, and this then acts upon the body. This enlivens their body, and therefore qualitatively elevates it so that the gap between it and their own psychic nature is bridged.

Then they have better control over their bodies and eventually even begin to understand them as vibration, not as a final state of matter. Every seeking person will discover the further meaning of this for themselves. Physical transubstantiation to the extent that, on the level of natural perception, the structure of the body is recalled not as a final state of matter, but as vibration, has the significance that a person's psychological resistance to vibrations caused by mental tension increases. And the more the body begins to appear as vibration, the higher the person's overall resistance becomes. When he subjectively identifies the vibrational character of the body and the psychic nature, the person's psychological resistance becomes absolute. In that case, he can contemplate the absolute within his own being, and yet will not be afflicted by unbearable tensions. Rather, he will experience the feedback of those vibrations which increase his physical resistance to gigantic proportions. Then he may exclude the concept of form and everything that appears to him as concrete (ideas, impressions, perceptions) from his consciousness, and this activity leads him to a direct experience of the absolute, i.e., one manifesting on the level of personal consciousness.

(32) The symbolic equipment of an object for concentration with certain attributes is very significant because this object mentally influences the person. This can be observed even where it is not about concentration, but about the natural content of consciousness. People who occupy themselves with evil and difficulties of all kinds always carry away something of what so deeply interests them. Therefore, even in the natural way of life, we should occupy ourselves with things that are pleasing and mentally uplifting, and realize that worries and concerns about various difficulties will not change anything for the better anyway. When we occupy ourselves more with pleasing and mentally uplifting things, we will recognize that this brings clarity to our lives and our destinies will change for the better.

This is a lawful relationship between cause and effect. If poor people were guided by this, they would, with all the effort they are capable of, strive to rejoice more than to grieve. This is a much more reliable way out of social distress than the paths of political measures. It is therefore necessary to ensure that we adhere to the purest and noblest forms and qualities, if we want to work our way towards better states and feelings and grow mystically.

Inner states and feelings grow in a mystical way. Therefore, this aphorism reminds us that the image of the Bud-dha should be of golden radiance, etc. The higher our goal, the purer must be the images we operate with as aids for concentration. This book deals with yoga, whose goal is perfection. For this, a dim light and imaginary objects of a good nature are insufficient. It is necessary to turn attention to radiant, cherubic images, so that in this way we become capable of suppressing directly even the hidden *tamas*, which so easily intrudes into our mind and consciousness during the fatigue that follows good meditations.

The threefold robe (body) of the hierarchy: *dharmakaya*, *sambhogakaya*, *nirmanakaya*.

(33) I will speak about the meaning of the syllable HUM later.

(34) Wondrous rays of light are chosen for images in order to increase the intensity of the effect of the point, whose size is

somewhat excessive. Best is an infinitely small point, whose intensity during powerful concentration is so great that even without the image of light, it acts with a force that destroys the structural rigidity of being, both essential and psychic. An infinitely small object contains a gravitational moment like a large object, so by infinitely reducing the image, we arrive at a fictitious support, through whose effect the current psycho-physical system of the being will be abolished and transformed into a spiritually energetic phenomenon.

You can always and under all circumstances gain the experience that reduced supports for concentration have a more powerful effect. Try to fix your attention on an area as large as possible, larger than the space visible to the eye. You will find that this kind of concentration has a calming effect on the mind. However, if you concentrate on a point the size of a pin-head, you will notice that mental tension increases and that it is higher the more intensely you occupy yourself with this point. For this reason, suitable objects of suitable size are chosen to balance the reactions to concentration and increase the natural resistance force of the being.

(36) This means its transitions from the left nostril to the right and vice versa. The significance of left-sided breathing lies in balancing tendencies, right-sided breathing in strengthening tendencies.

(37) Air itself cannot, of course, enter anywhere other than the lungs, but its entering and exiting can be perceived elsewhere as well. The significance of this is that such a place is cleansed, strengthened, and spiritualized.

(38) The balance between breath and consciousness leads to the cessation of mental changes and thus to concentration, in which one can easily grasp the body and its components with consciousness. Then arises the knowledge that, thru breathing in essential life, the physical structure of the body sublimates. Thus, breathing becomes an agent elevating the physical essence from a relatively inorganic system to a relatively organic system. This is a very instructive insight. From it one can deduce that by the correct use and development of breath,

the physical essence can be elevated from the organic system to the subtle, spiritual one.

In our regions, however, conditions are not favorable for this. Therefore, even our most highly developed mystics are content to use the correct application of breath to achieve a subjective essential transubstantiation. This manifests in the realization that their body does not act on consciousness as a piece of dead matter, but as vibration. Upon reaching this state, attention is devoted to mental elevation and interest in structural transubstantiation becomes secondary. This is because it is necessary to elevate oneself mentally to such an extent that one saves oneself from the effectiveness of obscuring karma, which was the true cause of the densification of the physical essence of creatures who are humans today. So it is an essential-structural advanced decay, which forces a long-term regenerative process, in the face of which, under these circumstances, inevitable physical death appears as an episode. However, this insight only leaves calm the sage who has understood the insignificance of the physical arising and ceasing of beings.

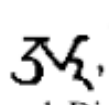
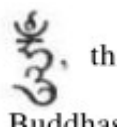
(39–40) The spiritual experience of this exercise is the ignition of the central fire or the emergence of that warmth in the chest, which is said to be a certain kind of manifestation of God in man. However, rationalist Tibetan mysticism does not aim for this result and pursues only natural development. This is evident from the following aphorism.

(41) This essence is the quintessence of the elements, which, unmixed, perform the role of purifying factors of an almost physical nature. The Tibetan mystic works his way methodically to this state of affairs, whereas the Christian mystic arrives at it at the stage when he observes powerful purifying waves rising within his being in the form of tension, purification in the form of water, burning, various degrees of cooling down to chilling.

(42) HUM is a strengthening agent and acts like an influx of forces. AUM releases and, according to its nature, some positive qualities, which return to man in a wide arc to elevate him spiritually. AH is the divine or positively spiritual state (of love) of the physiological state of meditation expressed by

breath retention. Otherwise, AUM, HUM, and AH symbolize individual kinds of spiritual realization, namely physical, mental, and spiritual. As meditative supports, they protect man from spiri-tual fall below spiritual and divine levels. Tibetan mysticism connects them with the breathing process and thus uses them even on the physical level. See the graphical form of these syllables in the special appendix (in original book).

AUM – HUM – AH



Group 43 - 55

43. In the "pot-shaped" method, the dead air (breath) is completely expelled from within by a threefold effort to expel it. Inhale air gently through the nose. Draw the inhaled air into the "pot shape" and hold it as long as you can.

44. By these exercises, what we understand by the word "thinking," which is so difficult to control due to its dependence on the breathing process by which it is driven from thought to thought, will be mastered - and freed from dependence on the breath.

(Concentration without objects)

45. In the second method, objectless concentration, the procedure is threefold: the immediate cutting off of an emerged thought at its root at the moment it arises like a flash; not completing any perception or thought thus formed, regardless of its nature; the art of bringing consciousness to its natural state (perfect peace and immobility, untouched by disturbing movements of the mind).

45. In the second method, objectless concentration, the procedure is threefold: immediately cutting off the arising thought from the root at the moment it emerges as if in a flash; not completing any perception or thought that has been formed in any way; the art of bringing consciousness to its natural state (of perfect calm and stillness, untouched by the disturbing movements of the mind).

46. The immediate cutting off of a thought at its root immediately upon its emergence is practiced as follows: When meditating in the above-mentioned manner, we find that thoughts appear constantly because the mind reacts to stimuli. Recognizing that the arising of even the simplest thought must be prevented, we must strive to prevent this constant emergence of thoughts by practicing mental alertness. Therefore, as

soon as a thought emerges, eradicate it to its root and remain immersed, unmoved.

47. If, during absorption, you intensify your effort to prevent the surfacing of thoughts, you will eventually find that they chase each other excessively and seem endless. Such an observation of thought processes resembles recognizing the enemy. This is called the "first place of rest" and it is the first level of spiritual calm attained. The yogi, mentally undisturbed, now observes the infinite stream of thoughts like rushing water in a river, by which he sits calmly.

48. If consciousness attains this equilibrium, even for a very short time, it understands the arising and ceasing of thoughts. However, this realization initially creates an impression that thoughts are perhaps becoming more numerous. In reality, they arise constantly, and there are neither more nor fewer of them. That which stands apart and is capable of directly stopping this generation of thoughts is Reality.

(The non-reacting to thoughts)

49. In the second of these exercises, whose goal is to prevent the formation of any perception or thought, no matter how formed, you must indifferently yield to every thought, but neither succumb to its influence nor prevent it. Let consciousness guard (or observe) thoughts and firmly abide in concentration. Thus, thoughts will cease to arise, and the mind will attain a state of passive calm and one-pointedness.

50. But then thoughts will begin to move again like meteors (that blaze for a moment in the sky with full force).

51. The period of calm is prolonged by the method of absorption described above. This is referred to as the "middle state of calm," which, in its undisturbed peace, resembles a peacefully flowing river.

52. The effort you exert to keep the mind calm aids the immobility of consciousness.

53. The Lord of Teachings said: 'If the mind is relaxed, it attains calm; unruffled water is clear.'

54. The great Lord of Yoga (Milarepa) said: 'Left in an unmoving state, the mind opens to knowing. If this immobility, resembling a calm stream, persists, perfect knowing will be attained. Freed from all proliferation and formation of thoughts, abide, O yogi, in peace of mind.'

55. The great Saraha summarized the knowledge of the teachings on this dual process related to absorption in these verses: 'If it does not rest, the mind wanders in all ten directions; if liberated, it remains unmovingly firm. It teaches me stubbornness like a camel.'

Comments 43 - 55

(43) The "pot-shaped form" is created by gradually filling the lungs with inhaled air from their lower part up to the upper tips while raising the diaphragm. Perfect expulsion of air from the lungs leads to mental calming.

(44) Yogic teaching speaks of a direct mutual dependence of breath and thought. Prolonged, deep, and rhythmic breathing is accompanied by mental tranquility; in yogic effort, which leads to the cessation of thought, the breath also stops. Therefore, in yoga, much attention is paid to the breath, and we encounter breathing exercises of deep rhythmic breathing in complete physical calm. However, when practicing breathing exercises, great care must be taken regarding their progression. It is good and permissible to fill the lungs to the point where a slight tension is felt in the chest, but this limit should not be exceeded. When retaining the breath, one should be guided by the rising pressure in the head. As soon as you observe a change in tension in the head, or possibly the emergence of tension itself, you should exhale immediately. This way, you maintain good physical condition, do not damage the lungs, and instead gain good experience from yogic breathing. But if you hold your breath until you become faint, you risk damaging the neurophysiological structure. Overfilling the lungs leads to pulmonary disorders, so beware of such a procedure.

Breathing exercises must be performed gradually. Initially, deep inhalation and exhalation without breath retention suffice. Later, you can hold the breath for a moment and then lengthen the time, but always only to the extent that no overpressure occurs in the lungs and no pressure occurs in the head. Furthermore, inhalation and exhalation should be completely silent, which is actually possible only when we do not overexert the range and retention. Thus, silent inhalation and exhalation become a kind of regulator for the highest degree of respiratory exertion. Therefore, it is necessary to be guided by it.

(45) In a simplified explanation of mystical concepts, objectless concentration is considered an act of consciousness that disconnects thinking. The effort to realize it then results in mental passivity. In reality, however, objectless concentration means a conscious exchange of the content of consciousness. The term 'objectless concentration' merely signifies a super-sensory content.

In the normal course of changes in mental states, the psychic content does not deviate from the paths of naturalness and sensuality. The establishment of desired contents according to mystical precepts for making the body or specific mental representations present from the world does not lead to it either. It merely means exercising the guidance of consciousness. When the seeking person purifies himself mentally through impersonal representation of the body in consciousness and by maintaining pure images, he is instructed to exclude usual (worldly) supports and to abide with non-attached consciousness as an observer of all changes in mental states in inner elevation (of mood).

Thus, objectless concentration appears as a state of consciousness whose object is inner detachment, accompanied by constant control of the essential readiness for perceptions. Therefore, the one practicing objectless concentration must abide in a joyful state and guard against thinking, feeling, and spontaneously arising mental states disturbing his mood. Thus, objectless concentration becomes conscious, clear, flexible, and active, and therefore, it is far from making a person attempting to realize it a being deluded by passivity.

(46) Thoughts to which this pertains can be both conscious and unconscious. Suppressing conscious thoughts is not a big problem. On the other hand, unconscious thoughts must first be found. They manifest in mental agitation and changes in mental state, therefore one must attack these manifestations in order to eradicate them. To suppress unconscious thinking, it is necessary to eliminate mental states and agitations to such an extent that one becomes internally free, calm, and without problems again. One must guard the clarity of consciousness and one's good mental state, and balance their changes by smoothing out all mental disorders. Thus, his spirit becomes pure, flexible, non-attached, and full of light; this psychic structure symbolizes inner readiness for spiritual realization.

(47) True, i.e., analytical concentration, is independent of thinking. One pays attention to certain mental states, thoughts, feelings, and impulses, and this is actually psychic concentration, the fruit of which can be both wisdom and liberation. Therefore, whoever understands concentration as the actual cessation of the stream of thoughts tries to apply brakes to the usual natural psychic emanations. This results in mental tension, whose sudden potential reversals can cause certain psychological and physiological disorders. Thus, the elimination of thinking by means of a powerful will can be considered an act producing increased mental tension, but nothing more. And if this tension manifests as a magically effective power, this concentration has only led astray.

(48) He who concentrates well will understand that the division of consciousness and thinking leads to the possibility of completely abandoning thinking by consciousness and devoting oneself to the desired mental state. The yogi who accomplishes this can live in good states, undisturbed by thinking, which otherwise drags him into the world. He can ascertain that thinking is the link between a person's consciousness and the world, but also recognize that when it is disconnected, the psychic link that makes him an animal creature disappears as well. The state induced by disconnecting thinking is therefore truly the first state of rest, and the strength one gains in this state enables him to achieve the higher goals of yoga.

(49) The progression of perceptions and thoughts reveals their birth, duration, and cessation. Therefore, whoever, through effort according to aphorisms 46–48, has attained such deep absorption that he perceives all mental changes and processes without difficulty, can adopt an indifferent attitude towards them. If, in doing so, he prevents further slow mental surges from arising, he fulfills the requirement of this aphorism – he prevents the formation of any constructed perception or thought. Inner relaxation will then cause mental processes to be observed. Thanks to the clear and conscious focusing of attention on the goal, all mental activity stops, whereby the essential tendencies towards spiritual liberation become permanent, and therefore guarantee this liberation.

(50), (52), (53) void

(51) Whoever has progressed so far that they are aware of all mental changes and processes, yet remains indifferent to them, attains a fluid con-centration in which consciousness remains in constant contact with the object of concentration. If this object is the blissful state beyond the opposites of moods forced by nature, the person has achieved an inner indifferentism in relation to mental states and changes. This is the beginning of the concrete experience of transcendent states of consciousness, which are the prototype of the highest Realization.

(54) The expression "left in the unmoved primal state" refers to the state of the mind, which we know as the creative mind, as opposed to ordinary thinking, which is identified as an action of the mind. This mind, which we could define as a limited psychic mass, originally manifesting as personal con-sciousness, is under normal circum-stances ready for actions that we call acts of mind and also actions of the mind. This situation gives personal consciousness a tendency towards the external world. If, through yogic effort, the readiness of the mind for actions is suppressed to such an extent that it tends towards calm or motionlessness, the person reaches the level of the ability to perceive an experience that can be evaluated as "transcendent calm". However, if a potential readiness for actions persists in the mind, this calm is characterized by slight tension. Thus, the first stage of "transcendent calm" is characterized by a state we

could call "mental alert-ness". But if the state of "potential readiness" disappears, the person reaches the second stage of "transcendent calm" in the mind, which can be described as the unmoved primal state of the mind.

In this situation, the mind is malleable and reacts to any external tension that may touch it, much like the energy of a transmitter touches a receiving apparatus. And because it is assumed that the methodical approach to the calm of the mind has not destroyed judgment, but on the contrary has completely preserved it, an analytical processing of these touches occurs, from which knowledge arises. Under normal circumstances, the transition of the mind to calm is accompanied by the destruction of the reasoning ability. Therefore, people who are mentally inactive usually do not have a developed reasoning ability. This distinguishes them from yogis who have achieved a natural calm of the mind through a methodical approach.

(55) Only two extreme states can be considered decisive and significant: perfection and imperfection. Intermediate states are insignificant. This is because every intermediate state belongs to samsara and thus to imperfection. Whoever has realized this will no longer be seduced by temporary states with a divine character and will head directly towards the imperturbability of the mind (consciousness), in which there is a trace of the absolute.

However, the realization of this imperturbability is not easy. Impulsive urges interfere, disturbing true mental peace, and therefore it is necessary for a person to aim for this imperturbability with unlimited perseverance until, through this focus, they uproot all lower tendencies from their being, or until their being recognizes the highest state of this imperturbability as desirable for itself as well.

Group 56 - 67

56. The third procedure, the art of leading consciousness into its natural state, consists of four parts.

57. The first part, relating to the maintenance of mental equilibrium, focuses on the effort to maintain the calm of consciousness as carefully as the equilibrium when weaving the brahminical cord.

This cord must be neither too tight nor too loose, but must be evenly spun. Just so, when concentrating, you must not strain the mind too much, otherwise you will lose control over your thoughts.

58. With excessive fatigue, one succumbs to listlessness. Therefore, concentration requires an even tension of attention.

59. Initially, the beginner has a tendency to strain his mind by using the process of "instant cutting off" of thoughts. If he becomes tired from this, he should relax and let thoughts roam freely.

60. This is the method of alternating tension and relaxation used in our school. And because the tensing and relaxing of consciousness is similar to the process of weaving the brahminical sacrificial cord, this exercise is called "guarding consciousness in a state similar to weaving the brahminical sacrificial cord".

61. The second part, the art of keeping consciousness as free from all thoughts as one part of a broken straw blade is independent of the other part, depends on the unwavering decision for unconditional, inviolable vigilance. For previous attempts to avoid thoughts will evoke them.

62. Because the procedures described above for avoiding thoughts cannot be used without the help of the faculty of discrimination and without creating new thoughts, concentration will be disturbed.

63. Renouncing both the faculty and the will to know and releasing consciousness to rest passively in a calm state is

known as the art of keeping the mind (consciousness) separate from mental function and tension. This kind of separation is compared to breaking a straw blade.

64. The third part is called "guarding consciousness in a state similar to a child that (with intense mental liveliness) observes (the frescoes) in a temple".

65. When the elephant of indifference is tied in consciousness to the pillar of the cognitive faculty and to the observer, every breath of life will remain in its own channel.

66. Through this practice, smoky or ethereal forms arise, and the bliss of rapture, in which one seems to disappear.

67. When practicing the state in which you perceive neither body nor mind nor feeling, and in which you observe as if flying through the air, you must neither stop the arising phenomena by approval nor destroy them by displeasure, whether they are formed or apparent manifestations. Therefore, this non-restraining and non-rejecting of visions is called "guarding consciousness in a state similar to the restraint of a child observing (with intense mental liveliness the frescoes) in a temple".

Comments 56 - 67

(56) void

(57) When vigorously focusing the mind on a single object, consciousness becomes obscured by *tamas*, because this act narrows the area of awareness. Therefore, it is necessary to practice concentration in such a way that we understand the object of concentration only as a support for consciousness. This gives us easier control over the mind, which otherwise drags consciousness to follow it. So we must both pay attention to the object of concentration and watch all mental changes, which we must try to suppress carefully in order to bring ourselves into mental calm. If this is not the case, we lose control over mental states and concentration will resemble staring at a form.

(58) It would perhaps be good to expand this aphorism with the Buddha's description of the process towards correct

concentration. The Buddha says: "When I had attained a certain degree of inner concentration, a glow and forms appeared before my spiritual eye." However, the Buddha did not hold these phenomena before his gaze. "And then I considered, Anuruddha: what could be the reason, what is the cause, that the glow and the vision of forms disappear? And then I realized: I became wavering, wavering was the cause of the breakdown of concentration. Therefore the glow and the vision of forms disappeared, and I will consequently work so that I do not fall into wavering again. And while I was vigilant with a serious mind, diligently and untiringly, I began to perceive the glow and the vision of forms again. But they disappeared once more." He seeks the cause again and finds it in inattention. He therefore works so as not to fall into wavering nor into inattention. He succeeds in this, and the forms and glow emerge again and disappear again. He uncovers the next cause in lethargy and works so as not to fall into wavering, nor inattention, nor fatigue. The phenomena appear again and disappear again. He therefore seeks further and ascertains that he was frightened, captivated, sluggish, too tense, too feeble, self-conceited, that he fell into distraction, that he observed the forms too sharply, and thus he removes one defect after another, until he perceives a certain glow and certain forms or an immeasurable glow and immeasurable forms all day, all night.

But he is not yet satisfied. He wants to know why sometimes he perceives a certain glow and certain forms and at other times an immeasurable glow and immeasurable forms. And he realizes: "At the time when my concentration is definite, my spiritual eye is also definite, and with a definite spiritual eye I perceive a definite glow and definite forms. At the time when my concentration is immeasurable, my spiritual eye is also immeasurable, and with an immeasurable spiritual eye I perceive an immeasurable glow and immeasurable forms all day, all night." - Thus the Buddha learned true concentration. And every person must learn concentration in this way, if their concentration is to lead them to mental development and not to dullness.

(59) It is indeed also good if, during concentration, we use a method called "sudden action". This means that we suddenly

concentrate, and when we realize that we have become mentally motionless, we suddenly release again, observing the mind and mental states as they begin to change again. When the mental level becomes agitated again in this way, we must focus the mind again, thereby suppress all mental activity, and release it again. We can proceed in this way until we are able to control the mental states and until the alertness of consciousness no longer fluctuates from alertness to dullness.

(61) Another state of inner cultivation as mental preparation for wisdom and liberation is the practice of alertness. This is done by trying to perceive everything vividly and only guarding against reacting emotionally to it. Thus, alertness of consciousness is awakened without being conditioned by mental relations to the world. And since alertness becomes alertness itself in this way, it represents an inner readiness for immediate enlightenment.

Thus, it is not necessary to fear vivid perception, but rather emotional relations. Vivid perception symbolizes the ideal mental state, the inner opening for higher sensations that lead to enlightenment.

(62) The path to perfect mental calm winds from the immediate mental state of a person through heavenly states. In this regard, it is necessary for every seeking person to abandon their existing worldly mentality and force upon them-selves a pure and higher mentality, through which they enter good mental states representing good inner excitations. These states change the content of their consciousness. Only when they go through joyful and possibly blissful states can they attempt to suppress all mental activity and bring themselves to calm. Otherwise, true mental calm would appear to them as a night of deep unconsciousness, which they must avoid.

Blessed is the person who definitively suppresses mental activity and enters calm with a smile, through which they illuminate the sphere of imperturbability. This manifests as subtle inner vibrations that do not allow calm to acquire the nature of night, but only the nature of imperturbability, which hides the potential for alertness and activity.

A worldly person can never achieve calm illuminated by light by abandoning activity. As soon as they abandon the liveliness

conditioned by psychological reactions to the world, they immediately fall into dull resignation, into lethargy that cannot bring enlightenment. Therefore, they must take refuge in noble and joy-bringing thoughts, which bring them light in which they may fall asleep as if in an incomprehensible peace.

The arising of heavenly states depends on arousing and maintaining thoughts whose content is divinity, or even supramundane qualities. Those who want to succeed in their effort to develop supramundane experience must therefore consciously engage in thinking about divinity and supramundane things and, by force of will, persist in this thinking until it becomes spontaneous. And because it is necessary to strive to maintain supramundane thinking, it is obvious that there is a precondition for the interference of worldly thoughts, thus disturbing the focusing of the mind, i.e., concentration.

(63) The process of conscious knowing indeed depends on the will to know. Whoever has progressed so far as to be able to turn away attention permeated with inquisitiveness from everything can already persist in perfect indifferentism. Therefore, they can engage in their inner life, through the perfect knowledge of which they can achieve redemption, or liberation. For knowing also represents the creation of connections between the person and the world. These connections make it impossible for them to achieve redemption.

Knowing is the highest of mental acts, but nevertheless it is the result of the consciousness's reactions to the world. Thus, it is an obstacle on the path to the highest Realization, in which only being itself, no longer limited by certain sensations, may abide. From this perspective, everything appears as a fetter except for a certain, naturally fading state of psychic being.

(64) This metaphor expresses the state in which the striving person keeps their inner self untouched by all things, which they observe with a lively effort to know and understand them. However, this state is not easily attained. If a child does not react to what they observe from an aesthetic, ethical, and exploitative perspective, this is certainly not the case for an adult. Therefore, an adult must be careful not to take the usual standpoint towards what they observe, but must be able, in a state of essential disinterest, to gaze with lively, inquisitive

attention at the object established as a support for concentration. In this way, they achieve concentration, defined figuratively in this aphorism.

(65) It is necessary to create such a state of consciousness that it does not follow the senses and various internal stimuli, but that it remains pure and detached, ready for the perceptions of supramundane states, especially for the perceptions of "infinite space" and "infinite consciousness". In that case, the person conscious of themselves as a concretely expressed observing unit gains experience of supramundane states and thereby finds themselves at a level of experience belonging to the state of spiritually awakened people.

Furthermore, the harmonious transfer of the being into supramundane states acts upon the body such that the etheric-fluidic emanations, which otherwise radiate outwards through the energetic striving for sensory pleasures, following the mental tendency, remain in the body, where they circulate. This activates the centers in which the various vāyus (life-airs, prana), of which there are ten in the body and which govern its specific functions, are gathered.

(66) If a person, by properly restraining the breath in the body, causes it to circle, it happens - provided that he no longer allows the transformed breath to radiate from the body - that its accumulation in the body and its direct action on the organs will cause a creative storm. The breath, as a whirlwind, will create exploding and rolling smoky phenomena, which, like the original spiritual and young creations, affect the consciousness of man in a pleasing way. Here, a person finds himself in a young, stormily creative world and, carried away by its miracles, experiences states of bliss and ecstasy, the mastery of which, according to the yogic prescription, will enable him to experience blissful peace. And if he is able to retain the powerfully impressive awareness of the "I," he will become a demiurge, or a God-man creator.

(67) The same state is achieved in a different kind of yogic school by a complete emptying of the mind in clear consciousness supported by conscious concentration on the navel. Under these circumstances, there is also a feeling of the complete abolition of earthly gravity. If a person does not allow himself to

come to certain, even involuntary, conclusions about subjective experiences and events, he has not only reached the described type of concentration, but has achieved that his observation ceases to be limited by space and time, or by duration and forms. Feelings of mental and conscious limit-lessness are experienced in blissful states and in clear daytime consciousness, and this psychic phenomenon accompanying observation leads to a high degree of development of wisdom.

Group 68 – 76

68. The fourth part concerns the guarding of consciousness in the state of an elephant pricked by thorns.

69. When knowledge arises in a calm consciousness, awareness of it also arises. When the 'guarding' (the consciousness controlling the thoughts, trained by yoga to the tense liveliness described above) and the 'guarded' (the process of the arising of thoughts) are opposed to each other, one thought is prevented from giving way to another.

70. Then the 'guarding' comes of its own accord and without much effort. This creates a state 'in which the undisturbed flow of consciousness is maintained without assistance'.

71. The art of maintaining a state of consciousness in which there are no reactions to thought perceptions in the form of suppressing them or acting upon them is often compared to the immobility of an elephant pricked by thorns and is thus called.

(The final state of quiescence)

72. This is called the ultimate state of stillness and is compared to the immovable sea.

73. If even in this stillness movement (the arising and passing away of thoughts) can be detected, this consciousness, remaining in its own stillness and indifferent to movement, is called 'the state in which the boundary line separating movement from stillness disappears'.

74. In this way, one-pointedness of mind is realized.

75. The knowledge of the inseparable unity of 'motion' and 'stillness' (or impulse and stillness) is, when rightly understood, called 'all-discerning wisdom' or 'supersensible comprehension'.

76. The beautiful sutra says:

'The state now attained by this exercise with a properly trained body and mind is called the state of reflection and discrimination.'

Comments 68 -76

(68) In Hatha Yoga, this exercise is linked to the position of the body. Sitting cross-legged, one observes one's entire being as if one were "sitting on needles." If one physically becomes conscious of oneself under these circumstances, this manifests itself in awareness as readiness for sensations, but not for conclusions. From a psychological point of view, this means the ability to "continue the course of perception," the result of which is the possibility of "permanent records" of all events within the range of the senses. An elephant feels the pricking of thorns only slightly. Therefore, if this state is applied to consciousness, it means alertness and immobility. The yogi should take care that his consciousness is completely unmoved, but at the same time capable of registering everything. Otherwise, concentration will break down and the person will mentally linger with an empty, numb mind on the border between sleep and wakefulness.

(69) consciousness of sensations always represents a certain conclusion about what a person recognizes. As soon as sensations can occur without a person participating in them through awareness, the observing essential factor separates from the observed objects, and this is a prerequisite for the objective perception of psychic processes and changes. From them it is possible to learn about the psychological nature of events and thereby gain wisdom about cosmic creative laws and the conditions of being in general.

(70) If a person wants to achieve a state of perception without conclusion, he must pay great attention to the state of his consciousness. Because he usually uncompromisingly desires experiences, he wants to be aware of sensations. This state is the constant formation of conclusions about reality, sometimes correct, sometimes incorrect. Therefore, perception without the formation of conclusions can only be achieved after overcoming

attachment to the world. He who does not care about the world can perceive without allowing the perception to turn into an experience. Controlled perception is not the same as the unconscious perception of those people whose thoughts wander while they are sensory active as sentient beings. It is about being aware of oneself as a sentient agent who guards one's consciousness very carefully so that the perception does not register.

(71) Perception without conclusion, or rather without its spontaneous awareness, makes great demands on a person in the matter of careful self-observation. It resembles that Hatha Yogic metaphor of "sitting on stilts," which every striving person will confirm with his own experience. This exercise requires an above-average degree of alertness and vigilance, because every little lethargy will set in motion an involuntary awareness of sensations, unless, of course, conscious perception ceases altogether due to inattention.

(72) Whoever is able to guard perception so that he is not consciously aware of it will recognize that he has disconnected the mental functions of a being in which certain processes are constantly taking place. He is able to remain conscious in unlimited peace without having to try to stop the spontaneous activity of a being that functions mechanically. This state represents perfection in yoga, a perfection that has already been expressed by the freedom of consciousness on the one hand, and by the fading function of karma, which has manifested itself as the very essence of man on the other. The body and animal nature no longer affect the daily consciousness with their pulsation, and so the man who has reached this stage lives out the karma of his being. Its exhaustion will bring him a freedom that will touch his entire being.

(73) Even in the man who has cut through the gears of consciousness and essence, there are disturbances, namely the emergence of thoughts. But thanks to the final spiritual freedom, his consciousness perceives these disturbing phenomena as uninteresting. This attitude ensures that he will retain the freedom that, after the exhaustion of the karma of essential life, will extend to his entire being. Therefore, we must always

be aware that if a person reaches the stage indicated by the words "disconnection of the gears of consciousness and essence", his redemption is assured, even if his external appearance may give the impression that he has not retained the highest state. The freedom and slavery of the spirit is determined by the subjective state. All external manifestations are an illusion that clings to an inwardly free person like a butterfly to a flower. The knowledge of the state of absolute freedom always binds him, because events show him their transience, even if they seem to be a beautiful illusion. Therefore, it is necessary to know the highest in order to escape the lower. Otherwise, there is a danger of making a mistake in choosing a state.

74) He who has truly freed his consciousness from dependence on nature can very easily focus it on one single thing. And since he recognizes that every distraction leads to the creation of new psychic bonds, he easily submits to focusing his consciousness on one point with inner consent. However, unlike those who, like immature people, strive for one-pointedness of mind and thereby introduce themselves into the darkness that overshadows their consciousness, he (who has severed the chain of consciousness and beingness in one-pointed concentration) achieves an insight of which it can be said: it is a penetration into the absolute through an infinitely small point. What has been said thus suggests that the one-pointedness of consciousness (mind) is not achieved by deliberately fixing the mind on a single point, but by a psychic process in which unsuitable supports are removed, whereby this point arises. Thus this concentration becomes bright, clear, illuminating.

(75) "Movement" is being, creation and happening, "calm" is redemption, nirvana. Whoever recognizes their inseparability, recognizes correctly. By recognizing calm, which is the area of interest of the higher psychic components, a person will keep in mind high psychic qualities and consequently will preserve the prerequisites for future redemption of the whole being.

(76) When a person succeeds in forcing his consciousness to be still and his body to be immobile through yogic practice, while the essential emanations act centripetally, he finds himself in a

state that symbolizes the automatic discrimination of all components and states of his own being. The state of a truly yogically disciplined person shows a tendency towards permanent analytical observation of his own being. Similarly, in an ordinary person who controls himself, we can detect analytical observation of the phenomena of the surrounding world. And since his self-observation is characterized by a natural state of insight, the expression "attaining the state of discrimination" means a permanent process of psychic cognition, which reveals a rich source of wisdom.

A worldly person, in his pursuit of analytical observation, can only achieve that this effort of his will be permanently directed towards the world; this makes him clever and even successful there. A spiritual person who has not conceived mysticism as a surrender to emotional impulses, but as a method for improving self-observation, reaches the natural ability to constantly analyze his own being in terms of structure and psychology. And since his being is a microcosm, he thus becomes a sage who succeeds in revealing the mysteries of creation both in its course and in its beginnings.

Whoever knows his being as a process also knows the creative process. This creative process is also in being, as a permanent state. This circumstance emphasizes the analogy of scientific and psychological-mystical cognition of the laws of creative process in the universe. So why project analyzing mental material onto a piece of matter that we have set before ourselves? The grandiose creative storm is in full force within us and depicts processes and tensions. They lie before our eyes just like a piece of inanimate matter that we have decided to observe. Therefore, even by mere self-observation, we will discover creation in all the variations and nuances that are so inaccessible to science, groping in excursive procedures. But the state indicated by the expression just commented on does not end with the simple recognition of the creative laws governing the universe. The conscious automaticity of introspective analysis decomposes and sublimates the observed material, namely the observing person's own being and its structure, and this fact leads to essential transubstantiation. The yogi, who has excluded all mental activity except for these analytical procedures, has actually found himself on a path whose higher stages are in the eradication of form and weight.

This is a state in which the yogi's being escapes the observational possibilities of ordinary sensory perception.

Group 77 – 86

(The Yoga of the Uncreated)

77. The second part of the usual exercises: ascertaining the true nature of 'movement' and 'immobility' through the yoga of the uncreated and thereby attaining supramundane consciousness, is divided into three subsections: ascertaining 'movement' and 'immobility', knowing supramundane consciousness, and absorption according to the instructions of the yoga of the uncreated.

(Analyzing the „moving“ and „non-moving“)

78. In the first exercise, the ascertainment of 'motion' and 'stillness', the following analytical procedures will be achieved: with the understanding of the all-discriminating wisdom born from the calm state of non-cognition (unaffected by arising and passing away thoughts), you will know:

the true nature of 'stillness' (mind) in stillness,
how it remains in stillness,
how it proceeds from 'stillness',
whether 'stillness' will maintain its stillness in 'motion',
whether 'stillness' will move at all if it remains
in stillness,
what is the true nature of 'motion' (or thoughts)
and finally, how 'motion' becomes 'stillness'.

79. You will know that 'motion' is nothing other than 'immobility', nor is it anything other than 'motion'.

80. If you do not know the true nature of 'motion' and 'immobility' by these observations, then this should be noted: whether the contemplating mind is anything other than 'motion' and 'immobility', or whether it is itself the essence of this 'motion' and 'immobility'.

81. If you analyze it with the eyes of the self-knowing mind, you will know nothing. The observer and the observed will be found to be inseparable.

82. Since this point of view does not permit the true nature of this inseparability to be known, the state reached by this contemplation will be called 'the goal on the other side of human thought'. It is also called the 'goal on the other side of all doctrines'.

83. The words of the Lord Conqueror:

'Even the most lofty goals set for human knowledge lead to disappointment. Therefore, even being on the other side of human thought cannot be called a goal. The gazer is never separated from the seen. The friendly guidance of the guru reveals the truth to the disciple.'

84. The kind of this analytical absorption was pointed out by Pandit Shantideva:

'While samadhi (perfect calm) is maintained without the slightest disturbance and the analytical powers of reason are exercised, each individual thought process must be observed in itself.'

85. The simile of fire and burning is discussed in the 'Questions of Kasyapa' sutra:

'The friction of two pieces of wood causes fire. In that fire, both pieces of wood burn. Similarly, the Supersense, having entered through the union of 'motion' and 'immobility', created by both, consumes both.'

86. All the contemplative inner analysis just described by the Supersense is called the "analyzing contemplation of the hermit." It has nothing to do with the discursive reasoning of the rationalist (for this builds only on sensory perceptions).

Comments on 77 – 86

77) He who has no knowledge and relies only on sensory perceptions understands "movement" and "immobility" purely sensory. The scientist already knows that "movement" also

includes vibrations hidden, for example, in "dead" matter. The yogi recognizes "movement" even in mental surges that have not manifested themselves concretely. He knows that "immobility" is perfect inner stillness accompanied by an unmovable consciousness. According to this aphorism, this knowledge is achieved through the "yoga of the uncreated." This means that the discovery of the true nature of "movement" and "immobility" allows for concentration to be achieved, the direction of which leads to the area of the origin of mental movements and states. A person must work his way up to the point where the area of the origin of mental movements becomes his field of interest. This area is generally found where there is no longer any creative activity, but only its causes.

In the being itself, this appears as an area behind all processes in the sphere of potential vital existence, in places where, by mere gusts of will, we can prevent the emergence of tendencies that later manifest in vital actions.

When a person works his way through consciousness to the area behind all processes of being and develops only the state of "potential vital existence," he persists on the level of unmanifested nature. And since he develops this state by "placing" his consciousness, he actually performs the "yoga of the uncreated" in the true sense of the word. For he resides and develops psychically on the level of forces that cannot be formed either on the material or the mental level.

If he reaches a state of good self-awareness in this area, he has gone through the course of this form of yoga and has realized it. I can only attest to this: the results of this form of yoga are really good.

(78) Once a person succeeds in transferring consciousness to a state of "non-recognizing" in the sense of recognizing the particular, without abolishing the state that enables the awareness usually active during perception, he arrives at insights that are not colored by emotional states of inclination and aversion towards what he perceives. Thanks to this, his insights penetrate to what is here referred to as movement, stillness, and motionlessness.

If, therefore, a person in essential concentration finds himself in a state where he is aware only of his own inner stability and further recognizes that this stillness exists as the spirit of

everything that pulsates with vitality as creation, he recognizes the correlations of what is in the being and the cosmos as Spirit, on whose qualitative level the unification of essential and cosmic nature is possible – a unification usually prevented by the existence of the selfhood of both these units.

The problem of abiding in motionlessness is solved by the deliberate and systematic understanding of one's own being as something that has a spiritual nature and lacks relationships to what, as form, is actually only a mechanical process.

The third analytical procedure, namely proceeding from stillness, is solvable by transferring consciousness to a state of motionlessness and anchoring in the calm within one's own being, to the primal origin of creative events in external space. Thus, not merely by canceling the conditions of inner stability, but by becoming aware of the very origin of creative events in the cosmos. For it is desirable that relationships be established between a calm spirit capable of observation and that which, as creative causes, evoked what appears before our eyes as creation. In this way, the yogi will continue to perceive events with his own human spirit, immune to the creative events. And this is a necessary requirement of yoga, which aims to preserve the cognition of the one who, through analytical and transformative procedures, strives towards the motionlessness of the nirvanic state.

The fourth analytical procedure reveals to the rightly striving yogi that spiritual or inner (mental) motionlessness, in which the being has been comprehended in its natural state, helps to preserve this inner motionlessness even when his being, on the level of daily consciousness, finds itself in events that it knows apply universally. Thus, the rightly striving yogi comes to realize the existence of events applying so limitlessly, without the cohesion of the state known as the one-pointedness of self-awareness disintegrating for him. This state makes it possible, de facto, to maintain "redemption during life" even amidst creative storms.

The fifth analytical procedure must show that individual "immobilization" (in the clarity of daily consciousness) is conditionally "movement." Motionlessness as a pre-creative cosmic factor is, after all, a gravitational unit that acts upon what stands opposite it as an individual. This means that no matter how high a degree of mental motionlessness a person has achieved,

he still persists in the focus of a gravitational phenomenon. This fact expresses that perfect inner stillness is actually a highly latent movement, which ceases only when it transubstantiates from an individual phenomenon into a universal one. Therefore, a state of consciousness that we could call transcendental and which symbolizes a high degree of true motionlessness can only be fully realized by cosmic consciousness that has not been projected into the individual. And since cosmic consciousness, if it is not projected into the individual, is beyond the reach of simple cognition, this question can always only be answered conditionally.

I would say that motionlessness means a state that can only be realized; therefore, it does not exist by itself. This forces us to assume the existence of an intelligent cause for what was created. From my perspective, then, only an intelligent cause, which can be known as a factor known by the name of consciousness. That means that the true non-existence of consciousness would result in the non-existence of being. Being and consciousness are therefore directly dependent on each other.

The sixth analytical procedure leads to the recognition that the existence of events depends on the existence of a centripetal movement of subtle emanations. The result of this movement of subtle emanations is distinct consciousness; therefore, movement and motionlessness cannot be separated. Their different nature is expressed by external manifestation.

Everything we can find, starting from the very first movement up to mature phenomena, truly belongs to the realm of movement, which is possible if it takes place on what we call motionlessness. Therefore, we can recognize motionlessness as a state that yawns behind every movement. This leads us to recognize that movement and motionlessness are two faces of the same reality. Even if we reach a state that we can designate as absolute calm, we still recognize it as a state of nature that is possible under special conditions.

The seventh analytical procedure leads to the recognition that the vibratory nature of being is a special state of balance of forces (calm). In view of this, every event is only a transient phenomenon, an illusion. One reveals that behind the veil of all vibrations there is only breathless calm, if we judge it from the perspective of vital manifestations. Thus, events in the final

phase appear as an insignificant grouping of forces; the intensification of their importance in an individual and subjective sense is found in the emotionally conscious relationship to it.

The eighth analytical procedure is based on the experience of conscious and deliberate mental stabilization.

Yoga, which in its higher phase means the systematic bringing of inner (mental) changes to rest, is a kind of analogy to the empirical immobilization of vibrations of the smallest material particles. A person who, based on yogic precepts, attempts to become completely internally stabilized, comes to recognize that his procedure can only be analogous to stopping the rotations of stellar systems or even the process of cosmic creative events. He also recognizes that mental procedures towards general inner and vibratory stabilization mean the enveloping or folding of consciousness, which, as *prima materia*, drags along with it all the material from which all forms of creation are built.

Individually, this is achieved by a person making present in consciousness the matter that is his body and which, as the ultimate limit of vibratory processes, means true external calm. When, later, by consciously drawing in further factors of his own being, he makes present in consciousness even his psychic nature as immovable factors, he transfers the substantially more vital elements in the nature that is in the process of formation into motionlessness. When, based on mental stabilization, he also brings consciousness into motionlessness, he recognizes that he has subjectively transferred nature to its original or pre-creative state. Thus, he arrives at the recognition of the extinction of creation both in the individual and cosmic sense. This insight is the solution to the analytical procedure mentioned in the commented aphorism.

(79) With this aphorism, the unified basis of being (events) and salvation (nirvana) is professed. The knowledge expressed by this aphorism is truly supreme, for as long as a person distinguishes calm and events, he has only fragmentary knowledge and also cannot be redeemed. Redemption, after all, means a state that can persist in events only as a state conditioned by knowledge. Only through perfect personal evanescence and identification with the absolute at the level of pre-creative calm

can the state called redemption assume the form of absolute motionlessness.

(80) The contemplating intellect, with the help of which we reach logical cognitive procedures, is not actually the ordinary intellect by which we achieve logical orientation in the world to serve the fulfillment of our wishes. The contemplating intellect accepts as objects of its considerations psychic, physical, and cosmic facts, so the question just posed has sense and meaning.

In any case, the contemplating intellect is qualitatively close to consciousness, therefore we can ask whether it is movement or motionlessness or their essence. In reality, it is a special state of mind, and therefore, if judged from a worldwide perspective, it can appear either as movement or as motionlessness. And since intellect in general is only a phenomenon arising from the reaction of consciousness (in itself) to vibrations, we can assert that the intellect in the form of mind is the origin of cosmic creative events. However, it cannot be the origin of motionlessness, for it is a force or ability that we must regard as *prima materia* in the system of creation.

Intellect is one of the initial emanations of cosmic calm. It is the first degree of decadence of the original nature of consciousness, which we wish to regard as a concrete manifestation of cosmic calm. Regarding this, it is with creation as follows: as soon as cosmic calm assumes a certain form in the sense of its own expression, it becomes consciousness. The decline of consciousness actually means the transformation of consciousness into intellect. The decline of intellect is the transformation of intellect into feeling. The decline of feeling is the transformation of feeling into prime matter, and the degeneration of the primal state of prime matter presents itself to us as organic matter, its degeneration as inorganic matter.

It is up to scientists whether they wish to recognize only the upward path. Insights not influenced by personal opinions show, based on the predominance of space over phenomena, that creation is the result of decadence and degeneration. The development of matter only indicates the second half of the curve encompassing the highest cosmic quality.

(81) Whoever wants to understand everything without being instructed by direct and profound insights obscures his cognitive ability with profound non-knowledge. With such a functioning intellect, emotional merging with the perceived objects occurs, which makes it impossible to know the "observer" and separate him from the observed phenomena and events. Under such circumstances, cognitive procedures have absolutely no value. The conclusions and findings of such an oriented person are based on emotional inclination and aversion, i.e., they are purely subjective.

(82) Before the ordinarily cognizing eyes, which are guided by an intellect capable of working only in the realm of real facts, the observer and the observed appear as two different phases of movement or life or events. In reality, however, the observer can be identified as the field or environment of what can be observed, i.e., the field of the observed. But because both factors were identified through analytical effort directed towards "movement" and "motionlessness," the idea arises of what is uncreated, unborn, etc., to use a revealing moment from Buddhism. The factor designated as the uncreated, unborn, etc., represents, for the one who discovered it and accepted it as a standpoint for self-awareness, the other shore of his own being. If a person reaches this shore, he attains knowledge through mere observation, not, as before, through reflection. Therefore, this goal is referred to as the "goal on the other side of human thinking." And since on this shore a person knows everything directly, he need not have support in any precepts. Therefore, this goal is also called the "goal on the other side of all doctrines."

(83) If the area called the "other shore" is identified and then also accepted as a criterion at the level of cognition, knowledge arises about the conditions of being in both samsaric and nirvanic states. However, this knowledge forms into a methodical doctrine, the use of which allows a person to remain outside the realm of suffering, which is also the realm of conflicts that ignite experience leading to the knowledge of the impermanence of everything. The "goal on the other side of all doctrines" therefore loses its absolutely positive meaning. Because in practice "the seer is never separable from the seen,"

the "other shore" must be abandoned so that the being returns to the conflicts arising from being in samsara. Residing in samsara and cognizing the nature of the "other shore" leads to perfect extinction, or to such a degree of inner indifferentism that no impulse from nature evokes in the being an approving impulse or stimulus.

If, therefore, a person, through an effort towards self-elevation in which he failed to properly develop the faculty of discrimination, achieves a separation of himself from the created, he has achieved personal freedom in experience. However, he may consider this insufficient. "Being on the other shore" does not prevent tendencies to emotions from being preserved in the depths of being, the purpose of which is the further establishment of relationships. This presupposes a continuous, albeit sometimes only latent, struggle to maintain what the person has achieved through his own efforts so far.

(84) As far as I know, few Europeans are able to bring themselves into perfect mental calm (immobility) and to remain in a state in which they are able to maintain conscious mental tension against the body. If they could, however, they would methodically increase their powers of observation, which would manifest themselves in analytical observations while maintaining a double awareness, namely of themselves and of the object of observation. Then it is enough for them to turn their attention to spontaneously arising thoughts and follow them until they disappear. Thus they will recognize psychic nature in its true nature, and this knowledge will lead them to the later distinction between calm and creation. In other words, they will correct what they had previously damaged through their inability.

(85) The existence of personal consciousness is conditioned by the contact of creative restlessness (processes) with super-creative calm. If a person, at the level of his own self-consciousness, transfers himself precisely to the quality corresponding to consciousness and here he makes his being present in its entirety, he dissolves it in this quality. If he dissolves the essentiality in consciousness, he returns what was created to what was its true origin. Then the quality corresponding to personal consciousness also disappears. This provides a person

with the opportunity to unite with the same cosmic element as personal consciousness. By transferring personal consciousness into cosmic consciousness, the being is completely re-substantiated, and thus both itself and its samsaric predestination disappear.

(86) This analytical contemplation is based on the relationship between liberated awareness and the objects of observation, that is, on observations that a person does not distort with his personal attitude towards reality - an attitude that has been imposed on him by any instilled opinions. Therefore, yoga demands that one pay attention not only to what one perceives, but also to not take a personal attitude towards what is observed. When one becomes an impersonal observer and at the same time is able to watch and observe everything vigilantly, one will achieve the "method of right instruction".

If someone, therefore, anchors himself in a state corresponding to the "attainment of the other shore," he has the power, through renunciation, to burn out even latent attachment and craving. As soon as all bonds to the world are severed by powerful formal renunciation, i.e., renunciation supported by declaration, the knowledge of the absolute arises and thereby the perfection which previous precepts and analytical procedures were meant to lead the person to.

Group 87 – 92

(Realizing the supramundane consciousness)

87. Second exercise - attaining supramundane consciousness: Whatever thoughts, images, or obscuring passions arise, you must neither cut them off nor let yourself be carried away by them. Do not prevent their arising, but suppress every attempt to influence and control (shape) them. Be content with noticing them at the moment they arise. If you persist in this, you will truly recognize them in their true (empty) nature, because you have not rejected them.

88. In this way, all things that seem to hinder spiritual growth will be used as helpers on the Path. Hence the expression 'using obstacles as helpers on the Path'.

89. The art of attaining liberation by the knowledge of thoughts alone, while the inseparable nature of the renouncer (spirit) and the renounced (mind) is understood, is called the 'essential practice of the highest Path' or the 'reverse method of concentration'.

90. With one's liberation arises infinite compassion for all sentient beings who have not yet known the true nature of their consciousness.

91. Although one's time should be devoted only to the practice of conscious sacrifice of body, speech and thought for the good of all sentient beings, yet (in failure to fulfill this requirement) one will not be able to cause harm (by this seemingly selfish action), because the above-described thought processes correct belief in the reality of things. Just as poison deprived of its venom cannot harm.

92. From this kind of concentration (seemingly selfish withdrawal from the world) arose a prayer, the first verse of which reads: "Whatever arises on the Path, let me neither suppress nor accept it!"

Comments 87 – 92)

(87) In this procedure, the striving person should only be able to observe their being and not, through concentrated effort, prevent it from manifesting itself through its feelings, impulses, mental states, etc. Particularly in Western countries, where there are not enough people experienced in mysticism who could advise seekers, a fundamental mistake occurs: that during concentration, every manifestation of vitality is suppressed. As a result, seeking people, even if they observe themselves, cannot detect any essential impulses during concentration, even though they are constantly disposed to them. Therefore, they cannot know themselves. Everything that cannot manifest in them at the time they are concentrating lies dormant in them throughout the entire period of concentration. Mystical effort must not be directed towards such concentrations where vital manifestations are involuntarily suppressed. For if a person is to know themselves, they must give their being the opportunity to manifest itself through its inclinations and impulses. Only then can they begin to create order within themselves according to the moral requirements of yoga. Therefore, to successfully complete this entire course, one must not concentrate in such a way that suppresses every expression of being, but rather in a way that allows one's being to express itself completely freely and thus show one its natural moral foundation.

If the moral orientation of the yogi's being does not correspond to the general moral precepts of yoga, he can then, through inner attunement, impart the desired tendencies to it. Much time will certainly pass before he succeeds. However, there is no other possibility than to come to terms with this. The temporary suppression of natural inclinations by the power of the very concentration being practiced is, from the perspective of the broadest conception of mystical aims, utterly worthless.

When the seeking person succeeds in bringing natural expressions of being under the control of impartial observation, which springs from the appropriate concentration, it becomes apparent that vital actions and reactions of being are conditioned only by the rising and falling of the potential of vitality. This pulses through the instinct of self-preservation, emotional

grasping power, etc. However, since this rising and falling of the potential of vitality can appear to the observing and otherwise impartial person only as the soulless rising and falling of ocean waters, that is, without direct connection to awareness and newly created mental states, it becomes apparent that all manifestations of vitality are merely 'nothing'. The nature of apparent reality is impressed upon them by the person's own mental attitude. Therefore, natural expressions of being are only psychic waves which, under good conditions created by the correct mystical procedure, can swell only far below the level of daily consciousness, for which much better future incarnational conditions can be created in this way. From this follows the worthlessness and soullessness of vital surges, which the correctly discerning person classifies into the category of phenomena indifferent to himself, and therefore gradually deprives them of influence. Thus he forgets them and lets them perish.

(88) If the seeking person frees himself from the influences of his own animal nature and continues only to observe it, he exposes himself to its surging as an observer. This could lead to the conviction that the power of animality over man is so great that it places him unimaginably far from the mystical goal. However, when a person detaches himself from his essential (animal) nature at the level of his consciousness, this is an act that makes him victorious over it. The observed surges appear under these circumstances only as a thing in itself, so that the surging of its surface can only be temporary. His consciousness, however, which has already detached itself from this nature, must migrate to good states; for in this way a new person is created, whose existence is the cause of the death of the old person.

A person who has become independent of his own animal nature at the level of consciousness can declare, in agreement with Buddhist teachings: "That does not belong to me, that is not myself (I am here, the object is there)". If a person exposes himself to the surges of his own animal nature because he observes it neutrally, he turns the seemingly hopeless situation of the bleak recognition of his own moral baseness into a completely new situation, in which he, as a being with pure consciousness, witnesses the perishing of everything that,

by its nature, contradicts the yogic pre-cepts. In reality, therefore, he has used the obstacles on the path to perfection as his helpers.

(89) The knowledge of thoughts relates to the fact that thinking, mind, and consciousness are three manifestations of the same essential nature or quality. When a person recognizes this threefold manifestation of the same essence of his being, he finds that he (self-awareness) and the external world are a twofold manifestation of the same factor, which manifests itself through individual living. And since the living individual and its environment indicate that vibrating or pulsating, and therefore perishing, factors meet, as it were, in one field, there occurs in a person exposed to this knowledge a turning away from himself and his environment. For both factors indicate that their origin is purely samsaric.

Turning away from oneself and one's own environment in the sense mentioned is the discipline that this aphorism designates as the essential exercise of the highest Path.

(90) Precisely because a person who has liberated himself through a systematic and methodical procedure can only be a common person, who, like others, has also passed through samsara, there wells up in him a natural understanding for the sufferings that burden those who do not yet know psychic procedures and, under the yoke of animal nature, cling to the perishable things of the sensory world. This awakens in him, who is now attaining mystical perfection, genuine compassion, which often leads him to the brink of self-sacrifice. And precisely this compassion is the touchstone of the truth of the claim that he has truly attained perfection or higher initiation as a yogi.

In our regions, there are many people who know mysticism or yoga theoretically and claim to have attained higher initiation or perfection. Perhaps they are victims of delusional views, perhaps also of innocent ambition to be considered someone they are not. In any case, however, besides being themselves victims of delusion, they instill their delusions into others who seek on the paths of yoga. Therefore, it is perhaps good to remind: mystical degrees do not depend on the degree and states of concentration, but on experiences influencing the

striving person's attitude towards people and life. Even if someone striving for yoga found himself in celestial spheres, he would have achieved nothing at all if his mystical experiences did not awaken in him deep compassion for everything that lives.

Perfection is precisely beyond compassion manifesting through deeds of love. It is a state that arises only after the life in the feeling of love has subsided; it is a peaceful falling asleep in the embrace of loving radiance, in a peace that can never again be disturbed by the surging of desires. And I have just not seen this in those many seeking mystics who declared, publicly or privately, that they had already attained perfection. Perhaps they were seduced by the conviction that they can do and know more than their uninformed listener. But this standard of theirs is unreliable. For perfection excludes animality. Therefore, it would be good for everyone to examine themselves from this standpoint.

(91) The human being manifests through his tendencies more selfishness than inclinations towards the extinction of animality in the light of the highest Realization, therefore the general moral precepts of spiritual teachings stipulate that all the time usually devoted to seeking sensually pleasing moments should be devoted to deeds of love and self-sacrifice. For this destroys karma, which transforms undeveloped psychic tensions into various differential states, which sometimes manifest physically, sometimes psychically, and sometimes as various forms of personal consciousness. By destroying this karma through deeds of love and self-sacrifice, a transformation of being into boundless or at least heavenly awareness occurs. However, if the relative nature of everything that exists is recognized, a person can also reach the understanding that what matters is not the otherwise necessary manifestations of deeds, but only the correct damping of the life instinct, whether it turns towards the degenerative processes of animal manifestations of being, or towards the heavenly quality developing through selfless action.

For if everything is mere illusion, it is questionable whether a good deed can contribute to the destruction of the delusion hidden in the self-awareness of the one to whom we show goodness. Self-awareness itself is the result of ignorance, which

can only be destroyed by the correct procedures and attitudes of the one who suffers from it. And the yogi, who realizes this when he sees his goal - absolute mental calm - no longer needs to help himself through deeds of goodness that sublimate the human essence. He attains nirvana through knowledge of the true nature of reality (relativity), in which everything he can perceive, imagine, or become aware of drowns; thus he himself as a being existing on the basis of previous karmic conditions, which he destroys by focusing on the highest reality, towards nirvana. But before attaining nir-vana, he acts as a yogi who has renounced everything.

(92) The highest movement of love appears when the striving person is able to observe all the events by which beings are swept along, but does not react to any of them with feeling. For the states we perceive and renounce, we surrender, based on the correlations between the individual and the whole, to those who long for them. And indeed, we cannot accept a state that no one longs for. Whether suffering or joy, each of these states is desired by those who live. Whoever renounces both of these states, thinking that there exist beings longing for them, has performed the act of supreme renunciation. He did not throw away the burden that weighs him down, but delivered it to its rightful destination.

Group 93 – 106

(Meditating upon the yoga of the uncreated)

93. The third exercise according to the instructions of the Yoga of the Uncreated is divided into three groups: analytical contemplation of the three times (past, present and future), analytical contemplation of the material and the immaterial, analytical contemplation of the singular and the many.

94. The first analytical understanding of the three times is based on these contemplations:

*The past thought is no more,
the future is not yet, because it has not yet arisen,
the present thought cannot be held in the present
(or identified with it).*

95. If you compose another contemplation of the same kind, you will recognize the essence of all samsaric things as identical with the three times.

96. No thing has existence of its own. It has been given to it only by spiritual consciousness.

(The non-reality of birth, death and time)

97. The experience that death, birth and time have no existence of their own, Saraha recorded in the words:

'Birth in matter is indeterminate like heaven.

What can be born once matter is transcended?

For the nature of time without beginning was non-birth.

And this truth has become a reality today.

It was shown to me by the guru who protects me.'

Analytical contemplation must agree with this point of Saraha.

(Meditating upon mind and matter)

98. The second mode of analytical contemplation concerning matter and immateriality consists of these contemplations:

*Does consciousness exist when it is material?
Or does it not exist when it is immaterial?
If it is material, then of what substance is it?
If it is objective, what is its state and color?
If it is knowable, is it ephemeral only as a thought?
If it is immaterial, how can it have different aspects?
And who created them?*

99. You would have to be able to understand material consciousness as objective in analyzing concentration. However, from the concentrating Supersense, the unnameable emerges. You cannot classify them as material. In the dissolving contemplation (investigation) of the Supersense, you cannot determine them as immaterial or non-existent. Since they are neither material nor immaterial, they cannot be classified under either of these two external concepts. That is why we call this method of concentration the 'Middle Path'.

100. Not only inductive and deductive procedures lead to this convincing truth, but mainly the teachings of the guru, which show the invaluable jewel that lies unnoticed within reach. That is why these teachings are also called the 'great truth'.

*101. It has been said:
'Whose heart has the teachings of the guru entered,
is like one who has been shown a treasure that lies unobserved nearby.'*

102. The third way of analyzing the singular and the many rests on the following considerations:

*Is true consciousness simple?
Or is it multiple?
If it is simple, how are its multiple manifestations possible?
If it is multiple, how is this possible given the necessarily inseparable unity of the true nature of all phenomena?*

103. These meditations do not allow true consciousness to be known as complex. And since it is known as free from extreme concepts (singular and many), it is called the 'great symbol', which dwells neither in absolute stillness nor in finitude.

104. In the calm of samadhi, nothing arises in the yogi who has attained true knowledge except the all-discriminating wisdom of supersensible understanding. Therefore, the reality of the 'great symbol' is also called 'free from all characteristic marks'.

(Realizing the Reality)

105. As a result of these meditations, all faith in the reality of everything that can be sense-cognized (in all degrees of perception and perception, that is, from the highest supersensible existences to the lowest existences, which are lost to the keenest observation and perception) will be dispelled, and everything will appear as a magical shadow play, as an illusion.

*106. Thus it is. It has been said:
'Before me and behind me and in the ten directions,
wherever I look,
I see only being.
Now, O protector (guru), the delusion is penetrated
and I will ask no more questions.'*

Comments on 93 – 106

(94–95) Everything created is by its very nature impermanent; contemplating its transience is meant to help a person in their effort to detach themselves. For once they understand that everything is transient, they will give it up very easily. From this arises the possibility of abiding within oneself in a blissful state of inner freedom.

(96) Materialist teaching is based on the assumption that the external world has a duration independent of human consciousness, and from this specific truth it draws completely unfounded conclusions. The existence of the external world, after all, loses all meaning once there is no registering agent – consciousness. What does the existence of something matter if it has no possibility of becoming aware of itself or of being aware of itself? consciousness is an ability based on the existence of a certain quality, and in this form it is contained in everything that exists. Whether it is minerals and other in-

organic matter, or even organic matter, everywhere we can find the quality referred to as consciousness. Consequently, there is also an interaction of all phenomena of creation upon one another, but it is only the development of this quality (consciousness) that increases the significance of their being. This significance intensifies with the possibility of mutually influencing one another.

consciousness is therefore the light of the world, which manifests specifically in self-consciousness and egoity. These two fictitious components attribute sensory meaning to every thing in this world. But the worldly person is a misguided creature! Where they do not see a distinct manifestation of the quality called consciousness, they exclude consciousness. And they do not consider that there are organisms whose consciousness is proven, yet relatively very obscured. Beyond the proven consciousness of living organisms exists the unprovable consciousness of forms and shapes of the inorganic sphere. A yogi who has increased their perceptive power to the point of perceiving infinite space (in terms of content) ascertains that there is not a single lifeless thing in the universe.

The faces of suns, planets, mountains, and natural formations change because they harbor within themselves the life force called consciousness. consciousness, like the wind of spirit, blows through all things and, in contrast to the structure which we can designate as matter, evokes reactions and conflicts that qualitatively elevate matter higher towards the states we see in organic formations.

Incidentally, the human perspective is very narrow and unreliable. It wants to measure life by its biological time, which is abstract in relation to the biological time of planets and the universe. It would therefore be better to say that this is the case from our perspective, and to admit that reality may also extend to dimensions other than those sensually identifiable. Otherwise, we will earn the judgment that we are deeply biased by subjective opinions.

(97) By birth is meant the manifestation of the monad in a specific state, expressed by form. It is governed by the law of combining biological quantities based on the tendencies of the monad and the structure of the form, which allows a certain mental inclination to find suitable expression. Consequently, the

reincarnation process is determined by inclinations, in-stinctual manifestations, desires, and uncompromising volition.

Therefore, it is nonsense to believe that our possible future reincarnations will have only an ascending tendency. This view arises from the fact that people like themselves and consider themselves morally or spiritually advanced beings. Since it is difficult to determine the reach of uncompromising volition, inclinations, and desires in general that are not controlled by will nor registered by consciousness, it is also difficult to determine the reincarnations of the monad.

It can generally be assumed that the reincarnations of most people will be rather less pleasant than their current human incarnation. Because they do not strive to overcome animalistic inclinations, they will be led through lusts first to animal incarnations. Therefore, spiritual teachings present to people, as the highest moral discipline, genuine detachment from matter and the world altogether, in order to create better preconditions for the future incarnations of the monad. And people who, based on the precepts of spiritual teaching, achieve the cancellation of all their relationships to the world, at the level of consciousness or even at the subconscious level, create preconditions for rebirth in spiritual states according to the quality and height of inner detachment, even up to states designated by the word „arúpa“ – without form.

To the question of what can be born once matter is overcome, it is possible to answer: not only matter itself, but also creative forces predetermine reincarnation. Therefore, when a person no longer inclines towards the sensory world, the tendency of the "life instincts" changes towards supramundane incarnations, the highest place of which is in the timeless and trans-samsaric realm. If this place is defined as the realm of "non-birth", it becomes clear that the goal of supramundane tendencies is the absolute.

(98–99) consciousness can perhaps be compared to the essence of cosmic and individual existences. Its duration is conditioned by a transcendental element that pervades matter, and because it acts within it as a force, it evokes certain reactions in it. In any case, consciousness manifests in relation to matter as a luminous essence. Its vital nature can only be deduced from the mutual reactions of consciousness as light

and force, and matter as a collection of elements of a subordinate character. Therefore, consciousness can be considered a vital factor that cannot be assigned either to the Emptiness of the absolute or to matter. From a sensory perspective, it is a sublimation that arises from the contact phenomena of Emptiness on the one hand and mechanical processes excited by the internal states of the structure on the other. Consequently, consciousness is an existence that manifests only under certain circumstances. Since it manifests, it must be a cosmic existence which, by its very nature, escapes the ordinary perceptive ability of humans.

If we consider analytical procedures, however, we can identify consciousness as a cosmic quality that arises at the moment when the universe achieves becoming aware of itself as a concrete unit. This psychological moment of the cosmos is understandable only when we are able to see the universe as a living agent, and not merely as soulless and absolute NOTHING that permeates infinite space. Otherwise, individual life can only be derived, for it arises from the dust of the earth and returns to that dust. In that sense, the universe may be primarily living. Individual beings can be living only secondarily.

The identification of consciousness as a phenomenon that can be determined neither as material nor as non-existent, and this in the light of the dissolving concentration of the "supersense", is based on the standpoint of a newly emerging psychic support whose identity is supramundane. Precisely by striving to overcome a biased standpoint (attachments and aversions) during mystical effort, one's consciousness shifts to an area higher than that in which the mind and consciousness of ordinary or yogically undisciplined people operate. From there, as from the realm of the "supersense", the yogi looks upon the phenomena of this world and evaluates them „sub specie aeternitatis“.

However, when awareness, and thus thinking, is transferred to a higher, i.e., supramundane basis, then reasoning, and thus concentration, becomes an agent that grinds the structure of the perceived. From this standpoint, the observer sees everything as without essence or core, while perception identifying the quality we know as consciousness determines that consciousness is a phenomenon from which existence with a more complex biological or coarse physical structure develops. But as long as the true nature of consciousness is recognized,

the quality of concentration changes in the sense that the dominant object of concentration becomes the "vital-non-vital" phenomenon (consciousness), which, realized in the field of awareness, designates the path called the "middle way".

(100) Universal truths can only be recorded through so-called direct observations. For if a person is captive to their own feelings and the relationships arising from them towards what they can see, hear, feel, etc., they may strive as they might to think their way to the truth, yet they will not succeed. Their effort becomes irrelevant due to the personal stance and relationships that cause them to relate the absolute to temporary states and things.

The teachings of a guru are meant to bring a person to the possibility of realizing observations uninfluenced by personal relationships. Consequently, these teachings concern analytical procedures by which seeing is separated from the "seer." Magical confrontations of reality with the self and consciousness are meant to induce an experience enlightened by true knowledge. Thus, true mystical teachings lead both to knowledge and to power. However, knowledge can be more easily attained than power, whose emergence depends on the perfect subjugation of one's own being. Thereby, the "highest achievement" becomes inaccessible to those who do not receive instruction from the mouth of a guru (teacher) who, in his experiences, has united all of humanity's knowledge with perfect self-control. And there are very few such teachers.

Knowledge from mystical training according to the advice of a true guru is truly like a jewel within everyone's reach. For every person can begin to discipline their mind by directing it towards the transcendent. And when, through good will and perseverance, the transcendent becomes a matter of utmost interest to their mind, they begin to grasp that mystical jewel mentioned in the text – the liberating knowledge of the true nature of reality. For it is precisely from the transcendent that they see how fleeting and misleading the existence of samsaric phenomena is, phenomena to which a person relates only because they live more by feeling than by reasoning, which is free from a personal stance.

It is the teaching that leads them to an impersonal stance. Therefore, it too is a jewel lying within reach. Anyone who has

not lost their good moral criterion can put its instructions into practice.

(102–103) consciousness as a phenomenon of an essential nature is similar to a substance that is contained in the entire cosmic space and, due to its nature, permeates everything that exists. From a relative standpoint, it appears as a spiritual substance, as a kind of physical potential that can be found in all individual formations of the manifested world. And since the yogi recognizes it as an essential substance conditionally related to what reminds him of his own essential system in the self or in personal consciousness, he understands it as a cosmic primordial substance into which he can absorb himself through certain practices. Thereby, what is here called true consciousness appears to him as the "great symbol," i.e., the prototype of the highest perfection.

True consciousness, however, is an essential agent, and therefore the Nirvanic state does not belong to it. For this state is a resultant state and arises from reactive processes of essential transformation through life experiences and knowledge. Therefore, we must consider Nirvana as resultant peace, which concerns functional essential processes. From this perspective, Nirvana is thus the cessation of all spontaneous (vital) essential processes, and consciousness is the factor that, at the level of self-awareness, unites what constitutes a being or other configurations of organic and inorganic matter. And because it is a factor that, at the level of self-awareness, unites the components of being, it cannot be classified among phenomena with finite duration.

It is the so-called spiritual agent in concrete manifestations, an agent that creates the appearance of being present or absent depending on whether a person is alive or dead. Only the ebb and flow of the sea's masses can depict the states of consciousness in being.

(104) The absorption of individual being-consciousness into cosmic consciousness gives rise to boundless concepts within the being that has achieved it. Thereby, all of creation is seen from the basis of its own primordial origin, and therefore the yogi who has accomplished this absorption must be considered a being who has crossed the limit of the highest degree of

knowledge. When he has achieved this, he perceives only the absolute, and this state is perfection realized at the level of consciousness.

Many people may think that a being's ascent from the sphere of concrete perception of concrete phenomena means decline, even if it is an ascent into the realm of superconsciousness. In reality, however, this ascent represents the end of the journey through painful states, i.e., the state after which every person unceasingly longs. Only the path to it is daunting. It begins with renouncing what we uncompromisingly cling to, and this renunciation causes us immediate pain. But when, by renouncing worldly things, we begin to feel freedom like a prisoner suddenly released from his prison, renouncing the world becomes easy. We begin to open ourselves to magnificent states of expansion into freedom, and then what frightened us when we began to renounce the world attracts us like bliss. And the more we tear off the bonds of clinging, especially the natural and unconscious ones, the more we perceive that freedom which culminates in indelible or bound-less perception.

(105) When an ordinary person places a finger on matter, he says he is just verifying its existence, and therefore believes it is real. However, this is merely a subjective cognitive act, valid only on the narrowest possible scale. For the senses are tools of the individual and are authoritative only within his spatio-temporal being. As tools of knowledge, they lose their significance the moment the seeking and examining person definitively directs consciousness into the center of his being. For at that moment, he perceives this center and begins to see its absolute character. Instead of being within his own being, he finds himself in the universe, precisely at the level of creative processes. He sees the unimaginable interplay of physical factors, whose vibrations also created his being. This does not make him a being of a mystically brooding, groping sort, but a sage whose insights penetrate all the folds of the creative process. From it, he learns about the correct starting point that leads to the highest state possible in creation, to Nirvana.

(106) Being here symbolizes the vitality of perceived qualities. Thereby it is implied that the mystic who has attained the state called illumination sees only life. Whether he looks into space

trying to isolate its qualities, or at matter, searching for its inner content, he always sees vitality, which pulsates and aims towards transformation, whose final stage is always empirical reality. Consequently, he also sees Samsara, which from this perspective appears as the joyful emergence of seemingly lifeless phenomena onto the plain of the sphere of seemingly living phenomena, and this fact is also his temptation. For immediately after his illumination, he sees that there is an expansion of vitality, which in itself represents the delights of youth. Therefore, he must wait with his judgment until a bridle of wise understanding is applied to his moods – the understanding that expansion is merely one aspect of development. Later, surfeit with life experiences comes into consideration, symbolized by old age, which understands that development ends in decline, in a state that compels one to honor the absolute peace symbolized by Nirvana.

Group 107 – 120

Extraordinary Exercises

107. The second part of the second volume, the Extraordinary Exercises, consists of two sections: the yoga of the transformation of mutually inseparable phenomena and forces of consciousness leading to Unification, and the yoga of non-contemplation, by which all things are transformed into the dharmakaya thanks to the 'simultaneously born immaculate spirit' (or 'great symbol'). The yoga of the transformation of all phenomena and forces of consciousness into Unification

(The yoga of transmuting all phenomena and mind into at-onement)

108. First, there is the yogic exercise of the transformation of all mutually inseparable phenomena and forces of consciousness into Unification:

Know all phenomena as forces of consciousness, using the analogy of sleep and dreams. In the analogy of water and ice, recognize the unity of 'things in themselves' and phenomena. Using the analogy of water and waves, transform all things into the general state of Unification.

(Meditation upon sleep and dreams)

109. The first of these three experiences, that all phenomena are powers of consciousness, will be gained by the analogy of sleep and dreams, by the following consideration: What is seen in sleep does not exist outside consciousness. Similarly, all phenomena while awake are but the likeness of dreams in sleep of obscuring ignorance. Outside consciousness (which gives them an illusory existence) they have no being.

110. If you allow your relaxed consciousness to dwell on all thoughts (or visions) that arise, you will know external things

and your own consciousness (with all its internal phenomena) as inseparable from each other and transformed into a union.

111. The Lord of Yoga (Milarepa) said:

'The dream you had last night, in which phenomena and consciousness seemed to be one, was your teacher. Do you understand it well, O disciple?'

112. It has also been said:

'Transform the Three Regions, omitting nothing from them, into the essence of the universe embracing divine love.'

(Meditation on water and ice)

113. The second exercise, in which the phenomenon as a 'thing in itself' is to be shown to you by means of the analogy of water and ice, chooses the following reasoning:

Since (none) of the appearing phenomena (or phenomena presenting themselves as things) has any reality in itself, it must belong to the 'things in themselves'. These, not bound to any form, nevertheless impart it to everything. Therefore the phenomenon and the 'thing in itself' are always connected and are, as it is said, of one nature. Just as ice and water (are two aspects of one thing).

114. This leads to the realization that the three dualities, bliss and emptiness, clear light and emptiness, wisdom and emptiness, are unities and is called the 'realization of the Unification of all spiritual experiences.'

115. It has been said:

'He who perfectly understands that all things are being, will find nothing but this being.

*What is read is being, memory is being
and also everything perceived in contemplation is being.'*

(Meditation on water and waves)

116. The third step, the transformation of all things into the general state of Unification using the analogy of water and waves, is done by this consideration:

Just as waves themselves arise from water, so likewise all things arise from consciousness, which is by its nature emptiness.

117. Saraha said:

'Because all things are born of consciousness, consciousness itself is the guru.'

118. This doctrine is called 'the one truth pervading the realm of truth' and is therefore the only one that manifests in many. The yogi who has mastered the doctrine experiences emptiness in every state (consciousness) as the fruit of knowledge.

(The yoga of non-contemplation)

119. Then follows the Yoga of Non-Contemplation, by which all things are transformed into the dharmakaya (body of truth) by means of the 'simultaneously born undefiled consciousness' ('the great symbol'). With the destruction of the overcome ignorance, the effort to overcome ends, the Path and the Way are over.

After the pilgrimage is completed, no new land can be discovered on the other side of the Path, and the greatest benefit of the great symbol, the unending state of Nirvana, is experienced.

(The summary of the teachings)

120. In the 'Transformations' (Naropa has the saying of his distinguished guru Tilopa):

*'Hail, this is the truth of him who has known himself;
an indescribable and yet still state of consciousness.*

I, Tilopa, have nothing more to reveal.

Thus act to know yourself by means of symbols in your own mind,

free from imagery, free from contemplation and analysis, free from absorption and self-observation.

In the original state let your consciousness abide!'

In these lines is contained all that has been described before.

Here ends the second part -The Essential Content.

Comments on 107 – 120

(107) Dharmakaya - the body of truth in a spatially infinite conception.

In relation to things, it is actually the primordial state, which has a spiritual rather than a physical nature. - The yoga of non-meditation - the crystallization of suprapersonal, or transcendental, perceptions in consciousness. The yoga of non-meditation means methodical mental procedures with relaxed consciousness, not the specific focusing of attention on certain phenomena or states. It is yoga performed as a way of life that does not induce convulsive contractions of consciousness but leaves it free, naturally and non-violently focused on transcendental states.

(108–109) I have said elsewhere that matter is a decadent formation of the true state of consciousness. When a person knows this and keeps it constantly in mind, it provides them with a guarantee that they will achieve spiritual freedom and maintain it. This follows from the fact that they will no longer allow things to retain the mask of true reality.

(112) Three regions of the universe: physical, psychical, and essential or spiritual. We are to understand these three manifestations of universal existence as dynamic, or rather, radiant. For each of these realities radiates out from itself in its basic components and retains nothing of the external world. Only formations or beings that lack knowledge demand benefit from this world, and therefore allow their feeling to develop in its grasping function, which nourishes the being or formation in this way.

The transformation of being into a state of formation that radiates out both at the level of selfhood, as well as self-consciousness and consciousness of one's being in general, creates the precondition for a being that lives sacrifice in the highest sense. The continual sacrifice of every self-conscious being creates the conditions for a tolerable life for everything that lives.

(113) Only one who has freed themselves from being and ascended to the level of consciousness can see the things of the world as conditionally existing phenomena and ascertain that their existence depends on higher factors, namely spiritual state and consciousness. Then finally ceases concrete cognition, which shows matter and consciousness as different elements, and there arise perceptions that the thing and its psychical and spiritual content have a single origin, which in the higher phase of yoga is found in its own self-awareness. Self-awareness is a factor whose function maintains the cohesion of components as different as, for example, the body, its powers, and the spirit.

(114) The ordinary person can understand emptiness only as a spatial fact. In contrast, one who has reached the peak of yogic endeavor sees it as the womb of all being, so that they can understand it as identical with the highest qualities and spiritual states. When they understand it thus and do not forget it from this perspective, they will no longer deviate from the highest realization. Their conditional being, upon disintegration, passes into the state of the highest Emptiness, for this Emptiness was the only thing they paid attention to and were mindful of.

(116) Suprapersonal, or absolute, consciousness is actually Emptiness, as it is both spatially incomprehensible and qualitatively supraphysical. But this must be understood essentially. When this is understood, it is also understood that this consciousness is actually power, and therefore a certain form of everything that is.

(117) Whoever can well observe all the modifications and forms of consciousness also comes to know the highest forms of the application of the law of formation. By knowing these forms of its application, they learn from the highest universal teacher - from the originator of the truths governing all creation.

They will not find the originator of creation who maintains its paths by complete dominion over its will, namely God, but only a mechanical agent, which, in an inconceivable consonance with the universe, accompanies every formation from its very

beginning to its final absorption into the absolute itself. If someone observes this process, they attain knowledge and wisdom; this must distinguish every yogi who has realized in the highest degree what was presented to them by yoga.

(118) The ordinary person falls into various states of experience, influenced by states of consciousness created as reactions to psychological moments. The yogi who has realized yoga to the highest possible degree, on the other hand, views all processes and states of consciousness as transitory phenomena. If they appreciate them as such, they can live uninterruptedly in a state of bliss and, thanks to that, see these states as empty, insignificant, soulless. And since they have worked their way to this through the knowledge of the universal lawfulness of life and events, they experience their state, which shows them emptiness in all states of consciousness as a consequence of attained knowledge.

(119) When the yogi finally, through working procedures, arrives at stopping the wheel of possible cognition, whether in methodical or natural activity based on unwavering and non-violent direction of consciousness, everything they see changes for them into dharmakāja; into the state that existed before everything that was born and created. Thus they arrive at the primordial origin of all being and cognition, i.e., at the goal that closes the entire universe in the field of arising, being, and cessation of existences. This contributes to their perfect satisfaction, to a state of bliss in which they fall asleep, never to arise again as a being with desires, and thus on paths. Their physical death can be a falling asleep within themselves in a state that no longer permits further development and thus also distinct incarnations. Thus their path is at an end of cognition, life, development, and decline. A kind of happy ending to their life and existence.

(120) The highest realization is a state that permits a certain mode of self-awareness, or consciousness. However, it does not permit the self-awareness by which the wheel of formation and shaping of being is set in motion. Therefore, a special state is spoken of here. A person is urged to heed that which is characterized by the suppression of personal consciousness to a state

that no longer allows spiritually creative protuberances to swell and form. For these states represent the very origin of formation, a certain form of which is man himself as a being who desires and seeks and thus lives in suffering.

The wise Tilopa knows and presupposes, as an ever-recurring state, that even one who has attained perfection, as long as they live in the body, is exposed to the danger of new swellings of consciousness. Therefore he warns against this swelling, in order to lead the seeking person to the highest goal, to the destruction of consciousness and thus also to the end of all suffering that accompanies every being.

III. RESULTS & KNOWLEDGE

Group 121 - 126

121. The third part, the conclusion, deals with the knowledge of the 'great symbol' and taking one's own stand on it. The dissolution of (obstacles) and errors in walking the Path. The distinction between experience and practical knowledge (or convictions gained through the practice of Yoga) and theoretical knowledge (or from the purely intellectual understanding of verbal concepts).

(Recognizing the Great Symbol and the Four Attainments)

122. The first process, the knowledge of the 'great symbol' and taking one's own stand on it, is fourfold: the attainment of peace; the application of experience on the Path; the distinction of the various experiences, degrees of exertion and degrees attained on the Path; knowledge of the fruits gained from each of these four experiences.

These are the four classes of yogic attainment.

(Analyzing impediments and error while treading the path)

123. The second stage, analysis of obstacles and errors in walking the Path:

Obstacles arising from phenomena and disturbing (or stirring) consciousness will dissolve through the knowledge of the unity of phenomena and consciousness. Obstacles raised by the activities of the mind and taking on a hostile face will dissolve through the knowledge of the unity of thoughts and the body of truth (dharmakaya). Obstacles arising from the 'thing in itself' and taking on a hostile face will dissolve through the knowledge of the unity of the 'thing in itself' and phenomena.

124. The threefold error arising from excessive fondness for the tranquility born of meditation can be overcome by guiding one's spiritual development to a state in which transcendental vision is experienced.

125. The four states on the Path carry with them the danger of going astray.

The delusion of emptiness will be overcome by contemplating emptiness as compassion. The delusion of closure (consciousness before further impressions of truth) will be overcome by recognizing the true nature of all things. The delusion of consciousness in the state of the 'preventer' (which prevents the emergence of thoughts) will be overcome by recognizing the inseparable unity of the 'preventer' and the prevented. The delusion of the Path itself will be overcome by realizing the 'co-born great symbol' and attaining liberation.

(Differentiating experiences and practical knowledge from theoretical knowledge)

126. The third step, distinguishing experience and knowledge, real from theoretical:

Theoretical knowledge is a mere mental idea of the true state of consciousness, acquired by hearing or even just by thinking. To understand them as one is experience.

To truly master them to the point of uncreatedness is conviction. But the expression complete knowledge is not wrong when used to denote complete realization.

Here ends the text of the outline of the 'great symbol'.

And here ends the second book (Tibetan Yoga and Secret Doctrines).

Comments on 121 – 126

(122) As for calm as the basis for the knowledge of the "great symbol," it is not based on superficial imperturbability, which is its representative for the ordinary person. It is rather about the elimination of those impulses and ripples of the entire psycho-physiological system which are independent of consciousness and mind and are conditionally spontaneous. The path to this calm is marked by an effort to quiet spontaneous vehement desires through the form of intercessions and patience. Under such circumstances, the mind and consciousness remain fresh, perception is not weakened, but the body becomes imperturbable. When this is achieved, a person is psychologically adjusted so that they react deliberately, live in peace, and are able to perceive and be mentally alert. We could even say that for spiritually untrained people, what is referred to here as "achieving calm" represents the ideal psychological equipment of a being.

The second partial procedure, namely the application of experiences on the Path, concerns the ability to develop initiative in spiritual progress or growth, which is the psychological opposite of the calm mentioned. The degrees of this application of experiences begin precisely with this manifestation of initiative. A person who has become imperturbable, through interest in the relevant ideal (divinity, redemption, knowledge), has given their being an impulse in the sense that their energies emanate precisely towards this ideal. Thus began the path on a higher foundation, for "knowledge of the method leading to the attainment of calm" gives this path the character of a journey through a known landscape, during which a person has time to notice all the details and peculiarities of this landscape.

The third partial procedure means familiarizing oneself with the psychological conditions for the emergence of various situations, which otherwise means equipping oneself for the office of a yoga master. Whoever reaches this level recognizes that

psychological situations are based on extremely fine nuances of knowledge and tension. This entitles them to consider themselves a being who "has known."

The fourth, resulting partial procedure is the "closing of knowing." At this level, it equips a person with knowledge, abilities, and powers that will help them achieve the final state in mystical development. In this sense, it means the conscious carrying of one's own being to the threshold of a state in which being dissolves in all its components, so that everything perishes in nirvana.

(123) Mystical effort often leads to perceptions whose origin lies in psychic excitement or irritation, towards which it is, after all, directly aimed, for the mystical path to begin at all. When this happens is determined by the masters of mysticism according to changes in the character of the perceived phenomena, which change with the spiritual and moral level of development of their disciples. Eventually, these phenomena are luminous or radiant like angels and gods of various heavens themselves. This must serve as a reminder for students of mysticism to begin seeing them as a manifestation of a quality we know as consciousness. By doing so, they free themselves from a dependence which, at this level, is indeed conditioned by relationships with higher manifestations of nature, but whose foundation lies in elementary relationships, documented at a lower level by cravings for sensory experiences.

This means that the relationships in which a person finds themselves upon entering the mystical path are not disturbed, but are always changed towards higher and higher factors, ultimately towards gods and other celestial intelligences. Therefore, it is necessary to proceed one step further, so that a person recognizes their visions as personifications of the quality known as consciousness. Since consciousness is truly the highest quality in the universe, a person achieves, through this act of knowing, that they step out of the realm of phenomena into the transcendent. Only there is it possible to cancel every determining psychic function and thus create the prerequisites for one's own redemption.

Obstacles posed by the activity of the mind arise from the fact that mental associations, which form into phenomena, can never create friendly forms, because the very nature of

thoughts does not allow it. For example, even if we do not consider that thinking tends to have a predatory nature, it is enough for us to know that thoughts are a force (and therefore a psychic emanation) which, if successfully formed, makes demands on a person like a child feeding on the flesh of its creator. This is because, as a force, these thoughts are simultaneously a substantial potential of being, which, once freed, wants to live; it can do so only by drawing energy from the being of its originator.

When a person recognizes that thoughts are actually acts of the mind, which is "sambhogakaya" because, unlike consciousness, it is a more distinct essence, they establish the cause for thoughts not to form as phenomena, but to return to their place of origin: to the body of truth, to the first manifestation of the origin of nature, which Saint John the Evangelist calls the "Word."

By the "thing in itself" is meant the characteristic of the expression "you," which is the opposite of the expression "I." If a person adopts this attitude towards the environment they are in, they may encounter, in the course of life, seemingly real or merely spiritual existences that block their path and their views on their way forward. However, as soon as they know that this "you" or "he," etc., belong to a group of phenomena distant from them in meaning, they will overcome even obstacles of this kind.

(124) Those who begin to strive on the path of yoga easily fall into the desire to surrender to rest. This desire often appears as a natural reaction to previous vehement worldly striving. However, if a person gives in to it, they do not become a yogi, but become lethargic and only duller and more indifferent. Therefore, it is recommended to overcome this obstacle. From the logical struggle against calming down, a process will emerge that leads to knowing and transmuting one's being, i.e., to spiritual growth.

(125) A person can go astray even in the highest states achieved by yogic effort. If they recognize "emptiness," they can become a nihilist. Therefore, it is recommended that they think (contemplate) about emptiness as compassion. This will enliven this emptiness with a good quality, and this quality will

arouse in them good impulses that create karma leading to the destruction of evil and enslaving karma.

When striving to close consciousness off from undesirable perceptions, an inner closing off from knowing can also occur. Therefore, it is recommended that a person understand all things as a certain form of consciousness, for in this way they will support the continuation of analytical viewing, or investigation.

As a consequence of the necessary "cutting off" of thoughts, feelings, and states that take hold of a person, a deviation can occur through unconsidered self-defense against what is unpleasant, without the person simultaneously preventing what is sensorily pleasant and therefore leads astray. Therefore, it is recommended that a person be aware that while they are striving, they are simultaneously achieving. This way, they begin to recognize the effort as purposeful in the sense of knowledge, not in the sense of gaining personal advantages. The path thus remains open.

With regard to the possibility of a fourth type of deviation, it is necessary to know that mystical effort is like a ferry for crossing a river. As soon as a person is aware that the path must lead them to a certain goal, they will easily fulfill the conditions of the methodical procedure. They will no longer strive like one who has no specific goal and therefore only strives to supplement in this way what arouses their desires. By thinking of the highest goal and the meditations related to it, the correct starting point will be found.

(126) By thinking⁴², we cannot arrive at knowledge. It is necessary to achieve insights arising from deliberate confrontations of consciousness and being.

These confrontations are possible only through the yoga of power and not through the yoga of thinking.

May those who yearn for this achieve it!

42 In Yoga „thinking“ is regarded as a disease or malady – a big obstacle.

SUPPLEMENTS

A wake-up call for You

Regard this a direct adress of a Buddha for you, so please listen carefully:

„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“

What you experience when practicing Mahamudra

Imagine this is said to you by a spiritual master:

"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.”

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 higher order for western psychologists and buddhist as well. See also interconnectivity to "the importance of attentiveness".

What is consciousness?

Consciousness is the highest quality of reality as a physical phenomenon⁴³. This quality is transcendental and can neither be determined⁴⁴ 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 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 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.

43 Seen from the viewpoint outside of the cosmos

44 By any theoretical physics science

The word "spirit" is imprecise, like "part" in the Trinity in Christianity, a substitute for "spiritus", „witty" or "spiritual" for "psychic", "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. consciousness 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 Dvagpo-Lharje. 2) 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.

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 supra-sensory 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 per-**

ception 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 intellect-ualized 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 imagi-nation. 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 themself 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. 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 superconsciousness, 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 (Dharma-kaya) 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 uni-versal 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, what also needs a certain degree of saturation in experiencing the „maya“.

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 Mind?

Understanding the function of the mind together with the consciousness 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.

The very good 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.

The mind is connected to will and the psychic (pranic) energy body.

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 reflexiv activity taking place in chitta.

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 (analytical concentration).

The mind causes heavily karma and its constant activity builds a mental space and all mentals 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 mind is impermanent and has constantly different contents**, while consciousness is as stable as a diamond, untouchable, inviolable and never has contents. This lack of distinction proves that these presenters may not have advanced far enough in self-knowledge (analytical concentration) 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 biological 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 (supra-mundane 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 sattvics 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**.

Mind and Prana:

Thinking without "Prana" is not possible; "Prana" is the "fuel" for thinking; without "Prana" a 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"**. When a Yogi can fully grab the prana while breathing, what needs a certain concentration level, the **breathing and the thinking will stop** and the Yogi can „refill“ himself with Prana, he is therefore never tired or „weak in mind“ as he is directly connected (embedded) to the limitless energy reservoir of the cosmos.

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 Earth⁴⁵ in its solar orbit than to stop thinking forever. All that is said here can be recognized by yourself through analytical concentration.

When the mind is smooth through inner tension, then it can think itself and the observer in consciousness (finally) recognizes itself.

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

45 This refers to a ordinary person which is driven by his sensory perceptions.

products, and shines with his knowledge. Sattva listens to the customer and quietly points out a better offer from a competitor.

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.

Jhāna⁴⁶ 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**

⁴⁶ The Jhanas correspond more or less to the stages in Raja-Yoga

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 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 supra-mundane 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 experiences 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 Prāṇāyāma 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-Samādhī.**"

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" (omni-present, 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.

To the Origins of Mahamudra

From the original book of W.Y. Evans-Wentz and Lama Kazi Dawa-Sandup published 1935. These texts are of very interest for Dharma historians and for other tibetan traditions too. Even if Mahamudra is assigned to the Kagyu-tradition there is no reason why others should not include it into „their portfolio“ and follow this demanding path.

The History of the Teachings

There has probably never been a gift from the East to the West ore remarkable for its philosophical and religious history or of more value to the student of the science of mind-control called yoga than the present Book.

It contains the quintessence of some of the most profound doctrines of Oriental Occultism. These, however, are not obsolete or forgotten doctrines, recovered from the ruins of a culture which has blossomed and died long ago, but doctrines which have been handed down to our own age through an unbroken succession of initiates.

Long before Christianity reached Europe, the teachings now embo-died in The Epitome of the Great Symbol were being expounded to a chosen few among the learned Brahmanas and Buddhists of ancient India. According to Tibetan tradition, derived from Indian sources, it is believed that the saintly Buddhist philosopher Saraha (whose exact date, historically speaking, is somewhat uncertain) enunciated the teachings in or about the first century B.C.; that already in his day they were ancient; and that he was thus merely one in a long and illustrious line of gurus who uninterruptedly had transmitted the teachings direct from the Great Rishis.

Through Saraha's chief disciple, the famous guru Nagarjuna (see pp. 1203, 344-6) and after him through his disciples, it is said that the teachings continued to be transmitted, probably orally. Then in the eleventh century A.D., when Marpa, the

founder of the Kargyupa School, went down to the plains of India from the Land of the Snowy Ranges, his native Tibet, in search of Divine Wisdom, the teachings were handed on to him by the learned Indian Buddhist philosopher Naropa.

Naropa had been initiated into the Great Symbol teachings by Tilopa, who flourished about the middle of the tenth century. Tilopa, according to Kargyupa tradition (referred to above, on p. 58), received the teachings, telepathically, direct from the Adi-Buddha, whom the Kargyupas know as Dorje-Chang, 'The Holder of the Thunderbolt of the Gods', a mystical appellation symbolical of divine occult powers. Inasmuch as the teachings appear to have been already in existence in India long before the time of Tilopa, it would probably be more literally correct to interpret this tradition as really implying that Tilopa was telepathically inspired by Dorje-Chang, the Divine Patron of the Kargyupas, to transmit the teachings in such manner as to have them become, as they did, the foundation teachings of the new succession of Kargyupa Gurus in Tibet. To this interpretation the late Lama Kazi Dawa-Samdup himself was more or less inclined.

The Kargyupa Line of Gurus, of whom Tilopa was thus the first on Earth and Dorje-Chang the Spiritual Head, has been described in some historical detail in Tibet's Great Yogi Milarepa, a work which is one of the best commentaries available in English for practical use in connexion with our text of The Epitome of the Great Symbol. As a result of having put to the test of practice the Great Symbol teachings, Milarepa, who was Marpa's successor, attained to Buddhahood in the course of a single lifetime, as the Biography relates; and to-day he is regarded by Tibetan yogins of all sects as one of the greatest masters of yoga known to history.

According to the Blue Records, one of the most reliable of Tibetan histories, 'the Upper School' of the Great Symbol'.

Versions

Philosophy in Tibet produced three Tibetan versions of The Great Symbol, direct from Indian manuscript sources. The first was bequeathed by the teacher Nirupa. The second consists of two parts, the 'upper' and 'lower'. The 'upper' was produced by

the Indian Chyagna (Tib. Phyagna) when he visited Tibet; the 'lower', by Asu, when he sojourned in the Province of U. Another and later translation was made by Nagpo Sherdad of Ngari, a Tibetan who visited India and there met Chyagna.

Atisha, referred to above as the earliest of the renovators of Lamaism, who arrived in Tibet from India in A.D. 1038, was the first teacher in Tibet to emphasize the yogic importance of the Great Symbol Philosophy; and we may assume that he himself, like Milarepa early in the following century, was a living exponent of the virtues which are born of its practical application. Dom, another teacher, produced an independent Tibetan version of The Great Symbol, but appears to have done little to propagate its doctrines. Marpa produced his own Tibetan version direct from Indian texts, presumably Sanskrit. Other yogins who are known to have produced Tibetan versions of The Great Symbol are Vairochana-Rakshita, Nirupa, and Rechung, author of Milarepa's Biography. Our epitomized and purified version was compiled by Padma-Karpo, during the seventeenth century, after he had compared the numerous and more or less corrupt versions current in the Tibet of his day. Of it he has written, in the Colophon, 'Seeing that un-authorized interpolations, all purporting to be extracts from various portions of the Scriptures [which had crept into the text], were in most cases, unreliable, I, Padma-Karpo, [expurgated them]'. Thus, from prehistoric times, the teachings which are now crystallized in The Epitome of the Great Symbol have been bequeathed, so it is credibly believed, from one generation of gurus to another, and thence to our generation.

The Text and the Translation

The text of The Epitome of the Great Symbol which we have used in preparing this Book was transmitted in accordance with the ancient and inviolable rule of transmission to the late Lama Kazi Dawa-Samdup (b. 1868, d. 1922) by his guru, the late Hermit-Lama Norbu of Buxaduar, Bhutan.

I, the editor (W.Y. Evans-Wentz), received it, in turn, from the late Lama Kazi Dawa-Samdup, my own guru, who has herein produced the first translation of it to appear in a European

tongue, as he himself said, 'for the benefit of the non-Tibetan peoples of the world'.

As the Colophon relates, the Kashmiri King Zhanphan Zangpo is said to have presented to his guru, Padma-Karpo, more than twenty measures of saffron for the compilation of this text and that of The Six Doctrines, a complementary system of practical yoga, of which an English rendering is contained in Book III, following. Estimating eighty tolas to a seer and four seers to a measure, we find that the King's gift was in excess of 6,400 tolas of saffron. At the present time one tola of the best saffron is worth about one rupee and a half, so that the kingly gift would to-day be worth more than 9,600 rupees. Taking the rupee to be worth eighteen pence, this sum would equal £720 or about \$3,600, at par value.

The text translated by us is an exact copy of the text of The Epitome of the Great Symbol as thus prepared for the Kashmiri King, its subsequent history being as follows: During the seventeenth century, Padma-Karpo, or, as his name means, the 'Omniscient White Lotus', went to Bhutan from Tibet and renovated Bhutanese Lamaism in much the same manner as Atisha, the teacher from India, renovated the Lamaism of Tibet six centuries earlier. Padma-Karpo carried with him into Bhutan a duplicate copy of the text of The Epitome which he had prepared at the King's command. Then some time afterwards, or about one hundred and fifty years ago as nearly as can be ascertained, Chogyal-Sodnam-Gyaltshan donated one silver coin for the carving of each wooden block of type of the text, 'for the purpose of multi-plying the gift of religion', as we learn from the last line of the Colophon.

Our own Tibetan text, in blockprint form, is a copy printed from these same blocks. It consists of seven large folios of two pages each, including the title-page; and for each page one block of carved type was employed. Thus, for the making of the blocks, fourteen silver coins were given by the pious donor. These block-types lay in the State Monastery of Bhutan, at Punakha, the capital. Then, shortly after the time when our copy was printed off from them, they, together with the printing-house containing them, were destroyed by a conflagration resulting from a Bhutanese civil war. How our text came into the possession of the translator is best told in his own words: 'From December, 1887, until October, 1893, I was

stationed at Buxaduar, in Bhutan, near the frontier of India, as interpreter to the British Government; and it was there, during the first part of that period, that I encountered my guru. He was commonly known as the Hermit Guru Norbu (Tib. Slob-dpon-Mtshams-pa-Nor-bu, pronounced, Lob-on-Tsham-pa-Nor-bu), Norbu itself meaning "Gem". The name which he received at the time of his initiation was " [He of] Good F a m e " (Tib. Snyan-grags-bzang-po: pronounced Nyam-da-zang-po).

'Shortly after he had accepted me as his shishya, I received from him the teachings contained in The Epitome of the Great Symbol, with appropriate initiation and guiding instruction. 'He then possessed three block-print copies of The Epitome. One of these, which he gave to me upon my parting from him in 1893, was lost. Very probably it was carried away without my permission from Gangtok, whither at the beginning of 1906 I was called, by the then Maharaja of Sikkim, to the head-mastership of the Bhutia Boarding School, a Sikkimese State institution, in which post I have since remained. In February, 1916, I visited my guru to pay him my respects and' to obtain from him spiritual authority and assistance to translate for Sir John Woodroffe (pseudonym Arthur Avalon, editor of Tantrik Texts) the Demchog Tantra. This translation was made and published in volume vii of Tantrik Texts, edited by Arthur Avalon, London and Calcutta, 1919.

At the same time I also obtained from him permission to translate The Epitome of the Great Symbol and other similar yogic treatises, which, like The Epitome, are considered too precious and sacred to give out to the world without authoritative sanction. In granting this permission, he said to me, "There are very few amongst the upgrowing generation of our own people who will care to strive earnestly for spiritual development. Therefore it seems to me that these sublime truths will make more appeal to truth-seekers in Europe and in America." 'That was the last talk I had with my guru. Eight months later, at the age of about 78 years, in October 1916, he passed out of our world ripe in knowledge. 'When the visit neared its end and I was about to take final leave of my guru he gave to me, as a farewell gift, his own copy of The epitome, knowing that I had lost the copy which he had given to me previously. Strange to relate, this copy also disappeared. The third and last of the copies of The Epitome my guru had

presented to one of his disciples living in Buxaduar; and the copy whence our translation has been made is this very copy, which I obtained from the disciple by post. So far as I am aware, there is no other copy in existence, not even in Bhutan. 'A few words concerning the life of my guru may prove to be interesting. He was by birth a native of Bhutan, descended of an old and respected family long known for its ardent support of the Faith of the Buddha. His maternal uncle was abbot of the State Monastery of Bhutan, to which institution the block-type of The Epitome of the Great Symbol belonged. As a boy, he was dedicated to the Buddhist priesthood by his parents; and his uncle, the abbot, becoming his guru, he passed his novitiate and received his education within that monastery.

'Noz only did he become the rightful heir to his uncle's worldly possessions, but was also entitled to assume the abbotship of the monastery at the death of his uncle-guru. In the Bhutan of his day communal strife being so common that even the legal and religious rights of Buddhist priests were often violated by selfish laymen, it happened that Norbu's right to inherit his uncle's property was disputed by certain worldly minded headmen of Punakha. In order that the monastery wherein his boyhood and early manhood had been passed might not suffer by reason of a prolongation of the dispute, Norbu left it, renouncing all the property and also the abbotship, and went into hermitage near Buxaduar, where I found him and took him as my guru.

'Norbu was a life-long brahmacharin (i.e. he had kept inviolate the monastic vow of chastity) and a fully ordained bhikshu (i.e. a Buddhist priest, or monk, who has renounced the world in order to devote himself to the service of humanity, with no fixed habitation, and dependent upon charity for maintenance). He was of kindly and strong personality and fervent faith, whose eyes had seen beyond the limits of normal human vision. By his death I have been left without a guru.' After the late Lama Kazi Dawa-Samdup and myself had completed the translation of the Bardo Thödol (published as The Tibetan Book of the Dead, Oxford University Press, 1927) and other Tibetan works while we were together in Gangtok, Sikkhim, he introduced me to the teachings of The Great Symbol and suggested the translation of its Epitome, our actual text. We began the translation on the 23rd of July 1919, and completed

the first draft of it, rather rapidly for such a difficult task, on the 31st of the same month. When the whole was finished, after subsequent revision, the Lama, as translator and teacher, addressed to me this statement, which I recorded in writing: 'I had hoped on more than one occasion to translate this text of The Epitome of the Great Symbol, but the sublime nature of the subject-matter, together with my lack of knowledge of the phraseology of European and modern philosophy, which is essential for the production of an intelligible English rendering, deterred me. My earnest desire thus remained unfulfilled until now, when, through your aid, it has been realized. Therefore do I rejoice at having been able to carry out the injunctions of my guru to transmit this precious teaching to the world - especially to the educated and thinking men and women of Europe and America.'

The Character of the Teachings

The Great Symbol, known in Tibetan as the Ch'ag-clien, equivalent to the Sanskrit Maha-Mudra ('Great Mudra', or 'Great Attitude', or, as the translator preferred, in its correlation with the Tibetan, 'Great Symbol'), is the written guide to the method of attaining, by means of yoga, such mental concentration, or one-pointedness of mind (Skt. ekagrata), as brings about mystical insight into the real nature of existence. It is also called 'The Middle Path' (Tib. Umai-Lam), since it avoids the two extremes which the Buddha in all his teachings opposes, the extreme of ascetical mortification of the body on the one hand and of worldliness, or licentiousness, on the other. By following the yogic teachings conveyed by The Epitome of the Great Symbol, one sets oneself consciously Emancipation from the thralldom of the Wheel of Nature, from the interminable round of deaths and births. These teachings, as conveyed by our text, having been handed down for many generations in Tibetan, both orally and in manuscript, have been more or less influenced by Tibetan Buddhism. Their fundamentally yogic character is, however, unchanged, as comparison with similar systems of yoga still being taught by gurus in India will show.

Swami Satyananda, himself a practising yogin, and the head of a small school of yoga situated on the Ganges, at Birbhadar, near Rikhikesh, United Provinces, India, has, at my request, critically examined our translation; and, although he is inclined to disagree with certain of the non-essential details of the Great Symbol system, considers it, in its essentials, as of more than ordinary value. He says of it, 'It describes three chief methods of training the mind:

- (1) by means of visualization,
- (2) by use of the Dorje Recitation to control the breathing, Tib. Phyag-rgya-ch'en-po, usually contracted to Phyag-ch'en, pronounced ch'ag-ch'en. And
- (3) by separating the mind from the link of the breathing through using the process of pot-shaping the body.

'I cannot but state that The Epitome of the Great Symbol is the only work known to me which offers just this sort of yogic instruction. Had I seen the work before writing my Anubhuta

Yoga Sadhan (Calcutta, 1916) much of the time spent by me in discovering the genuine method of Pranayama (i.e. yogic control of the prana, by means of yogically regulating the breathing or vitality of the human body) would have been saved.

As the Swami also rightly observes, our text assumes that the Yoga of the Great Symbol will be practised only under the personal guidance of a competent guru. Accordingly, some details of instruction are omitted from the text, the guru being expected to supply them. This, too, is, in large measure, true of all systems of yoga which have been reduced to writing, Patanjali's Yoga Sutras being a classic example. No manual of yoga is ever intended to be anything more than a summarized outline of teachings which were originally oral. More often than not it is merely a series of suggestive notes dictated by a guru to his shishya (or disciple) for the shishya's private guidance at such times as the guru's, personal attention cannot be expected, as for instance, when the shishya (otherwise known as the chela) has temporarily gone into solitary retreat for purposes of practically applying the instructions. The Swami ends his criticism as follows: 'This treatise deserves the attention of all who are unable to practise yoga in the regular way. Its theoretical portion, concerning tranquillity of mind, should be highly useful to them. It matters little whether one practises immobility of body and immobility of speech or not, or whether one's mind be separated from the link of the breathing or not; one can easily follow the process of tranquillizing the mind, and this process, if conscientiously followed, alone is sufficient to bestow upon its practitioner an unimaginable peace, that peace which passes all mundane understanding.'

The Line of the Gurus

The Indian, or parent, Line of the Gurus of the Great Symbol teachings, which, in the Obeisance of our text, is called the White Dynasty [or Line], can be, as we have observed, traditionally traced from the first century B.C. to the time of Marpa, who established the Tibetan branch of it during the latter half of the eleventh century A.D. There is, therefore, an unbroken history of the doctrine, in one form or another, for about two thousand years. According to the traditional lore of the Kargyupas, this history also extends backward into the pre-Christian era for unknown centuries.

Marpa, the first of the Tibetan Gurus of the Line, is said to have passed eighteen years as a shishya in India, and to have consulted about one hundred learned Indian philosophers. His Tibetan version of The Great Sytnbol must, therefore, have been based upon the most authoritative text procurable in his time.

Whether the Indian Line of the Gurus of the Great Symbol School survived the foreign invasions and resultant social and religious upheavals which intervened between the days of Marpa's sojourn in India and our own epoch we have been unable to determine. It may well be that the text of The Great Symbol has become lost in the land of its origin, like so many other Indian texts, and survives only in Tibetan translations. The Tibetan branch of the White Line of Gurus is, philosophically considered, distinct from all other Tibetan Lines or Schools; it is commonly known as the Kargyupa, which means, 'Followers of the Apostolic Succession'. From the time of Marpa till to-day the Great Symbol mode of mystical insight (Tib. Ta-wa) has been fundamental in Kargyupa philosophy and systems of ascetic practices.

Milarepa, the successor of Marpa, was a wandering ascetic, who lived for many years as a hermit in rock caverns amidst the most unfrequented solitudes of the high snow-clad mountains of Tibet, where, through mastery of the yoga of The Great Symbol, he developed supernormal powers of a most wonderful sort, as told in his Biography. To Milarepa, the saintly and successful mystic, more than to Marpa, the scholar-

transmitter of Indian lore, the Kargyupas owe their origin as a sect of practical yogins which is to-day still flourishing.

In addition to his two most prominent disciples, Dvagpo-Lharje and Rechung, Milarepa is reputed to have developed eight other disciples to adeptship in yoga; 108 others to mastery of the science of generating vital-heat (Tib. Tummo), so that clad in only a cotton cloth, the dress of all Kargyupa yogins, they were immune to the severe cold of the Tibetan winter; and to have set numerous other disciples, male and female, on the Path of Bodhic Enlightenment. In Rechung's words, 'By the virtue of his mighty grace and good wishes, he left behind him saintly disciples as numerous as the stars in the sky. The number of those who were never to return to sangsaric [or worldly] existence was like the grains of sand on the Earth. Of male and female who had entered the Path, there were countless numbers.'

Dvagpo-Lharje, as already shown above, in Book I, became Milarepa's successor and the third of the human gurus of the Kargyupa Line. Thence the Line of the White Gurus continued until, twenty-fourth in direct succession from Marpa, there came the Guru Padma-Karpo, the author of our text of The Epitome of the Great Symbol. It is by his initiatory name, 'The Gem Possessing Power of [Divine] Speech' (Tib. Ngag-Dvang-Nor-bu, pronounced Ngag- Wang-Nor-bu), that Padma-Karpo is better known in the records of the Kargyupa Hierarchy.

As Head of the Hierarchy of the White Line of Gurus, otherwise known as the Kargyupa Line, Padma-Karpo undoubtedly enjoyed access to the various Tibetan manuscript texts of The Great Symbol, together with their emendations and commentaries, which had accumulated during the course of the six centuries since the days of Marpa. Therefrom, as the Colophon of our text makes known, Padma-Karpo, at the wish of his royal disciple, the Kashmiri King, extracted Cf. Tibet's Great Yogi Milarepa, the essentials and compiled The Epitome of the Great Symbol exactly as we have it.

According to reliable traditions, the King went to Padma-Karpo as a pilgrim, and renouncing both his kingdom and the world, even as did the Royal Prince Siddhartha Who became the Buddha Gautama, was accepted by Padma-Karpo as a shishya on probation. After the kingly ascetic had passed a number of years in study and yogic practice under the Guru, he returned

to Kashmir as a Buddhist monk, and seems to have established there a Kashmiri hierarchy of the White Line.

The late Lama Kazi Dawa-Samdup was of opinion that possibly there may be some account of such a Kashmiri Line in records preserved in the Himis Monastery in Ladak, this monastery having historical relationship with the Kargyupa School through the dissenting sects of Kargyupas which grew up in Bhutan. Following our text, the place of Padma-Karpo's yogic retreat was in the southernmost part of Tibet near the frontiers of what is now the State of Bhutan. There, too, the King probably made his valuable gift of more than twenty measures of saffron, brought, no doubt, from Kashmir, the Land of Saffron. Today, Padma-Karpo is the chief authority concerning the Tantric lore of the Kargyupa School.

His writings comprise standard works on astrology, medicine, grammar, history, rituals, art, philosophy, metaphysics, and occultism. He is credited with having compiled and edited some fifty-two to fifty-eight volumes. He was also a noted poet, and his mystical rhapsodies are well known throughout Bhutan, being published in a popular work called The Rosary of Divine Hymns (Tib. Rdo-rje-glu-Hpreng, pronounced Do-rje-lu-Hteng). He was a contemporary of the Fifth Dalai Lama, who died in the year 1680.

In the time of Padma-Karpo, the small Himalayan kingdom of Bhutan was a land even less known than Tibet. Its indigenous inhabitants were in a low cultural condition and much given to brigandage and intestine strife. Then, towards the end of the seventeenth century, there came into Bhutan, from the Ralung Monastery of Tibet, a succeeding guru of the White Line who was destined to continue and bring to a successful issue the spiritual purification initiated by Padma-Karpo. It is said that his remarkable sanctity shone like a sun in the midst of darkness. In virtue of his unusual religious powers, he gained such ascendancy over the Bhutanese that they gladly accepted him as their first Dharma Raja, or Divine King, and he became known to them as [He of] the Victorious Power of Speech, The Irresistible Destroyer of Illusion (Tib. Ngag-dvang-Rnam-rgyal-Bdud-hjoms-Rdo-rje).

Through him, in turn, and thence onwards to the Hermit Guru Norbu, the teachings of The Great Symbol continued to be fostered and handed on. Such, then, is the interesting history

of The Great Symbol, and of our Epitome of it, and of the White Line of Gurus, whence these teachings have been transmitted to us.

It was the earnest desire of the translator that all who read this Book sympathetically may thereby be assisted, even though but little, to partake of the spiritual inheritance which it offers, to enter the Path, and, ultimately, to reach the Supreme Goal.

The Succession of the Teachings

This chapter is dedicated to Tibetan Buddhism, which claims the succession of the Buddha's teachings and of Yoga. Not without reason, however, it is doubtful whether this succession has been or still is uninterrupted. Succession refers to the **trans-mission of all knowledge** about the teachings on spiritual perfection and liberation.

The succession of the teachings on Great Liberation has been revived and practiced in Tibet. Besides direct transmission from person to person, the succession can occur in another way, namely through the **"packaging"** and provision of all insights and all knowledge (in short, the teachings) of a spiritual master to a suitable absorber as an "inheritor" (successor), because this spiritual master is a "never-returning" one.

This "spiritually luminous package" also contains knowledge that cannot be expressed in words; it remains in cosmic space until then, and Maro can do nothing about it.

The absorber, who ever this might be, must absorb this invisible "package" independently through ardent longing and righteous effort – otherwise he will not come into touch. The absorber, that is the new bearer of the teaching, must not be confused with a tulku. This art of "packaging" is an extremely rare, secret, and requires extraordinary mystical ability which is mastered by members of the "Tibetan Order of the Thunder-bolt," the lineage of the Mahayana White Gurus. This art was established in the Kagyu school, thus ensuring that the complete spiritual knowledge was preserved for humanity and does not get lost. The other three Tibetan traditions may know about it.

The loss of the teaching's legacy in Tibet, and thus the loss of its protective power, led to the Chinese invasion. The author does not know who the current "absorber" and keeper of the line of succession (bearer of the thunderbolt) is or where he lives - it is assumed in Europa but according to incapacity of the western candidates it will return soon to Tibet.

A Tibetan Thrilling Dugpa Story

A Dugpa is a malevolent, otherworldly black magician associated with the Black Trantra but fully complying to the karmic law. The „Black Path“ has been closed by the Maha-Siddhis.

The Cricket Game

by G. Meyrink⁴⁷

"Well?" the gentlemen asked as if from one mouth, as Professor Goclenius entered more quickly than was his custom and with a strikingly disturbed expression. "Well, have they handed over the letters to you? Is Johannes Skoper already on his way to Europe? How is he? Did the collections arrive with him?" – they all cried out at once.

"Only this," said the professor gravely, placing a bundle of papers and a small flask containing a dead, whitish insect the size of a stag beetle on the table. "The Chinese envoy handed it to me himself, remarking that it arrived today via Denmark."

"I fear he has received bad news about our colleague Skoper," whispered a beardless gentleman behind his hand to his neighbour at the table, an elderly scholar with a flowing lion's mane who – like himself a preparator at the Natural History Museum – had pushed his spectacles up onto his forehead and was studying the insect in the bottle with the deepest interest.

It was a strange room in which the gentlemen – six in number, all researchers in the field of butterfly and beetle lore – were sitting.

A dull smell of camphor and sandalwood intrusively intensified the impression of strange, deathlike eeriness emanating from the porcupine fish hanging on strings from the ceiling – goggle-

47 G. Meyrink († 4. Dezember 1932) was a german mystic having mastered Mahamudra

eyed, like severed heads of ghostly spectators – from the white and red wildly painted devil masks of savage Indian tribes, from the ostrich eggs, the shark jaws, narwhal tusks, contorted monkey bodies and all the thousands of grotesque forms of a distant zone.

On the walls, above the brown, worm-eaten cabinets that had something monastic about them, as the decaying light of the evening red played in from the overgrown museum garden through the bulging latticed window, hung, lovingly framed in gold, like venerable ancestral portraits, faded, vastly enlarged pictures of tree bugs and mole crickets.

Obligingly bending its arm, a shy smile around its button nose and yellow, circular glass eyes, the top hat of the Preparator on its head, a sloth from the corner leaned over in the posture of a antediluvian village mayor having his photograph taken for the first time in his life, canopied by dangling snake skins.

Its tail hidden in the dusky distance of the hallway and its nobler parts, at the request of the Minister of Education, in the process of being freshly varnished, the pride of the institute, a twelve-meter-long crocodile, stared in with treacherous cat-like gaze through the connecting door into the chamber. –

Professor Goclenius had sat down, loosened the string from the bundle of letters and skimmed through the opening lines under his breath.

"It is dated from Bhutan – Southeast Tibet – namely the 1st of July, 1914 – therefore four weeks before the outbreak of war; the letter was consequently en route for more than a year," he then added aloud. "Colleague Johannes Skoper writes, among other things: 'I will report soon in detail about the rich yield I obtained on my long journey from the Chinese border regions through Assam into the previously unexplored land of Bhutan; today only briefly about the strange circumstances to which I owe the discovery of a new white cricket'" – Professor Goclenius pointed to the insect in the bottle – "'which is used by the shamans for superstitious purposes and is called 'Phak', a word that is also an insult for anything that resembles a

European or a person of the white race. So: One morning I learned from lamaist pilgrims travelling to Lhasa that there was, not far from my campsite, a very high-ranking so-called Dugpa – one of those devil-priests feared throughout Tibet who, recognisable by their scarlet caps, claim to be direct descendants of the demon of the fly agaric mushrooms. At any rate, the Dugpas are said to belong to the ancient Tibetan religion of the Bhons, of which we know next to nothing, and to be descendants of a strange race whose origin is lost in the darkness of time. That Dugpa, the pilgrims told me, turning their little prayer wheels full of superstitious awe, was a Samtscheh Mitschebat, that is a being one may no longer call by the name of man, who can "bind and loose", to whom, in short, nothing on earth is impossible to accomplish due to his ability to see through space and time as delusions. There were, it was said, two ways to climb those steps that lead beyond humanity: one, the way of "Light" – of becoming one with Buddha – and a second, opposite one: the "Path of the Left Hand", the gateway to which only a born Dugpa knew – a spiritual path full of horror and terribleness. Such "born" Dugpas occur – albeit⁴⁸ very rarely – in all latitudes and, strangely enough, are almost always the children of particularly pious people. "It is," said the pilgrim who told me, "as if the hand of the Lord of Darkness had grafted a poisonous twig onto the tree of holiness," and there is only one way to recognise in a child whether it spiritually belongs to the Dugpa covenant – that is if the hair whorl on its crown runs from left to right instead of the other way around.

I immediately expressed the wish – purely out of curiosity – to see the aforementioned high Dugpa, but my caravan leader, himself an East Tibetan, stubbornly resisted. It was all nonsense, Dugpas didn't exist in the Bhutan area at all, he shouted constantly; besides, a Dugpa – especially a Samtscheh Mitschebat – would never, ever show his skills to a white man.

The man's overly zealous resistance became more and more suspicious to me, and after hours of cross-questioning, I finally got out of him that he himself was a follower of the Bhon

48 Equals to although, even though

religion and knew very well – from the reddish colour of the earth fumes, he tried to lie to me – that an "initiated" Dugpa was nearby.

"But he will never show you his skills," he concluded each of his speeches.

"Why not?" I asked finally.

"Because he does not accept the – responsibility."

"What kind of responsibility?" I probed further.

"As a result of the disturbance he would thereby cause in the realm of causes, he would become entangled anew in the vortex of reincarnation, if not something much worse."

I was interested to learn more about the mysterious Bhon religion, so I asked: "According to your belief, does a human have a soul?"

"Yes and no."

"How so?"

In response, the Tibetan took a blade of grass and tied a knot in it: "Does the grass have a knot now?"

"Yes."

He loosened the knot again. "And now?"

"Now it doesn't have one."

"That's how a human has a soul and doesn't have one," he said simply.

I tried another way to form an idea of his view: "Alright, suppose you had fallen into the depths on the terrible, scarcely hand-wide mountain pass we crossed recently – would your soul have lived on or not?"

"I would not have fallen!"

I tried to get at him differently, pointed to my revolver: "If I shoot you dead now, will you live on or not?"

"You cannot shoot me."

"Yes I can!"

"Then try it."

I'll be careful, I thought to myself; that would be a fine state of affairs, wandering around this boundless highland without a caravan leader. He seemed to have guessed my thoughts and

smiled mockingly. It was enough to make you despair. I was silent for a while.

"You just cannot 'will'," he suddenly started again. "Behind your will stand desires – those you know and those you do not know – and both are stronger than you."

"So what is the soul according to your belief?" I asked angrily.

"For example, do I have a soul?"

"Yes."

"And if I die, does my soul live on?"

"No."

"But yours, do you think yours lives on when you die?"

"Yes. Because I have a – name."

"How so, a name? I have a name too!"

"Yes, but you do not know your real name, therefore you do not possess it. What you think is your name is just an empty word your parents invented. When you sleep, you forget it; I do not forget my name when I sleep."

"But when you are dead, you won't know it either!" I objected.

"No. But the Master knows it and does not forget it, and when he calls it, I rise again; but only I and no other, because only I have my name. No other has it. What you call your name, many others share with you – like dogs," he muttered contemptuously to himself. Though I understood the words, I did not let it show.

"What do you understand by the 'Master'?" I threw out, feigning nonchalance.

"The Samtscheh Mitschebat."

"The one who is nearby?"

"Yes, but only his mirror image is nearby; the one he truly is – is everywhere. He can also be nowhere, if he wills it."

"So he can make himself invisible?" I couldn't help smiling. "You mean: once he is inside cosmic space and then outside; once he is here – and then he is not here again?"

"A name is also only there when you speak it, and no longer there when you do not speak it," the Tibetan retorted.

"And could you, for example, also become a 'Master'?"

"Yes."

"Then there will be two Masters, eh?"

I triumphed inwardly, because frankly the spiritual arrogance of the fellow annoyed me; now I had him in a trap, I believed (my next question would have been: if one Master wants the sun to shine and the other wants rain, who is right?).

All the more I was baffled by the strange answer he gave me: "When I am a Master, then I am the Samtscheh Mitschebat. Or do you think there could be two things completely identical to each other without being one and the same?"

"Nevertheless, you would be two then, not one; if I met you, you would be two people, not one," I contradicted.

The Tibetan bent down, searched among the many calcite crystals lying around for a particularly transparent one and said mockingly: "Hold this to your eye and look at that tree over there. You see it double now, don't you? But are there – therefore – two trees?"

I didn't know what to counter immediately; besides, it would have been difficult for me to discuss such a complicated topic logically in the Mongolian language we had to use to understand each other. So I let him have his triumph. But inwardly I could not be surprised enough at the mental agility of this half-savage with his slanting Kalmyk eyes and his dirt-stiff sheepskin coat. There is something strange about these highland Asians; outwardly they look like animals, but if you touch their soul, the philosopher emerges.

I returned to the starting point of our conversation: "So you believe the Dugpa wouldn't show me his skills because he refuses the – responsibility?"

"No, certainly not."

"But if I were to assume the responsibility?!"

For the first time since I had known the Tibetan, he lost his composure. An agitation he could barely control ran across his face. The expression of wild, inexplicable cruelty alternated with one of malicious glee. In the many months of our being together, we had often faced death dangers of all kinds for weeks on end, crossed horrible abysses on swaying, only foot-wide bamboo bridges that made my heart stop with terror, traversed deserts and almost died of thirst, but not for one

minute had he ever lost his inner balance. And now? What could be the reason that he suddenly became so beside himself? I could see the thoughts racing in his brain.

"Take me to the Dugpa, I will reward you handsomely," I urged him eagerly.

"I will think it over," he finally answered.

It was still deep night when he woke me in my tent. He was ready, he said.

He had saddled two of our shaggy Mongolian ponies, which are not much taller than large dogs, and we rode into the darkness. The people of my caravan lay in deep sleep around the dying brushwood fires.

Hours passed, and we exchanged no word; the peculiar musky smell that the Tibetan steppes tend to emit on July nights, and the monotonous hiss of the gorse as the legs of our horses swept through it, almost numbed me, so that to stay awake I had to gaze constantly up at the stars, which in this wild highland have something flaring, flickering like burning scraps of paper. An exciting influence emanates from them, filling the heart with unrest.

When the dawn crept over the mountain peaks, I noticed that the Tibetan's eyes were wide open and, without blinking, constantly staring at a single point in the sky. – I saw that he was absent-minded.

Did he know the Dugpa's whereabouts so precisely that he didn't need to pay attention to the path? I asked him several times without receiving an answer.

"He draws me, like the lodestone draws iron," he finally mumbled thickly, as if from sleep.

We didn't even rest at noon; time and again he silently urged his horse to new haste. I had to eat my few pieces of dried goat meat in the saddle.

Towards evening, rounding the foot of a bare hill, we stopped near one of those fantastic tents occasionally seen in Bhutan.

They are black, pointed at the top, hexagonal at the bottom with upwardly bulging edges, and stand on high stilts, so that they resemble a giant spider touching the earth with its belly.

I had expected to meet a dirty shaman with matted hair and beard, one of those insane or epileptic creatures common among the Mongols and Tungus, who stupefy themselves with a decoction of fly agarics and then believe they see spirits or utter unintelligible prophecies; instead – motionless – a man stood before me, a good six feet tall, strikingly slender in build, beardless, his face shimmering olivish-green, of a colour I had never seen on a living being, his eyes slanting and unnaturally far apart. The type of a completely foreign human race.

His lips, like the facial skin, wrinkleless as if made of porcelain, were sharp red, knife-thin and so strongly curved – especially at the corners of the mouth drawn far up – as if under a merciless, frozen smile that they looked as if painted on.

I could not take my eyes off the Dugpa – for a long time – and when I think back on it now, I would almost say: I felt like a child whose breath stops in terror at the sight of a hideous mask suddenly emerging from the darkness.

On his head, the Dugpa wore a close-fitting scarlet cap without a brim; otherwise, down to his ankles, a precious fur of orange-yellow dyed sable.

He and my guide exchanged no words; I assume, however, that they communicated through secret gestures, for without asking what I wanted from him, the Dugpa suddenly and abruptly said he was willing to show me whatever I wished, but I must explicitly assume all responsibility, even if I did not know it.

I declared myself – naturally – ready immediately.

As a sign, I should touch the earth with my left hand, he demanded.

I did so.

Then he silently walked ahead a stretch, and we followed him until he bade us sit down.

It was a table-like elevation in the ground, on the edge of which we settled.

Did I have a white cloth with me?

I searched my pockets in vain, but found in the lining of my coat an old, faded, foldable map of Europe (I had apparently carried it with me my entire time in Asia). I spread it out between us and explained to the Dugpa that the drawing was a picture of my homeland.

He exchanged a quick glance with my guide, and again I saw that expression of hate-filled malice flare up on the Tibetan's face which had already struck me the evening before.

Did I wish to see the cricket magic?

I nodded and was immediately clear about what would come: a well-known trick – luring insects out of the earth by whistling or the like.

Right, I had not been mistaken; the Dugpa produced a soft, metallic chirping sound (they do this with a small silver bell they carry hidden), and immediately a multitude of crickets came out of their hiding places in the ground and crawled onto the bright map.

More and more. Countless numbers.

I had already begun to be annoyed at having undertaken such a strenuous ride for the sake of a silly trick, which I had already seen often enough in China, but what now presented itself richly compensated me: The crickets were not only a scientifically entirely new species – therefore interesting enough in themselves – they also behaved most bizarrely. No sooner had they entered the map than they first ran around in circles aimlessly, then formed groups, eyeing each other mistrustfully. Suddenly, a rainbow-coloured spot of light fell on the middle of the map (it came from a glass prism the Dugpa held up to the sun, as I quickly ascertained), and a few seconds later the previously peaceful crickets had become a clump of insect bodies tearing each other apart in the most horrifying manner. The sight was too disgusting for me to want to describe it. The whirring of thousands upon thousands of wings

produced a high, singing tone that went through my marrow and bone, a shrilling mixed with such hellish hatred and frightful death agony that I shall never forget it.

A thick, greenish juice welled out from under the heap. I immediately ordered the Dugpa to stop – he had already put away the prism and merely shrugged. In vain I tried to drive the crickets apart with a stick: their insane bloodlust knew no bounds. Ever new hordes came running and piled the twitching, hideous clump higher and higher – man-high.

For a wide area, the ground was alive with swarming, maddened insects. A whitish, squeezed-together mass, pressing towards the centre, animated by a single thought: murder, murder, murder.

Some of the crickets, half-mutilated, fell from the heap and could not climb back up, tore themselves apart with their pincers.

The whirring tone sometimes became so loud and horribly shrill that I covered my ears because I no longer believed I could bear it.

Thank God, finally the creatures became fewer and fewer, the crawling hordes seemed to thin out and finally ceased completely.

"What is he still doing?" I asked the Tibetan when I saw that the Dugpa showed no sign of leaving, but rather seemed to be intensely concentrating his thoughts on something. He had pulled up his upper lip so that I could clearly see his pointed, filed teeth. They were pitch black, presumably from the betel chewing customary in the country.

"He binds and looses," I heard the Tibetan answer.

Even though I constantly told myself that they had only been insects that met their death here, I still felt extremely exhausted and close to fainting, and the voice sounded as if coming from afar: "He binds and looses."

I did not understand what that was supposed to mean, nor do I understand it today; nothing else happened that would have been conspicuous. Why did I still remain sitting – perhaps for hours, I no longer know? The will to get up had left me, I can call it nothing else.

Gradually the sun sank, and the landscape and clouds took on that screamingly red and orange-yellow, improbable colouration known to anyone who has been to Tibet. You can only compare the impression of the picture to the barbarically painted tent walls of European menagerie booths seen at fairs.

I couldn't shake the words: "He binds and looses"; gradually they took on something terrifying in my brain; – in my imagination, the twitching heap of crickets turned into millions of dying soldiers. The nightmare of a mysterious, monstrous feeling of responsibility, which was all the more tormenting for me as I searched in vain within myself for its root, choked me.

Then again it seemed to me as if the Dugpa had suddenly disappeared, and in his place stood there – scarlet and olive-green – the repulsive statue of the Tibetan god of war.

And I fought against the sight until I had the naked reality before my eyes again, but it was not enough reality for me: the earth fumes rising from the ground, the jagged glacier peaks of the mountain giants on the distant horizon, the Dugpa with the red cap, myself in my half-European, half-Mongolian clothes, then the black tent with the spider legs – none of this could possibly be real! Reality, fantasy, vision, what was genuine, what was illusion? And my thinking in between, constantly gaping apart anew, when the strangling fear before that incomprehensible, terrible feeling of responsibility rose in me again.

Later, much later – on the journey home – the incident grew in my memory like a rank poisonous plant I try in vain to tear out. At night, when I cannot sleep, a horrible presentiment dawns quietly within me of what the sentence might mean: "He binds and looses," and I try to stifle it, to prevent it from speaking, just as one would like to nip a breaking fire in the bud. – But it

helps nothing that I resist – in my spirit I see a reddish vapour rising from the dead cricket heap, forming into cloud shapes that roll westward, darkening the sky like the spectres of the monsoon. –

And even now, as I write this, it seizes me – I – I – – –'

Here the letter seems to have been suddenly broken off," concluded Professor Goclenius; "unfortunately, I must now inform you of what I learned at the Chinese legation regarding the unexpected death of our dear colleague Johannes Skoper in distant Asia..." The professor got no further; a loud cry from the gentlemen interrupted him: "Incredible, the cricket is still alive, now after a year! Incredible! Catch it! It's flying away!" they all shouted wildly in confusion. The researcher with the lion's mane had opened the bottle and shaken out the apparently dead insect.

A moment later, the cricket had flown out the window into the garden, and in their eagerness to catch it, the gentlemen, running to the door, nearly knocked over the elderly museum attendant Demetrius, who was coming in unsuspectingly to light the lamp.

Shaking his head, the old man watched them through the latticed window as they dashed about outside with butterfly nets. Then he looked up at the darkening evening sky and muttered:

"The strange shapes the clouds are taking during this terrible war! Now there's one again that looks just like a man with a green face and a red cap; if his eyes weren't so far apart, it would be almost human. Truly, a man might become superstitious in his old age."

End of the story.

P.S True or a fairy tale? Build your own opinion, but remember lots of things can happen we do not perceive or whereof we

have no logical or scientific explanation. But better refuse to believe until you can prove yourself.

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. The modern form „Neo-Buddhism“, in particular, has produced many new writings.

ABOUT BUDDHISM

Nyanaponika: Spiritual Training by Attentiveness (Satipatthana)
Thanissaro Bhikkhu: Buddhismus Sutras Collection
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
Kalff: 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 of Padmasambhava)
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

Mahamudra – Path to Spiritual Perfection and Omnipotence

