

ATTAN

PRIMORDIAL BUDDHISM



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BOOKS



The Original Buddhist Meditation

The method of emancipation as taught in original Buddhism

Introduction

The general aim of this small work is to give the reader a no non-sense, bare bones, approach to accomplishing Original Buddhist meditation. No doubt the manual will have to be read several times in addition to a certain amount of intuitive work required on the part of the reader to bring about the accomplishments of this practice. Still, this small work intends to give the reader a profound insight into the Buddha's original enlightenment.

A beginner's experience with meditation or even the experience of a seasoned adept is more or less uneventful in terms of a radical shift in our typical frame of reference which is keyed to our body. In this light, meditation can become an exercise in learning how to be patient, calm and relaxed for a certain period of time by just sitting. By and large, meditation doesn't succeed in pushing back the veil of ignorance. It might be argued that it perpetuates it, in fact.

For a long time, something has been missing in Buddhist meditation. What has been missing, it seems clear, is the Buddha's original idea of meditation whereby the adept accesses the immortal spirit which the Buddha discovered long ago.

Original Buddhism claims to have found this missing meditation practice of the Buddha which accesses the immortal spirit. We think not only that Original Buddhism meditation is the authentic meditation of the Buddha, but we have now verified it with a new, exciting translation of a key Buddhist scripture. This scripture outlines the Buddha's original meditation which the author presents for the first time.

But the real proof of the efficacy of this meditation lies within the adept's own capacity to accomplish it by putting his life in accord with the Buddha's teaching. In this regard, Original Buddhist meditation, its principle, is very simple. Nothing much is required to prove that Original Buddhist meditation is what the Buddha taught except the ability to understand that one can remember and yoke with the spirit which animates them. This spirit, it needs underscoring, is not a product of the body but, in fact, lies outside of it.

Realizing the fruit of Original Buddhist meditation puts before the adept a new way of experiencing Buddhism. Buddhism is no longer just a religion consisting of various beliefs. Quite the opposite, it is a means to an end which culminates in complete emancipation from the bewitching power of phenomena, thus setting spirit free of its former ties to its manifestations. With this the adept, in addition, sees that our ignorance is the non-knowledge of spirit's free and natural power which while creating phenomena, never itself actually is in bondage to it. With this, the previous constraints imposed by ignorance, over time, dissolve. Life becomes richer as a result. One is no longer lost in a sea of interlinked desires and impulses which define a bestial and sensual existence defined by misery.

The Essential Teaching

Before we attempt to practice Original Buddhism Meditation it is first necessary to have a rudimentary grasp of the Buddha's true teaching.

Let's begin by saying that it is important to understand that Buddhism does not impose any dogma on its adepts. There is nothing to blindly believe in since, ultimately, what the Buddha teaches can be subjectively witnessed by us. This state, it is important to underscore, is something subjective.

An apt example is verifying the presence of gravity by dropping an object, letting it fall to the ground. In the same vein, to discover what the Buddha discovered is to uncover a universal principle like gravity which also can be verified.

Although in the beginning it might seem that the Buddha's ideas, in some instances, are subjective and inscrutable, nevertheless, he intends that anybody might see and verify the truth for themselves. For ultimately the light of life which he discovered some twenty-five hundred years ago is still found within each of us.

Specifically, what does this mean? It means that the principle of animation which moves our body, which Original Buddhism calls the Buddhist light, is like a light, but completely invisible. More importantly, while moving the body, it is free of the body's corruption and its eventual death.

Since the Buddha is referred to as the light-bringer, the path to the location of the Buddhist light, at any given moment, is either straight or blocked. The path's straightness, as a matter of fact, depends upon the adept's openness and lack of confusion. The path also depends on the adept's spiritual attitude in respect to the effects of their previous karma in which the present body is said to be old karma.

This old karma is a powerful adversary and cannot easily be overcome if one is to successfully accomplish the path. Whether or not the adept finds the Buddhist light will depend more or less on how each adept handles the temperament of their present physical body and the many delusions

associated with it. If the adept can successfully voyage through the body's afflictions, especially the powerful urge to follow the conditioned world of which their body is heir, the adept's confusion and ignorance will, in proportion, diminish.

The foundation of Buddhism's practice

In setting the stage for Buddhism's practice, the Buddha wishes us to understand that what we are as a physical entity is really an artificial construction which is devoid of ultimate selfhood. Even though we cling to our body in the strong belief that some part of it is our true self; nevertheless, according to the Buddha, our present state of being shows no evidence of such. In fact, if we closely examine it, our entire

psychophysical existence is one of impermanence, pain, and a false sense of self which stands in proxy for the real self (i.e., the Buddhist light).

The individual which we call our self is, in fact, not a self (anatman) at all. It's made from our temporal bodies which are corrupt, being subject to disease, old age, and death. Our condition is like that of a robot in which we find ourselves born inside, while of our own body, made of light, we remain ignorant. Living in this robot, over time, we over identify with it, believing that it is indestructible, calling it our true self when, in fact, it is not.

To have and support this false belief that the individual is the true self, made up from the temporal body, is our unfortunate situation. It is always misleading and will never bring us to everlasting peace and Nirvana which is the realization of our true, immortal body of light.

Despite this, we have a viable refuge from this unwholesome way of existing because what we truly are, namely, the true self, has never been actually reborn into this body. This might explain why the Buddha, before the death of his physical body said the following:

Therefore, Ananda, stay as those who have the Self (soul) as illumination, as those who have the Self (soul) as refuge, as those who have no other refuge; as those who have Dhamma as island, as those who have the Dhamma as illumination, as those who have no other refuge.- Dn 2.100

While we have come to identify with almost an infinite succession of painful existences, we have never actually been reborn into any one of them. It only appears to be this way because we are inverted. This is to say that the true self is turned to look towards the corrupt, changing aspect of phenomena, as perceived through the body, instead of seeing that which is changeless and immortal.

It will be the intent of Buddhism, as a result of this inversion, to restore our true position. Practice will, therefore, consist in learning to turn away from the phenomenal world brought through the senses by, instead, repeatedly turning to the true world of Buddhist light so as to follow it upwards, enlarging our contact with it.

With regard to the phenomenal world, it is that which we see before us through our sensory organs which is subsequently interpreted by our brains. In relationship to this, the spiritual light of the Buddha, being a first, is always prior to phenomena and even the work of the brain's interpretations. If we attempt to use our sensory intellect to perceive it, this light will remain inconceivable because it is uncreated, despite

the fact that without it we could not draw in a single breath.

In our present situation, as we look upon the world, we are actually facing a vivid, bewitching effect which is a fantastic creation of mind. As a result we are following these creations having lost touch with the revealing Buddhist light itself. We have, since our birth from our mothers' wombs, been engaged in giving our attention to the body's demands which are an artificial creation.

It has never occurred to us that by turning around, in a manner of speaking, we can engage with the light of the Buddha which animates our body so that we can partake in his awakening and see the immortal. Instead, we choose to follow the ways of the world becoming more entangled in it.

It is like a thirsty person chasing after mirages hoping to quench their thirst. Incidentally, this is the meaning behind the idea of samsara in which we repeatedly become conscious of new bodily births and their subsequent deaths.

To engage with the light of the Buddha, and subsequently enlarge it, Buddhism uses the breath as a meditation subject. By utilizing the breath as the subject of meditation, the adept does not follow his breathing. Instead, Buddhism demands that the adept envisage being mentally prior to the breathing cycle, so as to distinguish that which animates the breathing process from the animated, sensuous facticity of breathing itself. The breath has always been, both in the Vedas, Upanishads, and Buddhism, the metaphor for the focus of 'turning around' to. Modern Buddhism erroneously focuses upon the actual breath, this is embodiment, not disembodiment to the Light of ones nature, which is sought after.

We need to understand that this figurative 'breath' is the Light which is antecedent to the comings and constant change of the physical body which is to be, so to say, seen as an afterthought to the will, the Light. For example: [SN 3.61] "The Aryan Path is for making cessation of the five aggregates." [SN 3.31] "Him who finds any delight in the five aggregates is not one who is freed of suffering." What we must know is not found in any part of this body, either mental or physical, to do so is a futile search for the holy Light of ones nature among the profane formations of this body and all its contents. One does not fish in the sky or seek birds under the ground, nor do we find the basis for liberation in the body, a petty instrument which is without doubt bound for the grave. Immortality (amata) which "must be sought" is nowhere therein found. DhM #147- "Behold! That painted puppet this body, riddled with oozing sores, an erected façade. Diseased heap that fools fancy and swoon over; True Essence is not part of it! For the body befalls utter destruction.

Now, why is this so crucial? It is because, as we touched on earlier, the body is an artificial construction and, therefore, lacks genuine selfhood. If we wish to escape the body's destruction, caused by our sympathy with it, we have to identify with our true self which is deathless. But more importantly, we have to identify with the Buddhist light which is not of the mortal body which is, instead, thoroughly before it. This light is most realized and distinguished from the physical body by the practice of trying to be before the in and out breath.

The beginning

Any spiritual practice begins from the inner self. More specifically, it begins in the deepest recesses of the inner self which stands between the physical body and the Buddha who is the light-bringer. Even much deeper than our personality, which it seems is always drawn to the sensory world, the inner self is able to use its native intelligence to analyze the sensory world and in so doing, distinguish itself from being unwholesomely engaged with it. Fundamentally, the inner self can differentiate between the physical world and the silent world of mind which is an entrance to the Buddha's magnificent spiritual light.

This is to say, the inner self knows that it is not anything that is material or sensible. In addition, it knows that all phenomena are empty, like phantoms. Lastly, the inner self understands that falling into sympathy with sensuous realities leads to repeated births and repeated deaths.

It is the inner self who is the meditating one; who will seek the Buddhist light and converge with it. It is not the body which is of interest to it, which is subject to destruction. For there is not a single thing in the body which will survive its destruction. Why then, utilize the body as a vehicle of deliverance? Why spend so much time in useless physical exercises such as perfecting sitting with legs crossed in the belief that doing such will make one a Buddha? Contrary to such bad reasoning, it says the following in the glorious Avatamsaka Sutra: "If physical activities were proper religious practices, then such practices would consist of walking, standing, sitting, lying down, using the senses to look around in all directions."

If we are to engage successfully with the right Buddhist methodology, we must understand that it is we who suffer, which is to be turned towards the Buddhist light, not the body. This light is our refuge, not our legs or our torso. In fact, there is nothing comprising our body which can be taken as a refuge. All proper refuges are transcendent—never mundane.

Let us now read the following Buddhist Sutta and ponder its meaning.

The Sutta on Antecedentness by Breath

And how monks is antecedentness by breath supremely perfected? How is it amplified to bring about the great fruit that becomes an otherworldly blessing? Herein O' monks, that monk who dwells apart from the bustle of the populace distractions, having gone to the root of the tree, having gone unto a

clearing and sat down with legs crossed and spine erect. He does so aspire vigilantly towards the attending to thorough antecedentness in recollective conjunction. Just so he is antecedent as he breathes in, and just so he is antecedent as he breathes out.

Breathing in long in-breaths he so discerns, "These are but only long in-breaths." Breathing long out-breaths he so discerns, "These are but only long out-breaths." Breathing in short in-breaths he so discerns, "These are but only short in-breaths." Breathing short out-breaths he so discerns, "These are but only short out-breaths." He wisely trains thusly, "I shall breathe in supremely beholding the entire body in recollective antecedentness to it." He wisely trains thusly, "I shall breathe out supremely beholding the entire body in recollective antecedentness to it." He wisely trains thusly, "I shall breathe in beholding that which lies before the arising of the body's formation." He wisely trains thusly, "I shall breathe out beholding that which lies before the arising of the body's formation."

He wisely trains thusly, "I shall breathe in supremely beholding exquisite joyousness in recollective antecedentness." He wisely trains thusly, "I shall breathe out supremely beholding exquisite joyousness in recollective

antecedentness." He wisely trains thusly, "I shall breathe in supremely beholding exquisite bliss in recollective antecedentness." He wisely trains thusly, "I shall breathe out supremely beholding exquisite bliss in recollective antecedentness." He wisely trains thusly, "I shall breathe in supremely beholding mental formations in recollective antecedentness to them." He wisely trains thusly, "I shall breathe out supremely beholding mental formations in recollective antecedentness to them." He wisely trains thusly, "I shall breathe in beholding that which lies before the arising of the mental formations." He wisely trains thusly, "I shall breathe out beholding that which lies before the arising of the mental formations."

He wisely trains thusly, "I shall breathe in supremely beholding the mind in recollective antecedentness to it." He wisely trains thusly, "I shall breathe out supremely beholding the mind in recollective antecedentness to it." He wisely trains thusly, "I shall breathe in delighting in the supreme mastery of the mind." He wisely trains thusly, "I shall breathe out delighting in the supreme mastery of the mind." He wisely trains thusly, "I shall breathe in collecting the mind unto the focus upon the hypostasis." He wisely trains thusly, "I shall breathe out collecting the mind unto the focus upon the hypostasis." He wisely trains thusly, "I shall breathe in having supremely emancipated the mind." He wisely trains thusly, "I shall breathe out having supremely emancipated the mind."

He wisely trains thusly, "I shall breathe in recollecting upon the impermanence of phenomena." He wisely trains thusly, "I shall breathe out recollecting upon the impermanence of phenomena." He wisely trains thusly, "I shall breathe in recollecting upon the emancipation from defilements." He wisely trains thusly, "I shall breathe out recollecting upon the emancipation from defilements." He wisely trains thusly, "I shall breathe in recollecting upon the exquisite limitlessness within perfection." He wisely trains thusly, "I shall breathe out recollecting upon the exquisite limitlessness within perfection." He wisely trains

thusly, "I shall breathe in recollecting upon the exquisite, returning unto the Unific which bestows all, which is all that is." He wisely trains thusly, "I shall breathe out recollecting upon the exquisite returning unto the Unific which bestows all, which is all that is." This is how O' monks antecedentness by breath is supremely perfected. This is how it is amplified to bring about the great fruit that becomes an otherworldly blessing.

The object here is to conquer the sensory body by recollecting that which is prior to its workings and sufferings. In the case of the above, the thorough antecedentness is the target of the exercise, not the breath. Nowhere in the Sutta is "breath following" indicated. Buddhists and non-Buddhists who engage in "breath following" are following other than a Buddhist practice.

In the beginning stages of Buddhism the precise sense of thorough antecedentness is, however, mixed with the breath, including the senses and the activities of body, speech and mind. One must now make a sharp and clear distinction between the breath, itself, and that which is thoroughly antecedent to it. By illustration, the adept must realize that the materiality of breathing, inasmuch as it is like the function of a bellows, cannot actually affect thorough antecedentness which, like the hands working the bellows, initiates breathing. At the same time, the adept must comprehend that the mover of the bellows is not from within but, figuratively speaking, moves the breath from without.

Presented in another way, the thorough antecedent is reflected on the mirror of the nerves, in a manner of speaking. But the sensational reflection I sense as breathing is not thoroughly antecedent. Equally, the breath is not myself, nor am I the breath. At this point I must remember my true former abode which is prior to breathing.

In practicing this way, the adept will come to eventually yoke with that which is prior to all modes of breathing, including the very body itself. Then by repeatedly recollecting it, the adept will advance to the deathless light of the Buddha, sensing it more and more, thus relinquishing, as a result, the attitude of possessing the body. Eventually, the adept will achieve liberation from samsara and disembodiment (Nirvana).

It is important to remember that the thorough antecedent is the stream of Nirvana leading us back to our deathless homeland, called in Pali, the Samma (i.e., perfection). Not only is this thorough antecedent like life (jiva), since it animates the breath and the body, but it is eternal life which has never been in real bondage.

Posture

While many Buddhists focus on assuming an upright posture, sitting on a special meditation cushion with their legs crossed in either a full lotus or a half-lotus, it is important to stress that being antecedent to breathing is the real goal of the practice. Nevertheless, posture does indirectly affect the adept's attention and their ability to sustain a connection with the goal. Only a few words of advice will be necessary.

When the spinal column is properly aligned it strengthens the nervous system. When the neck is in proper alignment it insures that all the air that needs to be expired is expired. When the tongue is placed against the roof of the mouth and the eyes are properly focused the inner physical body's organs are nourished with vitality. In sum, when the posture is correct the body is in better harmony with us. But our mind still needs further training. Our inner vision needs to be converted from a coarse vision, attuned to the outer world of sensory objects, to a subtle vision which can see the invisible world of spirit that is antecedent to the entire body.

While this has been briefly mentioned earlier, crossed-leg meditation, which is a posture, mainly serves to intensify and enrich the body's nervous system, but it does not satisfy the mind's spiritual need for growth nor the body's need for proper blood circulation which if not maintained can lead to cancer and/or blood clots. To remedy this, crossed-leg meditation requires the strong antidote of hard physical practice consisting of a great deal of walking and/or prostrating.

Another word of caution, Buddhism has never stressed crossed-leg meditation. This is clear from the many sayings of the masters who understood Buddhism to be about wisdom which differentiates the

Buddhic light from the corporeal. "Whether he walks, stands, sits, or lays on his side; so long as his mind (citta) is sovereign upon his very Soul, he is thoroughly quelled."It-82

Access

One who is successful at making access to the thorough antecedent which is prior to the in and out breath will first experience a magnetic-like feeling in either the head region or in the chest region around the area of the sternum. These are two critical points of contact which are more sensitive to the Buddhic light than are other parts of the body which are nourished by it. This magnetic-feeling, in addition, can be weak or strong.

Some adepts have reported ecstatic enjoyment upon access which is fully blissful and loving. What seems unquestionably universal in accessing the Buddhic light through Buddhism is the surprise upon recognizing that this in-pouring light was there all the while, except that we forgot to turn to it; turning, instead, to the lightless world of phenomena.

Next, it is important to visualize this contact as being like a spark in tender grass which still needs to ignite into a flame. Further antecedent reflection, therefore, is important to convert the spark into a flame. But once firmly established, it does not depart, even in physical or mental pain. This fact is the "seal of authenticity" that one has successfully accomplished the most important part of Buddhism, which is its inception.

With access it is easy to see what suffering really means including its root cause, its cessation, and the path leading to its cessation. First of all, suffering is always to be viewed in the context of myself and the body into which I am thrown, which poisons me with the Three Poisons of stupefaction, cruelty, and sensuous desire, making it almost impossible for me to understand the Buddha's sublime teachings. Suffering for me constantly arises because I am attached to the constituents of rebirth which make possible my connection with this present body and rebirth into future corporeal bodies. This also means that I lack the capacity to see the non-suffering which ever lies outside of the jurisdiction of the corporeal and, more precisely, the composite. If, on the other hand, I gain access to the Buddhic light, then a path is open to me for escaping from the corporeal labyrinth of suffering and subsequent rebirth which leads to various forms of suffering.

After Access

After access, as I sense the Buddhist light flooding into me, I know that it is correcting my former errors. This is the meaning behind the idea of Buddhist faith which is key to making progress. It means that I have the faith that this light possesses a greater intelligence than I; that I should not think that it can be manipulated or be used to perpetuate my old ideas and values.

After access, the old inclinations of the adept are gradually overcome, but not without struggle. For the adept is still under the rule of many old habits which have been responsible for errors. Much of the Buddha's teaching is intended for those who have gained access, but who still need to hold their former ways in check so as to avoid a loss of connection with the Buddhist light which can happen when one strongly craves rejoinment with sensory phenomena.

One can think of access as entering the stream waters of Nirvana for the first time which will one day become a river; then become a mighty sea of deliverance. But while entry is a momentous occasion, the Three Poisons of stupefaction, cruelty and sensuous desire are still operative from which all manner of deceptions can arise. Ironically, the Buddha's Way is said to go against the stream. But this stream is the force of habit which leads to repeated suffering. It is not the stream which leads to Samma (i.e., perfection) and immortality.

Our human nature is so disposed that without repeated practice, getting in the habit of turning to the Buddhist light, we shall inevitably sink back into our old ways. This is why further study is so important. It helps to strengthen our faith and acts as a plumb line to insure that we are making forward progress and not just spinning our wheels in the thick mud of the Three Poisons.

Looked at from the Buddha's lofty perspective, our recollection of this antecedent spirit, better comprehended by the Latin, "animus", is a beginner's insight. It still needs to be deepened, allowing more of the Buddhist light to flood into the carnal body so that it has a far greater power of persuasion than the body's old commands and fears. Otherwise, the body tends to horrify us over time, shrinking access to our true nature and especially our capacity to commune with the Buddhist light.

Thus, it is very important to spend more of our time pursuing the beautiful teachings of the Buddha which will help us to ascend, becoming more of the universal Buddhist light. The Buddha's advice is very important.

Of course, those who deprecate the Buddha's words telling the sincere adept not to study the Buddha's scriptures are just those people who have never witnessed the Buddhist light during their meditations. Because they have not witnessed it, they wish not to read the Buddha's words which speak to those who are illuminated. Ironically, they stand guard over the sacred doors of the Buddha's library, in a manner of speaking, not only keeping others away, but keeping themselves away also. Such people are crippled and truly blind. They assign a higher value to rituals and formal

practices because their intelligence is turned to the poison of carnal desire adorning their flesh with bright colored robes, worthless religious items, and pious shows of meditation. Their outward behavior belies a spirit which is in despair; which contends against the living Buddhist light, not allowing even those yearning for it to commune with it.

It is very important to stress this point: bad ideas set us against the Buddhist light, restricting access, and therefore serving to maintain a deluded and potentially evil state of mind. It is advised that practitioners of Buddhism study philosophy to learn how to dismiss corrupting ideas which bind the mind to the body of death. It is also advised that practitioners be alert to the spiritual heresy of "scientism" which persuades people to distrust spirit and religion. Capitalizing on the physical sciences, scientism is a rhetorical maneuver which pretends to speak for science, calling into question the claims of the religious world. However, the claims of the religious world should be considered innocent until proven guilty. In addition, it should never be lost sight of that it is reasonable to believe that what we call "mind" or "consciousness" is a potential field that programs organic brains. Above all, it is important, going in this direction, to understand this same potential field is spiritual and intelligible.

Further implications

After repeated access to Buddhism has been attained, over time, just thinking about it will induce the meditation. With this, one should appreciate it as their teacher which illuminates the inner recesses of their being, removing the garments of ignorance acquired during the descent of consciousness into the body after carnal conception.

By no means has one completed the journey to the other shore with Buddhism. However, access guarantees that one, knowing the Buddhist light, will be born into higher worlds to fully appreciate its majesty and profundity. The human reception of it is small as compared to what it might be.

Buddhism can be applied to virtually all actions when it is grasped that the Buddhist light precedes all human bodily activities.

Indeed, all the bizarre actions recorded in doctrine are not so bizarre when we understand that these sages are demonstrating the effecting power of the Buddhist light which is thoroughly antecedent to its phenomena.

Buddhism extends to our daily life perfectly. It can be applied by those defending our country, giving them courage, as they have accessed the deathless. It can be applied by the peacemakers protecting them from hatred. One can apply it to cooking and eating to insure health. It can be especially applied to helping push back the peril of disease. Even loving affection is not excluded when the proper thorough antecedentness state of mind is accomplished. For rather than clinging to the carnal, the adepts can follow up the Buddhist light which touches their flesh, reversing sensory attachment.

The range of applications of Buddhism is astonishing. Now speaking about the accomplishments of some who follow Buddhism, a few words are in order.

Being thoroughly antecedent, in proportion does one experience exquisite bliss. In some cases the bliss is so overwhelming that the body seems to be left behind. There is a definite sense in stronger connections of bliss-love which uplifts one to very high states of enjoyed divine being. Rapture and ecstasy are not uncommon to achieve. But more, one begins to understand the Buddha's teachings in a much more profound way. No longer does it seem negative. In fact, Buddhism is the most life promoting and loving religion on the face of the earth. It has no creed except that we

should turn to the Buddhist light and follow it in order to live in such a way that we will not be reborn into lightless domains, suffering needlessly.

END

The Most Important Word in Buddhism: Citta/Will (Mind)

THE 17 PROPRIETARY DECLARATIONS MADE IN SUTTA ABOUT THE CITTA ALONE

These 17 designations made in sutta are given only as regards the citta, no other proper noun is given such status. Nothing but the citta itself is lauded in so many proprietary and important ways as is the citta below. There is no higher acclaim in Buddhism than these 16 which are said only of the citta.

You will not find this list anywhere on the internet, and sad to say, also in no book on Buddhism either in print or out. Many thousands of hours were spent compiling even this small list of irrefutable facts about the most important word, the citta (will) to Gotama the Buddha as reflected in his teachings. This list is quite possibly the most important list here on attan.com

What is the meaning of the most important word in Buddhism, the Citta, in short?

The Citta is the ontological will, or metaphorically in the scriptural context of Buddhist doctrine (as well as the Upanishads too for that matter, which translates citta as "Pure-Consciousness"), is the "Light" which is unmanifest. "The light (joti) within one's mind/will (citta) is the very Soul (attano)" [DN2-Att. 2.479]. The metaphysical nexus of purification in Buddhism is the non-empirical and pre-corporeal citta. As per Buddhism, the inchoate (self-nescient) will (citta) is manifest as an attribution and self-sublimated, as the empirical consciousness (vinnana), the finest attribute of samsaric and empirical existence. In short, this 'white-light' Will (citta), when manifest upon 'blue' form is blue-vinnana (consciousness), or when manifest upon 'red' form, is red-vinnana (consciousness). The sati (recollection) and samadhi (assimilation) methodology of Buddhism is to make this primordially pure but inchoate Will (citta), choate (self-knowing) such that further identification with its phenomenal attributes has been forever cut (bhavanirodha nibbanam).

Just as there is no Light (citta) in what is merely illumined (vinnana/consciousness) from afar, but merely En-lumined by this non-empirical Light, so to is the apex of Buddhism the disidentification with this causal nexus beginning with phenomenal consciousness (vinnana) by making the will (citta) self-choate by the erasure of nescience (avijja/avidya) thru means of gnosis and sati and samadhi methodologies. [12-1 Upadisa] "Just as a man (erroneously) looks upon his body placed in the sun as having the property of light (citta) in it, so, he looks upon the intellect (vinnana) pervaded by the reflection of Citta as the Self (inner-nature of the Citta)."

In summation, the Citta is nowhere as pertains the body, and certainly not the brain (as erroneously presumed by pseudo-buddhist researchers), but is the unmanifest Light which constantly feeds light, or rather life, into this dead form of many constituents. We are to see our True-Selves (svabhava) as this unmanifest Light, rather than its petty corporeal reflection/manifestation, being consciousness and its lower superstructure (the body).

1. Citta is the only thing which is said to obtain the state of “non-clinging” (anupada) “This is immortality, that being the liberated mind (citta) which does not cling (anupada) after anything” [MN 2.265].

2. Citta is the only thing which is said to obtain the state of being “taintless” (anasava) [DN 2.35, MN 1.501, MN 3.20, SN 3.45...etc etc].

3. Citta is the only thing which is said to obtain/is gathered in “the realm of immortality”: “he gathers his mind within the realm of Immortality (amataya dhatuya). This is tranquility; this is that which is most excellent!” [MN 1.436]. “This is immortality, that being the liberated citta” [MN 2.265]. [AN 1.282] “He gathers the mind inside the immortal realm”.

4. Citta is the only thing which is said to be the basis (arammana) for Parinibbana. Said immediately after Gotama’s physical death: [DN 2.157] “No longer with (subsists by) in-breath nor out-breath, so is him (Gotama) who is steadfast in mind (citta), inherently quelled from all desires the mighty sage has passed beyond. With mind (citta) limitless (Brahma) he no longer bears sensations; illumined and unbound (Nibbana), his mind (citta) is definitely (ahu) liberated.” The taintless (anasava) mind (citta) being = parinirvana: [SN 3.45] “The mind (citta) being so liberated and arisen from defilements, one is fixed in the Soul as liberation, one is quelled in fixation upon the Soul. Quelled in the Soul one is unshakable. So being unshakable, the very Soul is thoroughly unbound Parinirvana.” “This said: ‘the liberated mind (citta) which does not cling’ means Nibbana” [MN2-Att. 4.68].

5. Citta is the only thing which is differentiated from the five aggregates (rupa/vedana/sanna/sankhara/vinnana): “Whatever form, feelings, perceptions, experiences, or consciousness there is (the five aggregates), these he sees to be without permanence, as suffering, as ill, as a plague, a boil, a sting, a pain, an affliction, as foreign, as otherness, as empty (suññato), as Selfless (anattato). So he turns his mind (citta, Non-aggregate) away from these; therein he gathers his mind within the realm of Immortality (amataya dhatuya). This is tranquility; this is that which is most excellent!” [MN 1.436, AN 4.422]. [SN 3.234] The Aggregate Sutra. At Savatthi “Followers, the desire and lust for formations is a defilement of the citta, the desire and lust for feelings is a defilement of the citta, the desire and lust for cognition is a defilement of the citta, the desire and lust for experiences is a defilement of the citta, the desire and lust for vinnana is a defilement of the citta. But, followers, when one abandons the defilements of the citta regarding these five stations (aggregates), then ones citta inclines towards renunciation. Ones citta is made pliable and firm in renunciation by direct gnosis.” [MN 1.511] “For a long time I have been cheated, tricked and hoodwinked by my citta. For when grasping, I have been grasping onto form, for when grasping, I have been grasping onto feelings, , for when

grasping, I have been grasping onto perceptions, for when grasping, I have been grasping onto experiences, for when grasping, I have been grasping onto consciousness."

6. Citta is the only thing which, when perfected by samadhi and panna, is = Soul (attan): "Steadfast-in-the-Soul (thitattoti) means one is supremely-fixed within the mind (citta)" [Silakkhandhavagga-Att. 1.168]. "The purification of one's own mind", this means the light (joti) within one's mind (citta) is the very Soul (attano)" [DN2-Att. 2.479]. [AN 2.6] "Him who is Lord of the mind (citta) possessed with supernormal faculties and quelled, that One is called 'fixed-in-the-Soul' (thitattoti)". [AN 1.196] "With mind (citta) emancipated from ignorance...this designates the Soul has become Brahma". [MN 1.213] "The collected and quelled mind is the Supreme Soul". "Steadfast-in-the-Soul (thitattoti) means steadfast in ones True-nature (thitasabha'vo)" [Tikanipa'ta-Att. 3.4].

7. Citta is the only thing which is said to be the basis/medium for the recollection of past lives: "directs his mind (citta) to the recollection of past lives" [DN 1.81].

8. Citta is the only thing which is said to be "its own foundation/not based in anything" (anarammana), therein philosophically anything which is "a thing in itself", i.e. "without a foundation of its own" is hence the basis for marking the mind as the Absolute (when wisdom and samadhi are culminated): [Pati-A 2.478] "The sovereign-mind which is its own support (an-without + a'rammana=support) means the sovereign-mind is the foundation". [Dh-A 4.26] "Ones own mind is the foundation of the Soul". [MN-A 2.297] "Nibbana is the foundation, that being the emancipated-mind (citta)". [Sn-A 2.583] "Emancipation is meant the foundation, that being the establishment of the emancipated mind". [Theragatha-A 1.138] "Supramundane samadhi is the foundation of Nibbana, that being the exceedingly quelled mind (citta)"

9. Citta is the only thing which is compared to the "indestructible" diamond: [AN 1.124] "What, followers, is a being who has a diamond-mind (vajiru'pamacitto)? That one who has destroyed the taints (asavas) and has both a liberated mind (citta) and is liberated by wisdom. Just as there is nothing which a diamond cannot cut, be it stone or gem; so to is one with a diamond-mind who has destroyed the taints and has both a liberated mind (citta) and is liberated by wisdom. This is one who possesses a diamond-mind."

10. The entire Aryan path itself is said to both being and end with the citta (mind) as its basis: [MN 1.197] "Followers, the Brahma life is not lived for sake of gains, honors, or acclaim; nor is it lived for virtuousness, nor for absorptions, nor for gnosis and insight. This Brahma life is lived for the sole

preeminent purpose of emancipation of the mind alone, which is the quintessential final core". [MN 1.301] "What is samadhi (the culmination of the entire Aryan path) for? Samadhi, friend, is for making the mind (citta) sovereign".

11. The citta is the only thing which is said to go to the light/heaven realm: [SN 5.370] "His mind goes heaven-bound to auspiciousness."

12. Most importantly, the citta is the only thing which is said to obtain freedom from nescience/ignorance/agnosis (avijja): [MN 1.279] "When his steadfast mind was perfectly purified, perfectly illumined, stainless, utterly perfect, pliable, sturdy, fixed, and everlastingly determinate then he directs his mind towards the gnosis of the destruction of defilements. Knowing thus and seeing thus his mind is emancipated from sensual desires, his mind is emancipated from becoming, his mind is emancipated from ignorance."

13. The only proper noun which is said to obtain the state of emancipation (vimutta) is the citta (cittavimutta)- common pali term.

14. As per the 'superior' path VS. the 'inferior' path, the mind is the sole basis for the 'superior' path: "ariyacittassa anasavacittassa ariyamaggasamangino" [MN 3.72] "The Aryan citta, the taintless citta; this is that with which the Aryan path is endowed with".

15. The citta is the only thing which is deemed "the highest absolute": [MN 1.298] "Emancipation of the mind is the highest absolute." [MN 1.298] "Of all types of unmanifest emancipations of mind, the fixed unshakable emancipation of the mind is the highest supernal."

16. The entire basis for Buddhism itself is said to be for/ as regards the citta: "The purification of one's own mind (citta); this is the Doctrine of the Buddha" [DN 2.49]. "How is it that one is called a 'Buddha'?...gnosis that the mind (citta) is purified (visuddham)...such is how one is deemed a 'Buddha'." [MN 2.144] [AN 1.6] "I do not have, followers, insight into anything or any dharma which, when made to become and made to expand that brings greater bliss than the mind (citta). The mind, followers, when made to become and made to expand, brings the greatest bliss." [SN 1.26] Those followers absorbed, their minds (citta) flawless having assimilated the Soul; a charioteer (Soul) in control of the reins, sages like them guard this supranormal-power!

17. The citta is the only thing which is deemed to achieve 'freedom from becoming (bhava)'. All thing "as become must pass. The borne, the become, the made, the create has no other fate than to pass just as they have arisen". The philosophical implication that the citta can transcend causation/becoming cannot be denied. "My mind (citta) is emancipated from desire (kama), emancipated from becoming (bhava), emancipated from nescience/ignorance (avijja), 'Emancipation! Emancipation alas!'...there exists no fruit more exquisite and perfect than this." [DN 1.84]

Citta is the Absolute

The mind is the absolute as illuminated in scripture time and again: [MN 1.197] "Followers, the Brahma life is not lived for sake of gains, honors, or acclaim; nor is it lived for virtuousness, nor for absorptions, nor for gnosis and insight. This Brahma life is lived for the sole preeminent purpose of emancipation of the mind alone, which is the quintessential final core." [DN 2.81] "Through perfection of wisdom's fulfillment the mind is emancipated from all defilements. That is-desire defilements, becomings defilements, and ignorance defilements." [DN 2.233] "The light of ones mind." [SN 5.158] "Maha'puriso, Maha'puriso I hear said venerable. What pray tell does Mahapuriso mean? A mind emancipated having assimilated the Soul (vimuttacittatta'), I say Shariputra, this is a Mahapuriso. Without mind emancipated having assimilated the Soul Shariputra, one is not a Maha'puriso." [AN 1.282] "He gathers the mind inside the immortal realm." [MN 1.36] The mind is originally pure. [MN 1.213] "Friend Shariputra, a follower delights in solitariness, and in delighting in solitariness he tranquilizes the mind in yoking it to the very Soul, he does not neglect his jhanas, he is endowed with insights, and perfectly devoid of the profane." [MN 1.235] "A follower who has an emancipated mind possesses three transcendental qualities: transcendental illumination, transcendental mastery of the light, transcendental liberation." [MN 1.239] "When suffering and feelings arise upon him, it does not penetrate into his mind since his mind is Soul become." [MN 1.249] "When my steadfast mind was perfectly purified, perfectly illumined, stainless, utterly perfect, pliable, sturdy, fixed, and everlastingly determinate then I directed my mind towards the gnosis of the destruction of defilements. I knew

thusly as it truly was such that: This is suffering, this is the source of suffering, this is the subjugation of suffering and this is the path of illumination leading away from all suffering." [MN 1.249] "When my discourse is completed, Aggivessana, I make absorbed my mind upon the sign of my very Soul wherein I remain fixed, am subdued, and make it as unto this singleness. This is the bliss I perpetually reside within." [MN 1.279]

"When his steadfast mind was perfectly purified, perfectly illumined, stainless, utterly perfect, pliable, sturdy, fixed, and everlastingly determinate then he directes his mind towards the gnosis of the destruction of defilements. Knowing thus and seeing thus his mind is emancipated from sensual desires, his mind is emancipated from becoming, his mind is emancipated from ignorance." [MN 1.296] "Friend, how many contingencies are there for the perfection of making unmanifest the emancipation of mind? Two contingencies: turning away from determinately manifest phenomena and turning towards the unmanifest realm." [MN 1.297] "What friend is emancipation of the mind by means of devoidness

(shunyata)? Herein a follower has gone to a clearing in the forest and the root of a tree and investigates thusly: 'This is devoid (sunna) of the Soul and what the Soul subsists upon.' This is called emancipation of the mind by means of devoidness." [MN 1.298] "Emancipation of the mind is the highest absolute." [MN 1.298] "Of all types of unmanifest emancipations of mind, the fixed unshakable emancipation of the mind is the highest supernal." [MN 1.301] "When the mind is made to become, one gains Suchness of Soul." [Pat.isambhida'magga-Att. 1.236] "To bring to unification the mind is to be fixed upon the Soul." [Suttanipata Att. 2.410] "Mind inter-sighted is the Soul." [Theragatha Att. 2.151] "The mind is the Soul." [Itivuttaka Att. 1.168] "The Supreme Soul is the mind yoked to steadfastness; the steadfast mind is dedicated to the Soul." [Itivuttaka Att. 1.168] "The Supreme Soul is the Soul." [Sagathavagga Att. 1.237] "The Soul is the mind." [Sagathavagga Att. 1.112] "The mind is the Soul." [SN 3.152] "On account of the mind being defiled, sattas are defiled; on account of mind being pure, so too are sattas purified." [AN 1.147] "How is one Lord of the Soul? He has made mind (citta) sovereign and quelled, so is he Lord of the Soul, for he dwells in the purity of the Soul. This, followers, is how one is deemed 'Lord of the Soul'." [AN 1.207] "The Aryan disciple keeps the Brahma-sabbath. He dwells in Brahma. Owing to Brahma is he mind (citta) is calmed, that blissfulness arises and his mind is wiped clean of defilements." [AN 2.6] "Him who is Lord of the mind (citta) possessed with supernormal faculties and quelled, that One is called 'fixed-in-the-Soul.'" [AN 4.402] "When, followers, when ones mind is thoroughly ripe with wisdom, he can say that birth is destroyed, the Brahma-faring has been fulfilled, what must be done has been done, for there is naught but this very Soul." [Udana #47] "The entirety of everything is encompassed by the mind, there is nothing which exists higher or more beloved than ones Soul. Since there is not other dearer than ones Soul, him who holds love of the Soul is without harm." [Itivuttaka #115] "One is supremely liberated of mind (citta) who has Samma' gnosis. Emancipated he is That, verily That (Brahma)." [SN 5.410] "I proclaim there is absolutely no difference between a layperson with a mind (citta) which is liberated and that mind of a bhikkhu which has been liberated for a century. [Sagathavagga-Att. 1.272] "Develop (mind upon) signlessness means: the sign of permanence is made known of the Soul, is the meaning of Vipassana signlessness." [SN 1.188] "I'm burning alive with sensual lusts! My mind (citta) is engulfed by this inferno; pray tell me how I might unbind it, of out pity for me Gotama." It is through an inversion of perception that your mind (citta) is engulfed. Inflexure (your mind [invert, revert upon itself]) away from the signs of the pleasing which are connected with taints. Envision experiences (phenomena) as otherness, as suffering, as not the Soul. Unbind (quench) the mighty fire of lusts such that you are not consumed again and again (transmigration). Develop the mind (citta) upon (gnosis) of the foul (the body), for this is sovereignty wherein one is supremely quelled; recollect (hinder to, recollection of beforeness) that which is before the body, being disgusted with it (body). Develop this signlessness...and you shall be on who fares within equanimity." [MN 3.280] "Rahula's mind (citta), by not clinging (after phenomena) was liberated from all taints. On the spot arose the eye of Dhamma that: "the all (phenomena) which is of the nature to arise, is also of the nature to fall prey to subjugation."

[Tikanipa'ta-Att. 3.4] "Steadfast-in-the-Soul (thitattoti) means steadfast in ones True-nature (thitasabha'vo)." [KN 4.82] "Whether he walks, stands, sits, or lays on his side; so long as his mind (citta) is sovereign upon his very Soul, he is thoroughly quelled." [Theragatha-Att. 1.51] "Parinirvana is to be steadfast-in-the-Soul (thitattoti)." [Silakkhandhavagga-Att. 1.168] "Steadfast-in-the-Soul (thitattoti) means one is supremely-fixed within the mind (suppatitthacitto)" [SN 1.26] "Those followers absorbed,

their minds (citta) flawless having assimilated the Soul; a charioteer (Soul) in control of the reigns, sages like them guard this supranormal-power!" [Jataka-2-1341] "The Soul is Charioteer." [AN 2.6] "Him who is Lord of the mind (citta) possessed with supernormal faculties and quelled, that One is called 'fixed-in-the-Soul' (thitattoti)." [AN 1.196] "With mind (citta) emancipated from ignorance...this designates the Soul has become Brahma." [AN 1.124] "What, followers, is a being who has a diamond-mind (vajiru'pamacitto)? That one who has destroyed the taints (asavas) and has both a liberated mind (citta) and is liberated by wisdom. Just as there is nothing which a diamond cannot cut, be it stone or gem; so to is one with a diamond-mind who has destroyed the taints and has both a liberated mind (citta) and is liberated by wisdom. This is one who possesses a diamond-mind." [AN 1.124] "What, followers, is a being who has a mind of Light (vijjupamacitto)? He comprehends things as they are or have become; that being suffering and the path leading to the subjugation of suffering. Just as a flash of light in pitch of night illuminates things; so to is him who possesses holy vision into the nature of things are they are or have become such that he comprehends suffering and the path leading to the subjugation of suffering. This is one who possesses a mind of Light (vijjupamacitto)." [AN 1.6] "I do not have, followers, insight into anything or any dharma which, when made to become and made to expand that brings greater bliss than the mind (citta). The mind, followers, when made to become and made to expand, brings the greatest bliss." [AN1.10] "The mind (citta) is primordially luminous, but due to defilements which come from without, it is defiled. The mind (citta) is primordially luminous once again, when defilements which come from without are cleansed from it."

[MN 1.197] "Followers, this Brahma-faring is lived for the sole preeminent purpose of emancipation of the mind (citta) alone, which is the quintessential final core." [MN 1.213] "The collected and quelled mind is the Supreme Soul." [MN 1.301] "What is samadhi (the culmination of the entire Aryan path) for? Samadhi, friend, is for making the mind (citta) sovereign." [SN 5.73] "What is the one benefit, Master Gotama, which you exist for? The one thing that the Tathagata exists for is the fruit and emancipation by gnosis, illumination (vijja)." [MN 2.265] "This is immortality, that being the liberated mind (citta) which does not cling (after anything)." [MN2-Att. 4.68] "This said: 'the liberated mind (citta) which does not cling' means Nibbana." [Silakkhandhavagga-Att. 1.168] "Steadfast-in-the-Soul (thitattoti) means one is supremely-fixed within the mind." [SN 1.233] "Your mind is supremely emancipated, like the full moon on the fifteenth day in dark of night!" [SN 3.83] "Attained the steadfast Soul, their mind (citta) is calm; they're cleansed of the entire world, taintless they have become Brahma." [DN2-Att. 2.479] "The purification of one's own mind', this means the light (joti) within one's mind (citta) is the very Soul (attano)." [DN 2.49] "The purification of one's own mind (citta); this is the Doctrine of the Buddha." [MN 2.144] "How is it that one is called a 'Buddha'?...gnosis that the mind (citta) is purified (visuddham)...such is how one is deemed a 'Buddha'." [SN 5.154, DN 2.100, SN 3.42, DN 3.58, SN 5.163] "The Tathagata is without the mark of all things, he dwells upwards within the signless inflexured (mind upon itself) mind (citta). There within, Ananda, dwell with the Soul as your Light, with the Soul as your refuge, with none other as refuge."

The Actual Four Noble Truths

#1. What, followers, is the Aryan truth of suffering? It is that (1) birth is suffering, (2) old age is suffering, (3) death is suffering, (4) sorrow, (5) lamentation, (6) pain, (7) gloom, and (8) misery are suffering. (8) Being in conjunction with the despised is suffering, (10) to be apart from the beloved is suffering, (11) and not obtaining what you desire is suffering. In short, (12) the five aggregates which are taken hold of are suffering.

#2. What, followers, is the Aryan truth on the genesis of suffering? It is that cravings/agitation begets rebirth, and has bondage with accompanying lusts leading to asundering here and thither. That is to say: (1) there are sensual cravings/agitation, (2) [for] becoming (other than Self) by cravings/agitation, (3) and [for] (re)unbecoming (annihilationist) by cravings/agitation (transmigration).

#3. What, followers, is the Aryan truth on the subjugation of suffering? It is the complete subjugation of lusts and cravings/agitation, and resigning return into the supernal, being emancipation from desires.

#4. What, followers, is the Aryan truth of going unto the subjugation of suffering and returning to the light? It is the Aryan Eightfold Path. That is to say, (1) vision of the Absolute, (2) determination of the Absolute, (3) logos of the Absolute, (4) actualization of the Absolute, (5) subsistence upon the Absolute, (6) analysis of the Absolute, (7) anamnesis of the Absolute, and (8) conjunction of the Absolute. [Plus DN 2.216 (9) Gnosis of the Absolute, (10) Emancipation into the Absolute.]

Analysis

#0. The pudgala, who becomes the sufferer, who becomes the burden carrier (bha'raha'ro), the pudgala who is inflicted with tan.ha' (cravings/agitation) and its root: avijja (agnosis/ignorance). Synonymous with 2nd Noble Truth.

*[SN 3.25 "The burden carrier"'] (Citta possessed of agnosis must beget contact and suffering)

THE SUFFERER: Citta (consciousness) + avijja/ tan.ha'(agnosis/agitation) = (leads to) dukkha (suffering). Chronologically 1st

AN 5.113 Followers, the beginning of ignorance (avijja/agnosis) can never be discerned (beginningless) such that it cannot be said "Here is the First where ignorance is not, here is the contingency which generated it." Such that it should be discerned, followers, 'ignorance is a condition'.

#1. What, followers, is the Aryan truth of suffering? It is that (1) birth is suffering, (2) old age is suffering, (3) death is suffering, (4) sorrow, (5) lamentation, (6) pain, (7) gloom, and (8) misery are suffering. (8) Being in conjunction with the despised is suffering, (10) to be apart from the beloved is suffering, (11) and not obtaining what you desire is suffering. In short, (12) the five aggregates which are taken hold of are suffering.

*[SN 3.25 "The burden"] (Corporeal identification with contact =suffering)

THE SUFFERING: Citta (in agnosis) + contact = namo-rupa (psycho-physicality) = dukkha (suffering). Chronologically 3rd

#2. What, followers, is the Aryan truth on the genesis of suffering? It is that cravings/agitation begets rebirth, and has bondage with accompanying lusts leading to asundering here and thither. That is to say: (1) there are sensual cravings/agitation, (2) [for] becoming (other than Self) by cravings/agitation, (3) and [for] (re)unbecoming (annihilationist) by cravings/agitation (transmigration).

*[SN 3.25 "Taking up the burden"] (Declaration of the root that begets genesis of contact with psycho-physicality = suffering)

THE MALADY. THE DISEASE: Citta (consciousness) + avijja/ tan.ha'(agnosis/agitation) = (leads to) 1st Noble Truth (dukkha). Chronologically 2nd

#3. What, followers, is the Aryan truth on the subjugation of suffering? It is the complete subjugation of lusts and cravings/agitation, and resigning return into the supernal, being emancipation from desires.

*[SN 3.25 "Laying down the burden"] (Declaration of diagnosis that the goal is subjugation of 2nd Noble Truth's basis [agitation])

THE DIAGNOSIS: Citta (consciousness) - tan.ha'- avijja = sukka (bliss, i.e. Nibbana). Chronologically 4th

#4. What, followers, is the Aryan truth of going unto the subjugation of suffering and returning to the light? It is the Aryan Eightfold Path. That is to say, (1) vision of the Absolute, (2) determination of the Absolute, (3) logos of the Absolute, (4) actualization of the Absolute, (5) subsistence upon the Absolute, (6) analysis of the Absolute, (7) anamnesis of the Absolute, and (8) conjunction of the Absolute.

*[Plus DN 2.216 (9) samma'ñā'n.am. Gnosis/Identification with the Absolute (ñā'n.amatta'ya). (10) samma'vimutti Emancipation into / Manifesting the Absolute (pat.issattimatta'ya). Comprising the 10-fold Path.].

*[SN 3.25 The process/path of the burden carrier subjugating his malady/agitation (tan.ha'), i.e. relieved of further taking up again of the burden] (Process of subjugating 2nd Noble Truth's basis, and its root avijja (agnosis). Process of declaration in #3)

* [AN 5.240 Dasayime, bhikkhave, sammatta'. "The ten Self-Perfections"=10-fold Path]

THE MEDICINE. THE TREATMENT: Ditthi (vision) + sati (anamnesis) + samadhi (conjoinment) = process of adhiccitta (purification of citta) = citta (consciousness) without tan.ha' (cravings/agitation) and without avijja (agnosis/ignorance) = summation in #6, i.e. Perfection. Chronologically 5th

#5. The Eka-pudgala who is no longer inflicted with tan.ha' (cravings/agitation) and avijja (agnosis/ignorance). This is quintessential ultimate Perfection, Tathatta', Buddhatta', MN 1.341 "Soul has become Brahma".

*[AN 1.22 "What is the Eka-pudgala? The Tathagata, the worthy Perfection attained Buddha"] (Perfection, Unific, and the Absolute)

PERFECTION. THE SUFFERER CURED: Suchness = Hypostasis = Unific = Brahma = Soul = Sammasambuddha = Tathagata = Arahatta. Chronologically 6th

*AN 2.29 "ekagaccittassa ajjhattam susama'hito", "within the sovereign mind one is fixed in the supreme-Soul"

Elaboration

The fourfold doctor's doctrine is ("Gotama is the great physician") of identification of #1suffering #2 the malady, the disease #3 the diagnosis #4 the medicine. This treatment dispenses with the incredibly obvious, that being the sufferer himself which "modern Buddhism" has neglected to address, if not wholly negated altogether. The first thing seen by any physician is not the malady but the magnitude of the suffering itself, such that the 1st Noble Truth is 2nd chronologically since, obviously, the malady must precede the actualization of the suffering itself via contact. As regards the sufferer: Both formerly, followers, in addition to now, I teach not but the source of suffering and the subjugation of suffering (MN 1.140), (through destruction of its source: "Taking up the burden [SN 3.25]", i.e. the 2nd Noble Truth). Even though I proclaim things thusly, followers, and I point out things thusly; there are recluses and Brahmins who falsely, vainly, and slanderously proclaim of me "The recluse Gotama is an anti-foundationalist who preaches the utter destruction of being and the oblivion of an existing being (MN 1.140)." The subjugation of suffering's source #2 does not occur by corporeal #1 extermination but only through the maladies subjugation alone as stated in #3. Any contact with the aggregates is perpetually suffering, however the Aryan Path (adhiccitta as its crux; purification of the citta/consciousness) illumines ones Citta (consciousness) to itself (Svabhava/Selfhood) through the subjugation of tan.ha and avijja (agitation and agnosis) which are the malady/virus/disease, by means of ditthi, sati, and samadhi (vision, anamnesis, and conjoinment) which is the treatment/medicine. A physician does not attempt to treat the suffering itself ultimately but rather subjugate its source, namely the malady. Through easement (subjugation: nirodha) of the malady, the suffering itself is exterminated ultimately in the cessation of the continuance of "faring on" i.e. samsara, therein halting perpetual transmigration throughout innumerable lives.

Agnosis is beginningless: Followers, the beginning of ignorance (avijja/agnosis) can never be discerned (beginningless) such that it cannot be said "Here is the First where ignorance is not, here is the contingency which generated it." Such that it should be discerned, followers, 'ignorance is a

condition' (AN 5.113). Obviously so, if agnosis were not beginningless, than the actuality of the Unific would be indeed that which was other than agnosis, therein "knowing", i.e. a supreme creator god. The actuality of Perfection posits all things, however the wisdom which must be made to become is not posited within the first as Perfection in the Unific, rather it must be brought to fruition through that same actuality which contains all potential, which is why Selfhood (tathatta') is never posited as 1st in Buddhism/Vedanta but only as a last. Wisdom (of the Aryan) must be brought to fruition wherein gnosis that any and all consubstantial 'existence' is phenomenal by its very nature and not Selfhood in the absolute sense whatsoever. "Soul is the support of the Soul, the Soul returns to the Soul" (KN 2.380); wherein by means of the 4th Noble Truth one brings to fulfillment adhicitta. This Brahma life is lived for the sole preeminent purpose of emancipation of the consciousness (citta) alone, which is the quintessential final core (MN 1.197). Ultimately: "Emancipation of consciousness (cittavimutti) and emancipation by wisdom (pannavimutti); this is a designation for Both-ways-liberated (DN 2.71)".

Emancipation of the consciousness by means of anamnesis (sati) and conjunction (samadhi), (7-8 of 8-fold Path) removes consubstantial identification (via avijja/agnosis) as condition within the citta with that of psycho-physical corporeality which is not-Self (anatta), which in agnosis (avijja), the citta (consciousness) has upa'da' (taken up) that very same corporeality, therein creating contact and hence dukkha (suffering); in addition to fulfillment of identification (1-2 of 8-fold Path) of corporeality and its intrinsic nature along with mediation (3-5 of 8-fold Path) from this trap (samsara) is pannavimutti (emancipation by wisdom). In reality, of course, the 4th Noble Truth is only the process of fulfillment of the 3rd Noble Truth's declaration. Quintessentially the sufferer must be freed from the shackles (bandha, opposite Nis+bandha; i.e. Nibbana) of his agnosis through a process of mediation wherein the furtherance of identification of his Self with what is not-Self (anatta) must be cut once and forever; therein effecting complete liberation (parinibbana) into the Absolute (samma'), being Self-same non-consubstantially and non-phenomenally reliant via wisdom's (panna) perfection, wherein the citta (consciousness) has only Self-Self gnosis, identity, and reliance (KN 2.380) which designates the fulfillment of disjunction in identification with corporeality once and for all. To sum up, the paraphrasable core of Buddhism being that: to become (bhava) other than Self (atta') is to seek fulfillment within that which can never be fulfilled, for what is other than Self relies upon other than itself for its own genesis and is corporeal and phenomenal by its very nature. All phenomena are marked with the three seals of death (mara), anicca, dukkha, and anatta (non-permanence, suffering, and not-Self). To seek within that which the Self can never be found, nor fulfillment, nor Perfection, is indeed the truly irrational, and foolhardy (puthujjana) pursuit (i.e. the last digit of Pi; endless/doesn't exist). There is but one refuge, one non-spacio-temporal singularity alone ('Soul as a refuge with none other as refuge' DN 2.100), and the wise seek therein for the Soul. The fool (puthujjana), however, fares on throughout many births chasing after the shadows of phenomena, mistaking what is not-Self (anatta) for Self (atta'). The "Burden Sutta (SN 3.25)", below gives a fuller elaboration upon the 4 Noble Truths.

SN 3.25 The Burden Sutta

At Savatthi...the Blessed said, "Followers, I shall teach you the burden [1st Noble Truth], the carrier of the burden [the sufferer], the taking up of the burden [2nd Noble Truth], and the laying down of the burden [3rd Noble Truth]. And what is the burden [1st Noble Truth],? The five aggregates, which are

taken hold of is suffering. Which five? The form aggregate which is taken hold of, the feeling aggregate which is taken hold of, the perception aggregate which is taken hold of, the experiential aggregate which is taken hold of, the sentient aggregate which is taken hold of. This is the designation for 'the burden'.

And who is the burden carrier [the sufferer]? The pudgala of such name and clan. This is the designation for the 'burden carrier' followers. What is the taking up the burden [2nd Noble Truth]? It is clinging, which leads to rebirth and has bondage with accompanying lusts leading to asundering here and thither. That is to say: there are sensual cravings/agitation, becoming (other than Self) by cravings/agitation, and (re)unbecoming by cravings/agitation (transmigration). This is the designation for 'taking up the burden'. And what is the laying down of the burden [3rd Noble Truth]? It is the complete subjugation of lusts and cravings, and resigning return into the supernal, being emancipation from desires. This is the designation for 'laying down the burden'. This is what the Blessed Lord said. Having done so, the fortunate one, the master said this: "The five aggregates are indeed the burden [1st Noble Truth], the pudgala is he who is the burden carrier [the sufferer]. When taking up the burden, this (designates) suffering in the world [2nd Noble Truth], laying down the burden is blissful (Nibbana) [3rd Noble Truth]." "Having laid down the weighty burden (aggregates), and without having taken up another burden; (the pudgala) has extracted clinging and its root (avijja/ignorance), this is the eternal Soul, utter Purification.

Analysis

---1"Katamañca, bhikkhave, dukkham.ariyasaccam.? Ja'tipi dukkha', jara'pi dukkha', maran.ampi dukkham., sokaparidevadukkha domanassupa'ya'sa'pi dukkha', appiyehi sampayogopi dukkho, piyehi vippayogopi dukkho, yampiccham. na labhati tampi dukkham., sankhittena pañcupa'da'nakkhandha' dukkha'.

1. (What) Katamañca, (followers) bhikkhave, (is the Aryan truth) ariyasaccam. (of suffering) dukkham.? 1. (It is that birth) Ja'tipi (is suffering) dukkha', 2. (old age) jara'pi (is suffering) dukkha', 3. (death) maran.ampi (is suffering) dukkha'm., 4. (sorrow) soka, 5. (lamentation) parideva, 6. (pain) dukkha', 7. (gloom) domanassa, 8. (and misery) upa'ya'sa'pi (are suffering) dukkha'. 9. (Being in conjunction with the despised) appiyehi sampayogopi (is suffering) dukkho, 10. (to be apart from the beloved) piyehi vippayogopi (is suffering) dukkho, 11. (and not obtaining what you desire) yampiccham. na labhati tampi (is suffering) dukkham.. 12. (The five) pañc (in short) sankhittena (taken hold of) upa'da'na (aggregates) khandha' (are suffering) dukkha'.

---2"Katamañca, bhikkhave, dukkhasamudayam.ariyasaccam.? Ya'yam.tan.ha' ponobbhavika' nandi'ra'gasahagata' tatrata'ra'bhinandini', seyyathidam.- ka'matan.ha' bhavatan.ha' vibhavatan.ha'.

2. (What) Katamañca, (followers) bhikkhave, (is the Aryan truth) ariyasaccam.(on the genesis) samudayam.(of suffering) dukkham.? (It is that cravings/agitation) tan.ha'(1) (begets rebirth) ponobbhavika', (and has bondage) nandi' (with accompanying) sahadagata' (lusts) ra'ga (2) (leading to

asundering) bhinandini' (here and thither) tatratatra'. (That is to say) seyyathidam., (there are sensual ka'ma (cravings/agitation) tan.ha'ya', (becoming) bhava (by cravings/agitation) tan.ha' (and [re]unbecoming) vibhava (by cravings/agitation) tan.ha'.

---3"Katamañca, bhikkhave, dukkhanirodham., ariyasaccam.?Yo tassa'yeva tan.ha'ya asesavira'ganirodho ca'go pat.inissaggo mutti ana'layo.

3. (What) Katamañca, (followers) bhikkhave, (is the Aryan truth) ariyasaccam.(on the subjugation) nirodham.(of suffering) dukkham.? (It is the complete) asesa (subjugation) nirodho (of lusts) vira'ga (2) (and cravings/agitation) tan.ha'ya (1) (and resigning) ca'go (return) pat.ini (into the supernal) saggo, (being emancipation) mutti (from desires) ana'layo.

---4"Katamañca, bhikkhave, dukkhanirodhaga'mini' pat.ipada' ariyasaccam.? Ayameva ariyo at.t.hangiko maggo seyyathidam.--samma'dit.t.hi samma'sankappo samma'va'ca' samma'kammanto samma'-a'ji'vo samma'va'ya'mo samma'sati samma'sama'dhi.

4. (What) Katamañca, (followers) bhikkhave, (is the Aryan truth) ariyasaccam. (of going unto) ga'mini' (the subjugation) nirodha (of suffering) dukkha (and returning to) pat.i (the light) pada'? (It is the) yameva (Aryan) ariyo (Eightfold) at.t.hangiko (Path) maggo. (That is to say) seyyathidam., (vision of the Absolute) samma'dit.t.hi, (determination of the Absolute) samma'sankappo, (logos of the Absolute) samma'va'ca', (actualization of the Absolute) samma'kammanto, (subsistence upon the Absolute) samma'-a'ji'vo, (analysis of the Absolute) samma'va'ya'mo, (anamnesis of the Absolute) samma'sati, (and conjunction of the Absolute) samma'sama'dhi.

'Ariyo at.t.han.giko maggo amataga'mimaggo'

SN 5.8 "The Aryan Eightfold Path is the path leading to Immortality"

Anatta/Anatman

The definition of one word where modern Pseudo-Buddhism took a turn into the dark corner of ignorance

The Buddhist term Anatman (Sanskrit), or Anatta (Pali) is an adjective in sutra used to refer to the nature of phenomena as being devoid of the Soul, the ontological and subjective Self (atman) which is the “light (dipam), and only refuge” [DN 2.100]. Of the 662 occurrences of the term Anatta in the Nikayas, its usage is restricted to referring to 22 nouns (forms, feelings, perception, experiences, consciousness, the eye, eye-consciousness, desires, mentation, mental formations, ear, nose, tongue, body, lusts, things unreal, etc.), all phenomenal, as being Selfless (anatta). Contrary to some popular books written outside the scope of Buddhist doctrine, there is no “Doctrine of anatta/anatman” mentioned anywhere in the sutras, rather anatta is used only to refer to impermanent things as other than the Soul, to be anatta.

Specifically in sutra, anatta is used to describe the nature of any and all composite, consubstantial, phenomenal, and temporal things, from the macrocosmic, to microcosmic, be it matter as pertains the physical body or the cosmos at large, including any and all mental machinations which are of the nature of arising and passing. Anatta in sutra is synonymous and interchangeable with the terms dukkha (suffering) and anicca (impermanent), and all three terms are often used in triplet in making a blanket statement as regards any and all phenomena. “All these aggregates are anicca, dukkha, and anatta.”

Anatta refers only to the absence of the permanent soul as pertains any one of the psycho-physical (namo-rupa) attributes, or Khandhas (skandhas, aggregates). Anatta/Anatman in the earliest Buddhist texts, the Nikayas, is an adjective, (A is anatta, B is anatta, C is anatta). The commonly held belief to wit that: “Anatta means no-soul, therefore Buddhism taught that there was no soul” is a concept, which cannot be found or doctrinally substantiated by means of the Nikayas, the sutras, of Buddhism.

The Pali term and noun for “no soul” is natthatta (literally “there is not/[nattha]+atta’[Soul]), not the term anatta, and is mentioned at Samyutta Nikaya 4.400, where when Gotama was asked if there “was no soul (natthatta)”, equated this question to be equivalent to Nihilism (ucchedavada). Common throughout Buddhist sutra is the denial of psycho-physical attributes of the mere empirical self to be the Soul, or confused with same. The Buddhist paradigm as regards phenomena is “Na me so atta” (this/these are not my soul), nearly so the most common utterance of Gotama Buddha in the Nikayas, where “na me so atta” = Anatta/Anatman. In sutra, to hold the view that there is “no-Soul” (natthatta) is = to ucchedavada (SN 4.400) [Annihilationism] = natthika (nihilist).

Logically so, according to the philosophical premise of Gotama, the initiate to Buddhism who is to be “shown the way to Immortality (amata)” [MN 2.265, SN 5.9], wherein liberation of the mind (cittavimutta) is effectuated thru the expansion of wisdom and the meditative practices of sati and samadhi, must first be educated away from his former ignorance-based (avijja) materialistic proclivities in that he “saw any of these forms, feelings, or this body, to be my Self, to be that which I am by nature”. Teaching the subject of anatta in sutra pertains solely to things phenomenal, which were:

"subject to perpetual change; therefore unfit to declare of such things 'these are mine, these are what I am, that these are my Soul'" [MN 1.232]

The one scriptural passage where Gotama is asked by a layperson what the meaning of anatta is as follows: [Samyutta Nikaya 3.196] At one time in Savatthi, the venerable Radha seated himself and asked of the Blessed Lord Buddha: "Anatta, anatta I hear said venerable. What pray tell does Anatta mean?" "Just this Radha, form is not the Soul (anatta), sensations are not the Soul (anatta), perceptions are not the Soul (anatta), assemblages are not the Soul (anatta), consciousness is not the Soul (anatta). Seeing thusly, this is the end of birth, the Brahman life has been fulfilled, what must be done has been done."

The anatta taught in the Nikayas has merely relative value; it is not an absolute one. It does not say simply that the Soul (atta, Atman) has no reality at all, but that certain things (5 aggregates), with which the unlearned man identifies himself, are not the Soul (anatta) and that is why one should grow disgusted with them, become detached from them and be liberated. Since this kind of anatta does not negate the Soul as such, but denies Selfhood to those things that constitute the non-self (anatta), showing them thereby to be empty of any ultimate value and to be repudiated, instead of nullifying the Atman (Soul) doctrine, it in fact compliments it.

What has Buddhism to say of the Self? "That's not my Self" (na me so atta); this, and the term "non Self-ishness" (anatta) predicated of the world and all "things" (sabbe dhamma anatta; identical with the Brahmanical "of those who are mortal, there is no Self/Soul", (anatma hi martyah, [SB, II. 2. 2. 3]). [KN J-1441] "The Soul is the refuge that I have gone unto". For anatta is not said of the Self/Soul but what it is not. There is never a 'doctrine of no-Soul', but a doctrine of what the Soul is not (form is anatta, feelings are anatta, etc.).

It is of course true that the Buddha denied the existence of the mere empirical "self" in the very meaning of "my-self" (this person so-and-so, namo-rupa, an-atta), one might say in accordance with the command 'denegat seipsum, [Mark VII.34]; but this is not what modern writers mean to say, or are understood by their readers to say; what they mean to say is that the Buddha denied the immortal (amata), the unborn (ajata) and Supreme-Self (mahatta) of the Upanishads. And that is palpably false, for he frequently speaks of this Self, or Spirit (mahapurisha), and nowhere more clearly than in the too often repeated formula 'na me so atta', "This/these are not my Soul" (na me so atta= anatta/anatman), excluding body (rupa) and the components of empirical consciousness (vinnana/ nama), a statement to which the words of Sankhara are peculiarly apposite, "Whenever we deny something unreal, is it in reference to something real"[Br. Sutra III.2.22]. It was not for the Buddha but for the nihilist (natthika) to deny the Soul.

Outside of going into the doctrines of later schisms of Buddhism, Sarvastivada, Theravada, Vajrayana, Madhyamika, and lastly Zen, the oldest existing texts (Nikayas) of Buddhism which predate all these later schools of Buddhism, anatta is never used pejoratively in any sense in the Nikayas by Gotama the Buddha, who himself has said: [MN 1.140] "Both formerly and now, I've never been a nihilist (vinayika), never been one who teaches the annihilation of a being, rather taught only the source of suffering, and

its ending” Further investigation into Negative theology is the source which should be referenced in further understanding the methodology which the term anatta illuminates.

Due to secular propagation, a general acceptance of the concept of “A Doctrine of Anatta” exists as status quo, however there exists no substantiation in sutra for Buddhism’s denial of soul, or in using the term anatta in anything but a positive sense in denying Self-Nature, the Soul, to any one of a conglomeration of corporeal and empirical phenomena which were by their very transitory nature, “impermanent (anicca), suffering (dukkha), and Selfless (anatta)”. The only noun in sutra which is referred to as “permanent (nicca)” is the Soul, such as Samyutta Nikaya 1.169.

In fact the phrase “Doctrine of anatta”, or “Anatmavada” is a concept utterly foreign to Buddhist Sutra, existing in only non-doctrinal Theravada and Madhyamika commentaries. As the saying goes, a “lie repeated often enough over time becomes the truth”. Those interested parties to Buddhism incapable of pouring through endless piles of Buddhist doctrine have defacto accepted the notion of a “Doctrine of anatta” as key to Buddhism itself, when in fact there exists not one citation of this concept in either the Digha, Majjhima, Samyutta, Anguttara, or Khuddaka Nikayas. Unless evoking a fallacy, we must stick strictly to sutra as reference, wherein the usage of anatta never falls outside of the parameter of merely denying Self or Soul to the profane and transitory phenomena of temporal and samsaric life which is “subject to arising and passing”, and which is most certain not (AN) our Soul (ATTA). Certainly the most simple philosophical logic would lead anyone to conclude that no part of this frail body is “my Self, is That which I am”, is “not my Soul”, of which Gotama the Buddha was wholeheartedly in agreement that no part of it was the Soul, i.e. was in fact anatta.

The perfect contextual usage of anatta is: “Whatever form, feelings, perceptions, experiences, or consciousness there is (the five aggregates), these he sees to be without permanence, as suffering, as ill, as a plague, a boil, a sting, a pain, an affliction, as foreign, as otherness, as empty (suññato), as Selfless (anattato). So he turns his mind away from these and gathers his mind/will within the realm of Immortality (amataya dhatuya). This is tranquility; this is that which is most excellent!” [MN 1.436]

The term anatman is found not only in Buddhist sutras, but also in the Upanishads and lavishly so in the writings of Samkara, the founder of Advaita Vedanta. Anatman is a common via negativa (neti neti, not this, not that) teaching method common to Vedanta, Neoplatonism, early Christian mystics, and others, wherein nothing affirmative can be said of what is “beyond speculation, beyond words, and concepts” thereby eliminating all positive characteristics that might be thought to apply to the Soul, or be attributed to it; to wit that the Subjective ontological Self-Nature (svabhava) can never be known objectively, but only thru “the denial of all things which it (the Soul) is not”- Meister Eckhart. This doctrine is also called by the Greeks Apophasis.

Buddhism a Dead Religion

The question is, does Buddhism exist at all in present day? The answer is most certainly no. What then are the many hundreds of thousands of ‘Buddhists’ found worldwide today, or their western

counterparts in Europe and the Americas? Either in the form of Theravada (nihilism/atomism), as Mahayana or Zen, Buddhism is utterly a dead religion long since passed in history and only survived by the Nikayas, the oldest and only presecular texts of Buddhism. What survives today is an empty shell entirely devoid of any of the core principles of Buddhism, such as the quest for liberation and the expansion of wisdom by which the profane nature of corporeal existence is seen for what it is.

What is 'Buddhism' today is secular Humanism, preaching a missionary religion of good will and compassion to ones fellow man, the sympathy for the downtrodden, and worst of all, the denial of the "only refuge" of Buddhism, the Soul. Buddhism today is not Buddhism at all, but is in fact a joke religion deplored by those of even the most meager of intelligences. For an outsider with his senses, the empty shell of Buddhism today is an absurd religion formed around matrices of vile Atheism and Orientalism, denies the Soul, and lauds morality not as means but an ends. The truth being that those demonic 'Buddhists' who cannot, who have not seen the Light of their inner nature which delivers both wisdom and blissful grace without equal or description, these people are morbid little demons that have forced themselves by will to become sleazy whores of superficial morality, inwardly rotten and outwardly pure. The immortal Law of mystical/ontological religions is that those who follow them and who cannot see the inner-Light commanded by that religion, they turn a noble and Aryan religion into a cult of pietism and petty morality. All of modern Buddhism is the later, original the former.

For those who want to find original Buddhism, you will never find it amongst any group of peoples calling themselves 'Buddhists', no, for these people who are oftentimes lonely and soulless zombies, congregate together and light incense and perform elaborate rituals; one look at their mindless faces quickly show a superficial continence utterly unconcerned with wisdom based comprehension. They gather together like mindless lemmings and chant, bow, sit, rarely every (almost never) talking about what they think are the teachings; oftentimes they are centered around another mindless and cultish Guru figurehead who reamplifies their ignorance by reassuring them that what they are doing is in fact Buddhism. "Dharma Centers" are demonic conclaves of the mentally ill and suicidally depressed, anyone with any intelligence may glance around at the prozac-popping neophytes going about their business. In fact modern Buddhism is pop-psychology for depressed Westerners who haven't got much help from psychotropic drugs. More often than not modern Buddhism is a sicko-religion for ex-Christians who are just intelligent enough not to become self-admitted Atheists.

"Original Buddhism is like a grand palace of stone with heavenly architecture, the acropolis of an ancient city inhabited formerly by the lovers of wisdom and Seers into a hidden Light within, now since lost and overcovered by the jungle and now inhabited by mindless monkeys who urinate on the architecture and defecate on the manuscripts within it."-Aryasatvan.

What hope is there if modern Buddhism (in name only) is so utterly demonic and devoid of the wisdom original Buddhism advocates? As it happens, unlike Christianity and other religions which have had many hundreds of years of objective research, Buddhism has had only 90+ years of objective research by Buddhologists that had no invested interest in any heretical secular slant upon Buddhism. Their research took the oldest texts of Buddhism on their own account and their books and conclusions reflect as much a very profound and noble Aryan religion both logical and philosophically sound. Peoples

such as Dr. C.A.F. Rhys Davids, George Grimm, Dr. Coomaraswamy, René Guénon, Dr. Radhakrishnan, Julius Evola and several others have written marvelous and accurate summations of Buddhism's teachings. The only way to come closer to original Buddhism is to read the texts in the original Pali, which is most assuredly far too much to ask of almost everyone, (learning Pali alone nearly killed me, an oppressively ancient tongue which requires massive amounts of historical context much less the obvious, knowing the translation). There will come a day not too distant when more and more presecular texts reach better those in search of books on original Buddhism, those people intelligent enough to recognize that what is called Buddhism today is no more the teachings of Gotama Buddha than is wretchedly whorish Catholicism the teachings of Jesus of Nazareth. With only 90+ years of intelligent research done by the West into original Buddhism, Buddhism's time has not come.

Buddhism's rejection of the brain/consciousness construct, its contrast to the Will (citta)

Modern "Buddhism's" attempt to convince others that Buddhism teaches that the point of purification is as regards the empirical consciousness (vinnana) and the brain wherein it dwells is, according to Buddhism's doctrine, an utter heresy. This form of secular Humanism so common to modernity and which has fully infiltrated itself into attempting to paint Buddhism as a sort of religious empiricism must be rejected outright. To sum up, Buddhism in fact is entirely a metaphysical religion whose basis is technically a mystical purification of the incorporeal Light, or will (citta, oftentimes conventionally translated as 'mind') which has primordially been one of self-agnosis, thereby leading to empirical manifestation. The concept, unfortunately, of the term 'mystical' carries a very heavy undertone often given to the rubbish end of the new-age movement and is not generally ideated in its pure form: [Oxford English Dictionary; page 817; v. 1971] "Mystical 1. Having a certain spiritual character or import by virtue of connection or union with...(that)...transcending human comprehension (i.e. psycho-physicality). Mysticism 1....belief in union with the Divine nature by means of ecstatic contemplation (i.e. sati); reliance on spiritual intuition or exalted feeling as the means of acquiring knowledge of mysteries inaccessible to the intellectual (i.e. discursive, corporeal) apprehension." That modern secular Buddhism-in-name-only rejects and denies an autonomous locus as the "refuge" which Buddhism commands, leads down a dark hole of humanism, and atheism, wherein purity itself, even its highest form is fleeting, lasting no longer than life itself. This "brain-religion" of modern heretical 'Buddhism' is the bastard child of the cult of Scientism, pop-psychology, and Freudianism whereby the modern world denies all but the empirical which can be sensed and studied thru instrumentation. Purity and impurity to this corrupt pseudo-religion is nothing more than DNA and chemical reactions in a jello-like brain where, by what is almost laughable, the ideation of enlightenment is a chemical balance of the brain. Lets proceed at looking at what Buddhism teaches about the brain and its consciousness and how lowly it places same in its teachings.

This incredibly rancid heresy as taught by modern so-called Buddhist commentators to wit, that purification is as regards the brain and the empirical reflected-light consubstantial consciousness, is

everything Buddhism has taught against to its adepts by Gotama. In fact the brain is equated to piss, spit, urine, and blood at [Pati. 1.7], and at [Sn #201] "And with (this body) hollow head, filled with a (vile) brain (matthalunga), a fool overcome with ignorance, thinks this is somehow beautiful.", also the brain is compared to the five khandhas of "mara" (SN3). Buddhism pays absolutely no heed to the brain whatsoever, treated seemingly identical to the ancient Egyptians that pulled the brain out at mummification and pitched it in the ditch, giving it no validity whatsoever. What is the reason for this? The ancient peoples, Indians and otherwise, did not have our current knowledge of the Brain's intricateness but they were fully aware of what it was and the purpose it served, being the receptacle for the manifestation of the will (citta), but empirically so. They did not, like modernity does, confuse consciousness and the brain in which it was inhabited, with the Mind/Will (citta) which was not in the brain.

The entirety of Suttic Buddhism revolves around nothing else but the incorporeal Citta (mind), not the brain-construct (vinnana), which is indeed "transcending human comprehension (i.e. psycho-physicality)." Such as: His mind (citta) after death goes to the supernal realm [SN 5.371], Followers, this Brahmin life is lived for the sole preeminent purpose of emancipation of the mind (citta) alone [MN 1.197], He gathers the mind (citta) inside the immortal realm [AN 1.282]. The citta (mind) is not part of psycho-physicality (namo-rupa, including the brain/consciousness construct) [MN 1.436].

In Buddhism, the brain/consciousness construct was merely a reflection (by conjunction) between the unmanifest Light (citta/will/mind) and the form it gives illumination to, thereby birthing consciousness (vinnana), such as: [SN 2.102-104] "Suppose there was a house or a hall with a roof and windows on the north, east, and south sides. When the sun rose and a beam of light entered through the window, where would it become established? On the western wall

venerable. And if there were no western wall, where then would it become established? On the ground venerable. And if there were no ground there, where would it become established? On the waters venerable. And if there were no waters either, where then would it become established? In that case, venerable, it would become established nowhere (no topographically or phenomenally discernable location). So too, followers, if there is no lust after food, lust after nutriment, lust after contact, lust after mentation, and lastly lust after consciousness, then consciousness itself is without establishment (appatit.t.hitam. tattha viññā'n.am. aviru'l.ham.); (there are ten occurrences of 'established', and 'unestablished' consciousness in this sutta as per mind [the light ray] being unestablished on namo-rupa, therein being vinnana)." The consciousness/brain was never commended to be anything but utterly vile phenomena and went no further than form: [SN 2.104] "The consciousness turns and processions back, it goes no further than namo-rupa (name and form)."

Whereas the Will (citta/mind) was the highest absolute and the only noun in Buddhism deemed to be purified: "This is immortality, that being the liberated mind/will (citta) which does not cling (after anything)" [MN 2.265], "This said: 'the liberated mind/will (citta) which does not cling' means Nibbana"[MN2-Att. 4.68], "The purification of one's own mind (citta); this is the Doctrine of the Buddha" [DN 2.49]. "How is it that one is called a 'Buddha'?...gnosis that the mind (citta) is purified

(visuddham)...such is how one is deemed a 'Buddha'." [MN 2.144] [AN 1.6] "I do not have, followers, insight into anything or any dharma which, when made to become and made to expand that brings greater bliss than the mind (citta). The mind, followers, when made to become and made to expand, brings the greatest bliss."; the brain/consciousness is given no such validity: [SN 3.61] "The Aryan Eightfold Path is for making cessation of consciousness, the vinnana.", and the vinnana is merely the reflective and consubstantial citta which re-incarnates or re-invigorates the psycho-physical therein denoting an entity [MN 1.296, Dh. #41]. The consciousness/brain (vinnana) is entirely conditional and the will (citta) is not: [Th 2.96] "Behold ultimate Truth (thing as they are or as become), these very aggregates as manifest; my mind is emancipated (vimuttacitta) from these, now fulfilled is the Doctrine of the Buddha.", [Nettipakkara 44] "The mind (citta) is cleansed of the five khandhas (pañcakkhandha', including consciousness, being the 5th khandha)".

In Buddhism, [SN 3.195] "Vinnana is Mara (evil)", it is not 'purified', it is not thought of as being the nexus of anything but the vile, its transient nature is that it "goes no further than name or form" because it is entirely manifest and phenomenal construct, a fleeting codependent entity. Just as white Light (will/citta) falls upon red form, one gets back the reflection of red-vinnana, or white light upon blue form, one gets reflected back blue-vinnana. Consciousness' nature being thusly codependent, it can neither be the basis for "immortality", nor for Nibbana as the will/citta is: [MN 1.436]. "This is immortality, that being the liberated citta" [MN 2.265]. [AN 1.282] "He gathers the citta inside the immortal realm", [DN 2.157] "No longer with (subsists by) in-breath nor out-breath, so is him (Gotama) who is steadfast in mind (citta), inherently quelled from all desires the mighty sage has passed beyond. With mind (citta) limitless (Brahma) he no longer bears sensations; illumined and unbound (Nibbana), his mind (citta) is definitely (ahu) liberated." The taintless (anasava) mind (citta) being = parinirvana: [SN 3.45] "The mind (citta) being so liberated and arisen from defilements, one is fixed in the Soul as liberation, one is quelled in fixation upon the Soul. Quelled in the Soul one is unshakable. So being unshakable, the very Soul is thoroughly unbound Parinirvana)." "This said: 'the liberated mind (citta) which does not cling' means Nibbana" [MN2-Att. 4.68].

Regardless of the endless thousands of scriptural citations that deny the brain/consciousness construct as anything but "what is to be transcended", or that the heretical notion that modern Buddhism advocates that any aspect of the empirical brain and its consciousness is the locus of purification is absolutely absurd and nonsensical, for if purity were as regards the brain, the liberation and immortality (amata) which Buddhism commands his path is (path to immortality = amatagamimaggā SN5), then Gotama Buddhism himself was both self-contradictory in what he taught and also a raving lunatic whose religion must be rejected outright by anyone with the sense given even to a fool. As Samkara himself said in perfect accord with Buddhism: [Upadisa 12-1] "Just as a man (erroneously) looks upon his body (5 khandhas, including vinnana) placed in the sun as having the property of light in it, so, he looks upon the intellect pervaded by the reflection of Chit (will/mind) as the Self.", and [#6] "An ignorant person mistakes the intellect (consciousness/brain-awareness) with the reflection of Citta (mind/will) in it for the Self (Soul), when there is the reflection of the Self in the intellect like that of a face in a mirror." I have shown by scriptural citation that earliest Buddhism denied that A: the will/mind/citta was in the brain as consciousness itself was, B: that consciousness/brain was ever taught

to be the point of purity, C: that the brain itself was given no stature greater than being compared to the foulest components of the corporeal body [Pati. 1.7]. We know the will/citta to be the locus of “past life recollection”, not the brain which rots at death, for it is “the will that recollects past lives” [DN 1.80].

One cannot logically vindicate the praise of any brain as “pure” or a point of focus, when the prime commandment of Buddhism is Emancipation (vimutta) by the will (citta) from same, and that the “end-goal” is Aryan immortality for the will/citta ([MN 1.436], [MN 2.265], [AN 1.282]). Unless one heretically and against Buddhism is advocating that Gotama taught a fleeting and “only as long as life lasts” Humanistic purity, then the doctrinal de-emphasis of the brain must be heralded, for this brain, the jello-like lump, the putrid mass of something that grows and dies with the body, that this is the “made”, the “form”, the “become”, and Buddhism’s message nowhere upon this rests: [Udana 81] “There is, an unborn, an unoriginated, an unmade, and an unformed. If there were not monks, this unborn, unoriginated, unmade and unformed, there would be no way out for the born, the originated, the made and the formed.”

Why Modern Buddhism is Truly a Joke Religion

Just as a steaming pile of cow shit attracts little but flies and their maggots, so too is modern Buddhism a pile which attracts its specific lot of peoples. How so? By examining the principles of modern Buddhism (in name only) we can see who it attracts and why; also we gain a great insight into why ‘Buddhism’ is a joke religion in general to other groups.

What does modern Buddhism espouse that it attracts such a disgusting and utterly repulsive lot of peoples? Namely the most repulsive variant of modern pseudo-Buddhism is that of Madhyamika and most other varieties of Vajrayana (“Tibetan Buddhism”), this emptiness dogma it espouses is on par with Theravada who deny the Soul which attracts a group of peoples who find the best of both worlds as it were. They can both have a ‘religion’ and not be answerable for their actions after death or in the next life, for if one denies the Soul or that which carries on, from one life to the next, there is no worry for them at all of anything they do. This principle is incredibly attractive to demon-minded atheistic types who cleave to this pseudo-Buddhism with great vigor. For living human demons, having a religion is something quite chic, but that this religion asks anything of you, be it wisdom or action is, for them, going too far; this is why modern Buddhism is so very attractive, you can have your religion and simultaneously do nothing whatsoever.

The second most heinous aspect of this pseudo-religion, modern Buddhism, is that it teaches that there are, without question, no steadfast teachings. Another doorway of great attraction to Humanists, agnostics, and Atheists is this particular aspect of “Buddhism”. By its principle, anything can be Buddhism. If one asks one these so-called Buddhists what they do/follow? Their response is they just act themselves, and that “this is Buddhism”. The heralding of relativism as Buddhism is a great fantastic religious bastion for humanists and atheists who are repulsed by other religions demands (of faith,

devotion, of wisdom, of actual spiritual insight). One of the famous retorts by these buddhist trolls is that "Gotama Buddha wrote no teachings, therefore we have no way to verify what he taught (therefore anything is Buddhism, including anything I so desire to be Buddhism!)". By this logic of course we might command the Christians trash their many millions of Bibles since Jesus of Nazareth did not write the gospels himself. This profane relativism is a cancer that attracts maggots like a rotting corpse attracts flies. In fact, many other peoples in other religions who have become disillusioned with their religion, and who have gone searching other faiths have passed over Buddhism with great speed and disgust because of the image portrayed by modern Buddhism.

Just as one does not find cockroaches in a fine restaurant, one does not find foul and demon-like peoples in noble Aryan religions which uphold wisdom and learning as highest, which is directly conducive to illumination and, finally, to emancipation. Nobody has ever seen a fool who was a fan of Neoplatonism, nor an ignorant person reading very profound spiritual texts. Just so too Buddhism, as it is currently, is such a foul thing any intelligent person is immediately repulsed by it. There can be no religion which espouses relativism and the denial of the soul (as modern Buddhism does) which attracts a noble, an Aryan lot of peoples.

-Theravada is Materialism

"Theravada, the perverse dogma of the annihilatonists, was born from the womb of Mara (evil). They praise Mara, they give ode to Mara in their wicked Abhidhamma; all true Buddhists must come together to destroy this diseased affliction which trespasses against the Light of the immortal Law expounded by the Buddhas of the three periods"-Aryasatvan

"By self we mean this corporeal person so-and-so, by Self we mean the Soul, Self-Nature (svabhava). Thou art the later, never the former. Those who confuse one for the other or deny the later are the whores of ignorance and death." - Author of attan.com

In contradiction to the suttic doctrine of Buddhism, Theravada negates a substratum of autonomy['natho' KN 2.380] apart from corporeal, psycho-physical existence as per its own Abhidhamma which contradicts:[SN 2.17]"Nonbeing (asat, natthiti [views of either sabbamnatthi 'the all is ultimately not' (atomism), and sabbam puthuttan 'the all is merely composite (atoms) [SN 2.77]" , both are heresies of Annihilationism. By positing only ephemeral matter without an animating autonomous but inchoate (unmediated) foundation (citta/mind), emancipation/illumination becomes empirical, external, and worldly; therein positing a humanistic dogma where merit making and superficial piety are the highest obtainable absolute. Bhikkhu Bodhi (Theravada's mouthpiece) makes implication (unfounded) that there are "mundane aggregates" as opposed to 'supermundane' aggregates in addition to a non-Suttic dogmatic claim that "...there is implication that there are aggregates which are anasava (taintless)"; this however is not supported by any means scripturally [SN 3.48 footnote #65 by Bhikkhu Bodhi; wisdom publ. p.1060]. The only thing within sutta which is said to be "taintless" (anasava) and "without clinging" (anupadaya) is the mind (citta): [DN 2.35, MN 1.501, MN 3.20, SN 3.45, SN 4.48, SN 5.24, AN 1.240, AN 2.155, AN 3.354, AN 4.126, SN 5.233, etc.]. [AN 1.198] "The non-clinging mind (citta) which is liberated." [MN 3.72] "And what is the Aryan taintless supranormal path? The Aryan-mind (citta), the Aryan path endowed with the taintless mind (citta)." Engaging in a Self-negation paradox and both admitting to emancipation (vimutta) but not that which obtains it, either in quantification or qualification, Theravada contradicts every tenet of Buddhism itself as found in sutta in addition to the fact that the implication that one may obtain freedom from both transmigration and suffering without positing a non-khandhic nexus for that same liberation cannot be so, either scripturally or philosophically: [MN 1.140] "Even though I proclaim things thusly, followers, and I point out things thusly, there are recluses and Brahmins who falsely, vainly, and slanderously proclaim of me: 'The recluse Gotama is an anti-foundationalist (venayika) who preaches the annihilation (ucchedavada) of an existing being (satta) and the oblivion (vibhava) of an existing being'." [SN 3.30] "The satta escapes the five aggregates." [MN 1.140] "Both formerly and now, I teach nothing but suffering's origin and its subjugation." "The Theravada "aggregates only" heresy is found only in their 3rd century invention known as the Abhidhamma, which post-dates Buddhism's suttas by 700+ years. [SN 3.31] "Him who finds any delight in the five aggregates is not one who is freed of suffering." [SN-A 1.194] "Suffering is none other than the five aggregates." For Theravada to posit only namo-rupa/psycho-physicality and it becoming somehow 'purified' is not only refuted in Buddhist sutta but is the praise of evil itself by proxy: [SN

3.195] "What venerable is Mara/Evil ('Satan')? The five aggregates are Mara." [SN 3.195] "What venerable is the dharma of Mara/Evil (maradhmma)? The five aggregates are the dharma of Mara (Bhikkhu Bodhi glosses the word 'dhamma' here with 'subject to' as a dodge to the bare facts)." [SN 3.195-196]"What venerable lacks permanence, is suffering, is not the Soul? The five aggregates are anicca, dukkha, and anatta." The mere notion of somehow purifying phenomena resulting in some form of empirical and nominal perfection is negated by the very Buddhist path (magga) itself: [SN 3.61]"The Aryan Eightfold Path is for making cessation of the five aggregates." The quickest way to destroy any follower in debate of this evil dogma 'Satanism/Mara-ism', i.e. Theravada, is to posit the question as to what they admit to other than the five aggregates themselves. They cannot say kamma (karma), for there cannot be karma without a karmin (carrier of said karma); nor will they admit to anything other than the aggregates themselves, which is materialism/atomism itself by definition: "Materialism: (1) A proposition about the existent or the real: that only matter (q.v.) is existent or real; that matter is the primordial or fundamental constituent of the universe/atomism; that only sensible entities, processes, or content are existent or real; that the universe is not governed by intelligence, purpose, or final causes; that everything is strictly caused by material (inanimate, non-mental, or having certain elementary physical powers) processes or entities (mechanism); that mental entities, processes, or events (though existent) are caused solely by material entities." [Dictionary of Philosophy; edited by D.D. Runes. Philosophical Library of N.Y. cpyrt: 1942; Philosophical Library Inc.] In admitting to contingent, consubstantial and causally composite phenomena alone, the Theravada become ensnared in emancipation and Witness paradoxes, become ensnared in mediation and differentiation closed loops of the Knower of knowing, and the Seer of the seen, not to mention running contrary to the entire corpus of anti-experiential (sensory) sutta doctrine wherein the inchoate mind imbued with nescience is the axis-mundi of liberation, which when made choate by jhanas and wisdom, is said: [DN2-Att. 2.479] "the light (joti) within one's mind (citta) is the very Soul (attano)." [SN 3.25]"The five aggregates are indeed the burden [1st Noble Truth], the pudgala is the burden carrier [the sufferer]. When taking up the burden, this (designates) suffering in the world [2nd Noble Truth], laying down the burden is blissful [3rd Noble Truth]. Having laid down the weighty burden (aggregates), and without having taken up another burden; (the pudgala) has extracted clinging and its root, this is the eternal Soul, utter Purification."Theravada itself is a heretical remnant of a failed 3rd century Indian sect of Atomism/Materialism: "Sarvastivada: The doctrine (vada) of Hinayana [Theravada] Buddhism according to which "all is"[phenomena comprise totality, and is ultimately not] (sarvam asti), or all is real, that which was, currently is, and will be but now is, potentially." [-- K.F.L., Dictionary of Philosophy; edited by D.D. Runes. Philosophical Library of N.Y. cpyrt: 1942; Philosophical Library Inc.]. One can be assured, despite all citations to the contrary against Theravada nihilism, that original Buddhism did not become popular by espousing the ultimate non-existence of beings in any sense of the term, but that him, the fool (puthujjana), has suffered "many rounds of birth/death" due to mistaking his Soul, his Self (attan) for that (phenomena) which was not-Self (anatta). Surely "Gotama the great physician" who aimed to "point out the path to freedom" was not Dr. Kevorkian who taught the end of the sufferer himself, but rather the subjugation (nirodha) of suffering's source (tanha, desire, syn. avijja, nescience, ignorance). These are the teachings, this is Buddhism as it was; not Theravada with its suicidal 'nothingism', its absolute negation of the sufferer himself, this pessimistic nihilism which the wise guffaw, and which

attracts only the most ignorant and pathetic sorts of whom most would be deemed 'clinically depressed/suicidal' individuals caught in a world of materialism they see no escape from.

Theravada Expert Renounces his nihilism and Faith

A.P. Buddhadatta, the well known Sinhalese Pali scholar and head of the Aggarama at Ambalangoda in Ceylon (appointed as the Agga-Mahapandita at the Council of Rangoon) wrote on 4th March 1947 concerning the English edition of George Grimm's main work in a letter to his daughter:

" I read that book [DOCTRINE OF THE BUDDHA by George Grimm] , and (found it to be) as you have stated in your letter that 'he (Grimm) recovered of the old genuine doctrine of the Buddha which had been submerged'. When we (Theravada) read our Pali texts (Abhidhamma) and commentaries (Buddhaghosa, Vishudhamagga), we get the idea that Buddhism is a sort of Nihilism....Thus I was puzzled for a long time to understand the true meaning of Buddhism though I was born a Buddhist. Many peoples do not go so far in these matters (of doctrine)."

[Doctrine of the Buddha, ISBN 81-208-1194-1; publ. Motilal Banarsidass publishers. First Edition: Berlin, 1958; reprint 1999. Preface, page 9]

The accurate description of Theravada heresy

[The Advaita tradition in Indian Philosophy , Chandradhar Sharma Motilal publishers ISBN 812081312X 1996]

"The Hinayana schools missed the Buddha's advaitavada and elaborated a metaphysics of radical pluralism. The inner contradictions in their metaphysics led to the rise of Mahayana" page: 3

"The Hinayana (Theravada) interpretation of Buddha's silence on the avyaaakṛta (inexpressible questions; i.e. is, is not, both, neither) questions is in accordance with its view of radical pluralism. According to the Hinayana, the Buddha advocated the theory of elements and denied the ultimate reality of souls and God (Brahman/Absolute)"page: 21

"The Abhidhamma treatises of the Pali canon, though called 'the word of the Buddha' (buddhavacana) are really the Theravada interpretation that misses the deeper truth in the Buddha's teachings" page:16

"Hinayana's reduces the self to a series of fleeting mental states which are taken as real...Hinayana rejects the eternal (empirical) ego but (ignorantly) glorifies the ucccheda-drsti (nihilistic view) by accepting the reality of mental states." page: 26-27

“Even Hinayana which ignored the absolutism of the Buddha and elaborated a system of radical pluralism and which was emphatic in denying the Self, admitted Nirvana as an eternal positive reality, calm and blissful. But Hinayana degraded Nirvana to the level of an eternal substance (asamskṛta dharma) set over and above the worldly objects (samskṛta dharmas) in which there was cessation of misery. This (view) was corrected by Mahayana which revived the absolutism of the Buddha and treated Nirvana as the transcendental Absolute at once immanent in the phenomena, the ‘dharma’ of all dharmas” page: 29

“Even if, as some scholars do, the word *atta* (atman) in *attadipa* (light of Soul) is interpreted as meaning just ‘oneself’ without any reference to an ontological reality called “Self” and the phrase ‘attadipa’ is taken to mean ‘you yourself are your light’, it has to be admitted that the Buddha is asking his disciples to seek light within and not outside. Now, if there is no true “Self/Atman”, then who is to seek the light and where? And if all objects, as the Buddha says, are perishable (*anicca*) and miserable (*dukkha*) and the light is to be sought only in the subject, then the reality of the transcendent subject is clearly implied in the passage” page: 30

“It is incorrect to hold that the Buddha starts with a spirit of opposition to the Upanishads and initiates a new tradition of *anatmavada* (no-Soul-ism) against the Upanishads tradition of *atmavada*. *Anatmavada* is *nirahankara-nirmamavada*, the removal of the false notion of the (ego) ‘I’ and the ‘mine’, which the Upanishadic seers themselves unmistakably voice and which all systems of Indian philosophy accept.” page: 31

“Hinayana schools of Theravada (*Sarvastivada*), due to an imperfect understanding of the teachings, forgot the Absolutism of the Buddha and created a metaphysics of radical pluralism in the form of the theory of momentary elements in their *Abhidhamma* treatises and commentaries” page: 35

THE LIES THERAVADA/ MAHAYANA/ ZEN/ HUMANISM ESPOUSES

RELIGIONS IN PRAISE OF SAMSAARA (CORPOREAL BODY/NAMO-RUPA/KHANDHAS/AGGREGATES/PSYCHO-PHYSICAL)

-THERAVADA ADVOCATES PURIFICATION OF THE RANCID BODY BOUND FOR THE GRAVE-

Bhikkhu Bodhi (Theravada’s ignorant mouthpiece) says: “There is implication that there are aggregates (*khandhas*) which are *anasava* (taintless)” [SN 3.48 footnote #65 by Bhikkhu Bodhi; wisdom publ. p.1060]

"The Abhidhamma is opposed to (the Nikayas mention of) an intermediate state (antarabhavo) [between death and rebirth]" [Nettipakarana-Att. VRI 229 (ref. SN 4.59)...]

Bhikkhu Bodhi, Mara's Right-hand Materialistic whore.

Adamantius-"Only a fool would presume he could polish a wet turd to a mirror shine"

[Dhm. 147] "Behold! That painted puppet this body, riddled with oozing sores, an erected façade. Diseased heap that fools fancy and swoon over; True Essence is not part of it! For the body befalls utter destruction.

[Dhm. 148] "This body is soon worn out. It is that very same abode for disease and sicknesses that is broken apart. The body is soon cast away, that very putrid heap. It is always in death that life meets its end!"

[Dhm. 149] "Just as men throw away those gourds in the fall, so too are those sun bleached gray-white bones! What is there in that refuse, which is anything to delight in!?"

[Dhm. 150] "Behold! This city of bones, plastered together with flesh and blood. Within its walls are old age and death. Pride, arrogance, and hypocrisy are its townfolk!"

[Dhm. 151] "Even the noble King's well adorned chariot decays, so too the body undergoes the same fate."

[MN 1.185] "What of this short-lived body which is clung to by means of craving? There is nothing in it to say 'I' or 'mine' or 'me'."

[SN 3.61] "The Aryan Eightfold Path is for making cessation of the five aggregates."

[SN 3.30] "The satta escapes the five aggregates."

[SN 3.31] "Him who finds any delight in the five aggregates is not one who is freed of suffering."

[SN-A 1.194] "Suffering is none other than the five aggregates."

Emanationism: The Real Religion of Buddhism; Vedism, et.al

Definition and Distinctions The concept of emanation is that all derived or secondary things proceed or flow from the more primary. It is distinguished from the doctrine of creation by its elimination of a definite will in the first cause, from which all things are made to emanate according to natural laws and without conscious volition. It differs from the theory of formation at the hands of a supreme artisan who finds his matter ready to his hand, in teaching that all things, whether actually or only apparently material, flow from the primal principle. Unlike evolution, again, which includes the entire principle of the world, material and spiritual, in the process of development, emanation holds to the immutability of the first principle as to both quality and quantity, and also in the tendency of the development evolution implying one which goes from less to more perfect, while emanation involves a series of descending stages.

Hindu, Zoroastrian, and Greek Phases In the Upanishads of the Veda several passages which point, if obscurely, to this doctrine. One frequently quoted passage asserts that "From this Atman originated space, and from space the wind, and from the wind the fire, and from fire water, and from water the earth, and from the earth plants, and from plants food, and from food the seed of man, and from the seed of man himself." This, however, does not clearly assert an emanation, but merely marks the stages of descent that separate man from the Atman. Attempts have often been made to derive the Gnostic doctrine of emanation from the Zoroastrian Avesta, but with doubtful success. Even if we may assume another higher power antecedent to the two hostile powers set forth in this dualistic system and comprising them both, still the independence of these two, as well as of the angels or half-divine beings who surround them, is not clearly asserted as owing to their emanation from the primal principle. In the ancient Egyptian religion, in which polytheism early appeared, there is no question of either emanation or evolution. In Greek philosophy emanations (*aporrhoi*) occur at an early period, as in Empedocles, who accounts for sensual perceptions as emanations or effluxes proceeding from the objects perceived. Similarly Democritus spoke of effluxes of atoms from the thing perceived, by which images (*eidola*) are produced, which strike our senses. But these views do not come under the general head of emanation, since they do not touch the origin of the atoms. Nor does the teaching of the Hylozoists, like Heraclitus, with his doctrine of the transformation of all things into fire, and then of fire into all other things. The same is true of the Stoics; some of the later ones, like Marcus Aurelius, speak of the soul as an *aporrhoi* of God, but this means a part of God, not an emanation from an undiminished source. The first real mention of the doctrine in Greek or Hellenistic philosophy is in the Wisdom of Solomon, where wisdom is described as "the breath of the power of God, and a pure influence (*aporrhoi*) flowing from the glory of the Almighty." These and the following expressions may, indeed, be poetical, not involving a personification of wisdom apart from the Godhead; but the way in which wisdom is spoken of throughout the book makes for the conception of an independent cosmic power which is an efflux from the Godhead.

Philo and Early Christian Doctrine The doctrine of emanation is a little more explicit in Philo, though he does not teach it clearly and consciously, still less purely and logically. It assumes its most definite form

for Greek philosophy in the works of the Neoplatonists -- though their speculations are largely derived from the Gnostic mythological systems of Basilides and Valentinus, in which emanation played a prominent part. According to Basilides, a whole series of eons emanated in successive stages from the unbegotten Father; and the Valentinians spoke of the primal essence as "throwing off" (proballein), without diminution, that which was derived from it. In the Neoplatonist system, the highest principle, the One, overflows without a conscious act, merely by a law of its nature, losing nothing of its fullness and this process has no end in time. It goes from more perfect to less perfect, and the ineffable Unity is the source of all plurality. The Nous (intellect), the first stage in the process, thinks, and thus from it emanate the soul and the logos (word). So the process goes on until the lowest stage is reached in essenceless matter. The notion of emanation was frequently used by the early Christian writers in the attempt to express the relation of the Son and the Holy Spirit to the Father. The idea is similarly used by Athenagoras, Origen, and Arnobius- Tertullian even ventures to employ the Valentinian term probola for the relation of the Son to the Father, while repudiating the separation which Valentinus had taught between his eons. In the final establishment of the Trinitarian doctrine the idea of emanation undoubtedly played a part, as in the emphasis laid upon the Son's being "begotten, not made" (Nicene Creed), and the "procession" of the Holy Ghost; but the idea of descent to imperfection is lacking.

Pseudo Dionysius, Scholastic, and Mystic Doctrine A common misunderstanding regards Dionysius the Areopagite as of importance in the history of the doctrine of emanation. He does teach an efflux from God; but the heavenly hierarchy, with its various grades of perfection, does not arise by an emanation of one from the other; all have their origin directly from God, or the Highest Good. Erigena, referring much of his doctrine to Dionysius, makes use of a kind of creation which resembles the Neoplatonist emanation. His world of *causae primordiales* is eternal, though not with God's eternity, but eternally created by or proceeding from God. Creation is a process through these to the visible and invisible creatures; it too is eternal; God is in the creation, and the creation in God. From Erigena the custom passed over to scholasticism of considering creation as a sort of emanation; but in the passage of Thomas Aquinas most frequently quoted in this connection (*l.*, qu. xlv., art. 1) the specific character of emanation is so weakened as to be perceptible only in the fact that he does not draw a sharp dividing line between God and his powers and the world. In the mystics, despite their connection with scholasticism, the doctrine of emanation can scarcely be discovered in its pure form. But in the Jewish Cabala the emanationistic origin of the world is distinctly taught; the connection with Christian Gnosticism, with the Neoplatonists, and with Dionysius is evident. With the founders of modern metaphysics, Descartes and Spinoza, emanation plays no prominent part; but the logicians of the sixteenth and seventeenth centuries make use of the term *causa emanativa* in contradistinction to *causa activa*. It is also found in Leibniz's conception of the relation between God and single monads; God is the primal unity, the *monas primitiva*, which produces the created and derived monads.

The dynamics of Emanation. A Exercise in Metaphysical Speculation. Emanation In Relation To The Absolute. Before defining the laws of emanation, a basic proviso needs to be stated. And that is that emanation does not pertain to the Absolute Reality. Although even within the Absolute itself there would seem to be stages of manifestation, progressive stages of self-focusing of the Absolute Consciousness, these stages or poises of the Supreme do not actually constitute distinct and separate

"planes". Rather, all of the stages of manifestation of the Supreme are complementary or non-contradictory with each other. Nor can there actually be a coming into (or a passing out of) being, because all aspects of the Absolute are eternal in any case, and at the level of the Absolute there is nothing else but the Absolute, so there is nothing for the Emanator to emanate into. Emanation can only occur within the realm of duality itself. How then does one get from unity and plenum of Being, as represented by the Absolute or Supreme Godhead/Reality, to the duality of Being and Non-being, and the fact of separate existence, as representative of ordinary (and not only ordinary, but also psychic, spiritual, and even higher) reality? The answer - and on this point our various sources seem to be in full agreement - is that the Absolute Reality, the Absolute or Supreme Godhead, forms within Itself (all this is speaking metaphorically of course; remember that, ultimately, there is nothing else but the Absolute) a duality, a set of polar opposites. In this way the One becomes Two, and there is "room" for emanation. Hence we have the division of the Tao or Tai Chi into Yin and Yang, the division of Paramashiva or Parasamvit into Shiva and Shakti, the division of The One into the Finite and the Infinite, the division of the Light of the En Sof into Hesed and Gevurah...., no matter how many examples are given, they all present the same basic principle, although often approached in different ways and from different perspectives. For example, the Tantric Shakti is by no means the same as the Taoist Yin (although both are identified with the female principle). But both Tantricism and Taoism agree that the One becomes Two, and that this is the beginning of creation. Hence the dualistic perspective of the Manicheans and Gnostics for example - the Light or Spirit as the opposite to the Darkness or Matter, and creation coming about through a sort of admixture of the two - is not false, but simple corresponds to a "lower" or "more manifest" aspect of existence that the Monistic Realisation of the one ineffable and inconceivable Absolute. It is at this same level that the process of emanation occurs. The pure Monistic teaching (for example Advaita Vedanta or Prajnaparamita Buddhism) is beyond emanation, but if the origin and nature of the cosmos and finite existence is to be taken into account (which most of these Monists are not interested in doing, because of their single-minded dedication to Liberation) then the theory of emanation has to be considered. My own understanding of the original Polarisation of the Absolute - the One becoming Two - is that it is the polarisation of the Absolute or Supreme into the Absolute Itself, and the self-veiling of the Absolute. In other words, into infinite Being and infinite Non-being, or Light and Dark, Spirit and Matter, Abundance and Lack, Self and Not-self. So we have the two polarities, the two aspects, each infinite. On the one hand, the Supreme revealing Itself as Itself; as infinite Consciousness, Light, Love, Power, Bliss, Divinity, Perfection, Creativity, etc; the pole of Absolute Spirit. On the other hand, the Supreme veiling or concealing Itself; as infinite non-consciousness, deprivation, formlessness, receptivity, and non-being; what Plotinus would have called hyle. The Supreme in Its own transcendent nature is of course beyond, but also includes, both these poles, in total unity and harmony. From the polarity of the Supreme revealing Itself as Itself, the Supreme emanates or radiates out as infinite plenitude all the gods, worlds, beings, and evolutions, into the Supreme veiling Itself as non-consciousness or hyle. That radiation out from the positive to the negative pole of the Absolute constitutes the process of emanation, and it follows specific laws. These laws have been elaborated in a number of different occult and philosophical teachings: Neoplatonism, Kabbalah, Theosophy, and elsewhere. In the rest of this chapter I will present a brief and unavoidably incomplete definition of these laws of creation. Incomplete, because it would require a weighty volume, and many many philosophical statements and definitions, to do justice to this subject. The Neoplatonist Proclus

for example wrote a large book, *The Elements of Theology*, which thankfully has survived to the present day, in which he attempts a comprehensive definition of the laws of Emanation. But even that work, invaluable as it is, is not complete, because it is only written from a specifically Neoplatonic perspective, and hence does not cover the other equally valid perspectives of different esoteric teachings on this subject. In this section, then, I list some of the basic laws of emanation, briefly describing each, and giving quotes from different sources where relevant.

The Ontodynamics Of Emanation Assuming the Emanation metaphysic to be valid, a number of specific ontological laws or axioms follow. I call them the Principles of Emanation, or Laws of Manifestation (a term also used by the New Age writer David Spangler in a slightly different context [David Spangler, *The Laws of Manifestation* (Findhorn Foundation, 1975)]), because they define the unfolding or emanation or manifestation of reality from the original Absolute. About a dozen axioms have been listed here. Many more could be proposed, and indeed an entire self-consistent axiomatic philosophy be written - along the lines of Proclus' *Elements of Theology*; Leibniz's *Monadology*, Wittgenstein's *Linguistic Philosophy*, and Whitehead's *Process Philosophy* - but I would prefer to avoid too much intellectualising. Where there is too much intellectualising the ratiocintational mind (which is the organ of the intellect) loses touch with the original higher gnostic light, and begins to churn out a vast quantity of mental verbage. Some of this may be valid, the rest not so much so, but in any case it just adds to the vast amount of words already in the world, and buries the original Truth behind the impulse under a mountain of distraction. But the true purpose of philosophy is not to produce more and more endless lower mental ideas, but to point the way to, and be a vehicle for, the higher Truth. That is why in I have tried to stick to axiomatic statements that have already been backed up by previous esoteric revelations, and by intuitive common sense. In some cases these statements are also independently supported by the philosophical implications of the new physics as well. Yet for all this, the following list is intended only as a tentative formulation, not a rigid creed.

Only The Absolute Has Authentic Reality. If you're going to start somewhere, you might as well start from first principles, or The first principle, and use that as the foundation for everything else. So, what is the most univer-sal mystical and esoteric teaching; even more so than emanationism? Why, the Reality of the one single Absolute Reality - call it Brahman or Tao or Shunyata or the One or God (in the mystic's sense of the word) or whatever, it's all the same. As the only authentic Reality, all the other levels of being only have reality in as much as they partake of the nature of the Absolute. They are nothing but the different modes or aspects of the Absolute; which doesn't mean that they are unreal. Matter is not illusion, matter is the Absolute in its mode as matter. Mind is not illusion, mind is the Absolute in its mode as mind. And so on for every possible level and aspect and plane of reality. Real "pantheism" (or panentheism - for the Absolute transcends as well as includes everything else) does not deny the world, it affirms it. As the *Taittiriya Upanishad* (7th century B.C.E.) puts it:

Principle of Hypostases Reality Consists Of A Series Of Distinct Hypostases, Which Exist In A Linear Causal Relationship. The essential perspective of the Emanationist cosmology is that reality is hierarchical. It begins with the Source and proceeds through various stages of deprivation, down to matter and nonbeing. Emanationist Cosmology describes Reality in terms of a specific structure. The accounts of different emanationist metaphysicians are similar enough for it to be possible to present a uniform

account embracing all of them. The Neoplatonic term Hypostasis can be used to define each of these particular structural components of Reality. Each Hypostasis is a qualitative unit of Reality, having a dynamic relationship with those Hypostases above and below it. And this is the "guts" of emanationism; the essential definition of the emanationist cosmology. The hypostases are not positioned randomly, scattered everywhere so to speak, but rather are ar-ranged in a definite order, a definite sequence, with each higher member of the sequence logically implying the member that follows it. So, to give the example, if we have a cosmology made up of Absolute Reality, spiritual reality (God and heaven), psychic or intermediate reality, and physical reality, it follows that these must have a specific causal relationship. Each higher level logically precedes the next level. So the Absolute Reality or Godhead precedes the Personal dualistic God, because the Absolute Reality is the ALL (which is why it's called the Absolute) - it includes everything, God and Universe - whereas God, the religionists constantly remind us, doesn't include the Universe; he's separate from it. So the Absolute or Godhead emanates the Personal dualistic God; the dualistic God doesn't emanate the Absolute Godhead. And the Personal God, as the spiritual reality, logically precedes the psychic or intermediate reality, because the spiritual reality is wholly of the nature of the Good, of love, compassion, forgiveness, etc, whereas the psychic or intermediate reality includes both positive and negative, good and evil. (The wrathful judgmental God of the fundamentalist bigot actually pertains to the psychic, not the spiritual, reality). Also, the Personal God has the power of world-creation, whereas the "spirits" of the psychic reality don't. And finally the psychic reality logically precedes the physical reality, because it is beyond the limitations of space and time (for example in the astral body you can travel anywhere in the universe instantaneously, whereas in the physical body you can't).

Principle of Qualitativness. Each Higher Hypostasis Is Qualitatively and Ontologically Superior To That Hypostasis Below It, And Qualitatively and Ontologically Inferior To That Hypostasis Above It. Or, as Proclus puts it: "Every productive cause is superior to that which it produces" [Proclus, Elements of Theology, Prop.7]. This is where metaphysics differs from science. The laws of science, which describe the physical world, are quantitative. They deal with quantities, with numbers and values denuded of any "sacred" or "spiritual" or ontological quality; lifeless, soulless. The laws of metaphysics in contrast are qualitative - they deal with qualities, with realities that possess "spiritual" or ontological value, that have life and soul. In other words, greater and lesser, perfect and imperfect, good and evil, higher and lower, and so on. And here it is the higher hypostasis that has the more "positive" quality. The religionist compares the perfection, infinity, and eternity of God with the imperfection and finiteness of Man. The mystic the all-embracing unity, blissfulness and freedom of the Absolute with the multiplicity, unsatisfactoriness, and limitation of mundane reality. The occultist and the depth psychologist the greater power, numinosity, and integrating quality of the inner psychic reality with the superficiality and emptiness of the outer mundane reality. Hence the relation of higher and lower, superior and inferior. Which in turn leads to the principle of Downward Causation

Principle of Downward Causation. Causation Always Proceeds Downwards - Each Hypostasis Is The Cause Of The Hypostasis Below It, And Is In Turn Caused By Hypostasis The Above It. If the higher is superior to the lower, it naturally follows that the higher is the cause of the lower, and not vice-versa. In other words, Matter is caused by Spirit, Spirit isn't caused by Matter. Man is created by God (or a

higher reality signified by the word "God"), God isn't created by Man. This is the exact opposite of the materialistic position, which sees the higher realities as the result or by-product of the lower; what we could call "Upward Causation". According to this sceptical-materialistic version of science, physical matter, when it develops a sufficiently complex structure, produces life (organic matter). Life in turn, when it becomes sufficiently complex, produces mind and consciousness (through the nervous system and the brain). And mind or consciousness, when it becomes sufficiently complex, (through the development of philosophy and religion) arrives at the idea or meme of a First Principle, a God or Absolute Reality. But according to the emanationist cosmology, the opposite is the case. The Absolute Reality produces through emanation universal mind, which in turn produces Life-force, which in turn condenses into matter and, eventually, living organisms. This can be termed "Downward Causation"; the higher causes the lower. This is not to deny physical evolution (matter --> living organisms --> increasing intelligent organisms), but only to reject the sceptic's theory of the absolute primacy of physical consciousness. Thus, according to this axiom, all causation follows a metaphysically or ontologically downward direction. Because of this, each higher principle is the Creator and Origin of the hypostasis immediately below it. So we can refer to "the branch and the root", each higher stage being the "root" of the one it generates. In Lurianic Kabbalah

"the world of Emanation (Atzilut) is the root to the world of Creation (Beriah), its branch. The world of Creation in turn is the root to the world of Formation (Yetzirah), its branch, and so on" [L.I. Krakovsky, Kabbalah - The Light of Redemption, p.86].

The same metaphor occurs in the Chandogya Upanishad, which says "...with food (=earth) as an offshoot, seek for water as the root; with water as an offshoot, seek for heat as the root; with heat as an offshoot, seek for Being as the root....All these creatures have their root in Being..."[Ch. U.: VI.8.6.; Radhakrishnan, The Principle Upanishads, p.457]. Thus "each preceding world is the soul to the following one, which it animates and sustains" [L. I. Krakovsky, Kabbalah - The Light of Redemption, p 125]. Rather than a single God standing over the world, or a single soul within the body, we have behind God another God, behind the soul another soul, and so on up to the Absolute.

Principle of Relation: Each Higher Hypostasis Is Spiritual In Relation To The Hypostasis Below It; Each Lower Hypostasis Material In Relation To The Hypostasis Above It. The relationship between the Hypostases is thus one of "body and soul", "spirit and matter", or "Creator and creature" [L.I. Krakovsky, Kabbalah - The Light of Redemption, pp 19], in that each higher level is the Soul, Spirit, and Creator of the level immediately below it; and the Body, Matter, and Creature (created being) of the level immediately above it. As the modern Lurianic Kabbalistic writer Rabbi Levi I. Krakovsky, puts it: "Ain Sof is Spirit to Adam Kadmon, and Adam Kadmon the vessel for that Spirit. Adam Kadmon in relation to Atzilut is Spirit, and Atzilut is matter against Adam Kadmon. Bria (Beriah) is matter to Atzilut and Atzilut is Spirit to Bria... And so on with Beriah, Yetzirah, and Asiyah [L.I. Krakovsky, Kabbalah - The Light of Redemption, pp 19].

Similarly, in the Sufism of Ibn Arabi, we read that The Divine Names are active in relation to the a'yan al thabita (the archetypes of the phenomenal world), and these in turn are active in relation to the

external world. In each case the higher is active in relation to the lower and passive in relation to the higher. [A. E. Affifi, *The Mystical Philosophy of Ibn Arabi*, p.46]

Principle of Undifferentiation Every Higher Hypostasis is Universal and Undifferentiated - The Field Or Ground - in Relation to its Subsequent Hypostasis Every higher Hypostasis is universal and undifferentiated - the field or ground - in relation to its subsequent Hypostasis; the subsequent Hypostasis is defined and limited - the focus or figure - in relation to the preceding Hypostasis. This can be explained using examples from Buddhist psychological monism and European mid-twentieth century phenomenology, both of which postulate a distinction of figure and ground, or form and emptiness, equivalent to the modern scientific conception of particle and field. The European Phenomenologists such as Edmund Husserl, Martin Heidegger, and Maurice Merleau-Ponty, rejected abstract philosophising in favour of the analysis of immediate conscious experience. They realised that awareness of a particular object or figure implied a background or horizon in which the figure was set [Steve Odin, *Process Metaphysics and Hua-Yen Buddhism*, pp.32, 36 (State University of New York Press, Albany, 1982)]. Hence the polarity of core/horizon, focus/fringe, or foreground/background. The Buddhist philosopher Herbert V. Guenther applied these concepts from European Phenomenology to the traditional Buddhist distinction of form and emptiness (*rupa* and *shunyata*), pointing out that the objects one experiences exist within a field of consciousness. Therefore "attention can be directed either to the concrete, limited forms [=Rupam] or to the field in which these forms are situated [=Shunyata]" [*The Dawn of Tantra*, p.27 (Shambhalla, Boulder & London, 1975)]. The yogic or intuitive experience (*prajna*) is therefore an act of "noetic reversal" whereby the attention is radically shifted from the core or form to the field or emptiness [Odin, p.37] The Transpersonal psychologist John Welwood uses this same approach to offer an alternative to the established psychological theories of Freud and Jung, which, through their dualistic separation of Conscious and Unconscious, are unable to explain the meditation experience (since the meditation experience transcends such dualities) [John Welwood, "Meditation and the Unconscious", in *The Meeting of the Ways - Explorations in East/West Psychology*, ed. John Welwood, (Shoken Books, New York, 1979) pp.150-157]. He suggests instead that consciousness be understood in terms of "figure and ground"; the "form and emptiness" referred to by modern Buddhist writers such as Guenther and Chogyam Trungpa. In this interpretation, Conscious and Unconscious are not opposing tendencies, but rather the focal attention and holistic ground of the awareness [Ibid, p.160]. Welwood suggests that there are progressive levels of psychological ground, "fields within fields", culminating in "the basic open ground", i.e. *shunyata* [Ibid, pp.160-161]. But - moving from the psychological to the cosmological and ontological - I would suggest instead (or in addition) that each higher Hypostasis is the field or ground of the subsequent one, which is its focus or figure. And each subsequent hypostasis is an exclusive concentration or focusing on a single particular aspect of the preceding. In this way the Universal becomes Particularised, becomes a focus or form, whilst rest of the Universal holds back and constitutes the Ground or *shunyata*. But to say that the Higher Hypostasis is the universal field or ground, and that the subsequent Hypostasis is a focus or figure of this, implies a further axiom:

Principle of non-diminishment. The Emanator Is Never Diminished By The Process Of Emanation. Although the higher hypostasis gives rise to the lower hypostasis, the higher hypostasis does not suffer

and is not diminished thereby. Emanation occurs spontaneously, as a naturally and limitless outpouring. Just as - to use some Plotinian metaphors - the sun is not diminished by giving out light, the fire by giving warmth, or the flower by giving perfume - so the source or higher hypostasis remains unaffected whilst at the same time generated the creation below it.

Principle of Reflection: Every Lower Hypostasis Is The Image Of Its Preceding Hypostasis. This is the other aspect of the theory of archetypes; that the pattern or blueprint of any mundane thing exists eternally in the spiritual world. According to Plotinus, every lower or dependent hypostasis is the eikon, mimema or eidolon, the image or copy, of the preceding hypostasis. Thus the Nous is said to be the image of the One, and the Soul the image of the Nous, and in general every lower reality the image of its higher, generating reality [John H. Fielder, "Chorismos and Emanation", in *The Significance of Neoplatonism*, ed R. Baine Harris, (International Society for Neoplatonic Studies, Old Dominion University, Norfolk, Virginia, 1976), p.103]. This process of manifestation as imaging Plotinus refers to as chorismos. John Fielder explains that the notion of the image has four characteristics. First, an image is an image of something, so that the two are distinct. Second, an image is the likeness of the original, so that for example as Plotinus points out the sensible world is the image of an eternal archetype of model [Ibid, p.104; Enneads, V.9.5 and III.7.1] (= the Principle of Chorismos or reflection). Third, the image is inferior to the archetype (= principle of qualitative gradation). And fourth, the image is dependent on the archetype for its existence, just as the mirror image lasts only as long as the object remains in front of the mirror [Ibid, p.105; Enneads, V.1.6]. This last point seems so striking that I was going to make it into a separate law of Hypostatology; the Law of Dependent Being. Except that there are obvious exceptions to it; such as emanated beings (gods, angels, and so on) who attain a life of their own independent of their immediate source. Certainly, all those beings are still absolutely dependent on the Essence of being, the Godhead or Absolute, for their continued existence, but that is Monism, not Emanationism. This idea of Chorismos or imaging was adopted by Ibn Arabi, who, as Henry Corbin explains, states that each lower plane of being, each Hadarat or "Presence", "is the image and correspondence (mithal), the reflection and mirror of the next higher. Thus everything that exists in the sensible world is a reflection, a typification (mithal) of what exists in the world of Spirits, and so on, upto...the Divine Essence itself" [Henry Corbin *Creative Imagination in the Sufism of Ibn Arabi*, (Princeton University Press) p.225]. In Shaivite and Shakta Tantra, the "imaging" theme appears in a monistic context in the reference to Vimarsha, the Self-contemplating or Self-reflecting of the Absolute (which is Prakasha or Radiance) to Itself. In a tantric text called the Kamakala vilasa, it is said that "Vimarsha is the mirror through which prakasha reviews itself." [S. Shankaranarayanan, *Sri Chakra*, p.20]. Through vimarsha in turn the universe comes about. So the mirror in which the higher hypostasis reflects itself is it-self that same hypostasis.

Principle of Proximity. The Closer A Hypostasis Is To The Absolute, The More It Partakes Of Its Nature. Since the Absolute Reality - the Godhead, the Essence, the Tao, the Atman-Brahman - is the individual and cosmic reference point, it follows that there is a sort of ontological slope or ladder or pyramid. At the top of the slope, or if you prefer at the base of the pyramid, is the Absolute. Immediately next to that is the first hypostasis (the Absolute, being Absolute, is even beyond all hypostases, although we could still call it a hypostasis). Since it is next to the Absolute, it is most like the Absolute in nature. Just

as the colour indigo, which is nearest violet on the spectrum of colours, is most like violet. And since the hypostases or levels of being only have reality inasmuch as they partake of the nature of the Original or Absolute Absolute, this first hypostasis is the most like the Absolute Absolute in nature. Indeed, it is so much like the Absolute that it can itself be called the Absolute, for it is the Absolute relative to all subsequent reality. Next to the first hypostasis is the second hypostasis, which, although itself very Absolute-like in nature, is still not quite as Absolute-like as the first hypostasis, which in turn is still not quite as Absolute-like as the Absolute-Absolute. And of course next to this second hypostasis is a third hypostasis, which, although also very Absolute-like in nature, is not quite as Absolute-like as the second hypostasis, which is not quite as Absolute-like as the first hypostasis, and so on. So the further down the slope you go, or the further away from the base of the pyramid, the less Absolute-like the hypostasis. It is just like when you get closer to a fire, to feel hotter, further away and you're colder. It's the same with the chain of hypostases from the Absolute-Absolute. And this is the defining characteristic of the emanationist sequence of Reality. The Neoplatonists, the Kabbalists, the Theosophists and the rest; they are all in perfect agreement here. Reality has a specific ontological direction, a specific slope between Absolute Being, Consciousness, Perfection, Goodness, etc, at one end, and the negation of the qualities, total non-being, at the other. And the higher up the slope you go, the more Conscious, Perfect, Good, etc, things become. If you go the other way, well, that's "hell", which some Christian theologians now define as "eternal separation from God" (i.e. it's the other end of the spectrum).

From this comes Principle of Difference: Every Hypostasis Has Its Own Unique Characteristics, Which Emerge In That Hypostasis Due To Its Proximity Or Distance From The Supreme Source Or Absolute. Each hypostasis has its own specific structure. And as Proclus expresses it in his Elements of Theology (Prop. 19) the characteristic (or "primitive") quality "in any natural class of beings is present in all the members of that class, and is their common definition". This "common definition" is the characteristic of that hypostasis. Thus, (commentary on Prop. 20) Soul has certain qualities (e.g. activity), Intelligence certain other qualities (e.g. intuition), and the One other qualities again (e.g. Unity). An obvious analogy is the spectrum of visible light is made up of distinct colours (as in the seven colours of the rainbow), so the spectrum of Reality is divided into fundamental and unique grades or zones or spheres of existence. Were it not for this law of emanation, there could be no diversity in existence, but only a monotonous uniformity.

Principle of Fractalisation Each Hypostasis Contains, As An Inner Octave, All The Hypostases Within Itself, But Only After Its Own Nature. This Law of emanation is an established Kabbalistic theme. In Kabbalah for example, each of the ten Sefirot or Lights "is constructed of ten Lights, each of which in turn is composed of an equal number of Lights and so on ad infinitum" [Moses Luzzatto, General Principles of the Kabbalah, p.5]. The same theme appears in Theosophy, where each of the seven planes is divided into seven sub-planes, and in other esoteric teachings such as those of Gurdjieff. In modern science and mathematics we see it in theory of fractals, according to which nature repeats itself on every scale of magnitude with the same basic pattern; for example, the branching and re-branching pattern of a tree's limbs or a river and its tributaries. Let us give an example of this law, using (for the sake of simplicity) the triad of Noetic (or pure Mental-Spiritual), Psychic, and Physical hypostases. Consider now the Physical hypostasis; this would contain as sub-hypostases the Noetic, Psychic, and Physical hypostases.

But these are not the Noetic, Psychic, and Physical in their pure form. Rather, they are the "Physical"-ised version of the Noetic, Psychic, and Physical. They can therefore be given a double-barrelled name each: the Noetic-Physical, Psychic-Physical, and Physical-Physical hypostases. But that is not all. Just as the Physical hypostasis is divided into Noetic, Psychic, and Physical sub-hypostases, so each of these is divided into sub-sub-hypostases. So we have the Noetic-Noetic-Physical, the Psychic-Noetic-Physical, and the Physical-Noetic-Physical sub-hypostases, and so on with the Psychic-Physical, and Physical-Physical sub-hypostases.

And so on indefinitely. The subdivision-hypostasis approach can form the basis for a useful provisional classification for different states of consciousness and existence. I say "provisional" because all this metaphysics should not be understood as hard and fast dogma, but simply as convenient theories that will do until something better comes along. So, beginning with a limited set number of fundamental principles (e.g. the Kabbalistic ten sefirot, or the Theosophical seven planes), which serve as the basic archetypes or paradigms, these can then be divided into sub-hypostases. So rather than the Abhidharma Buddhist approach of having to memorise the attributes and relationships of a long list of elements of consciousness (dharma or chait-tas), all that is needed is an insight into these four or seven or ten or however many basic qualities, which, like letters in a word or sentence or page, can then be brought together into any number of combinations. The fractal principle also means that every hypostasis is mediated by sub-hypostases. For unlike exoteric religion, which posits a vast ontological gulf between God and creation, and Monism, which says that there is only Reality, either God or an Absolute that includes both God and the world, the Emanationist hypothesis assumes that Reality consists of a vast ontological continuum or "Great Chain of Being", from the highest to the lowest, in which every level shades into the level above and below it. Take the duality between finite and infinite; or relative and Absolute reality; or creation and Godhead (all of which mean the same thing). This is linked by an intermediate principle, or a series of intermediate principles. For example the Shaivite and Shakta tantrics took Shankara's duality of Absolute and Infinite Nirguna Brahman and finite relative world-appearance or Maya, and inserted between these two a series of intermediate evolutes, the "pure tattwas", tracing the stages whereby the Absolute gradually limits itself and becomes the relative. Likewise Sri Aurobindo places between finite Mind and infinite Supermind the transitional stages of "Spiritual Mind": Higher Mind, Illumined Mind, etc. So there are no "gaps" anywhere in the spectrum of existence. Yet at the same time, this "Spectrum of Being" is not continuous. Just as at the most basic level physical energy and matter is divided into bits or quanta, which cannot be subdivided (to attempt to do so only creates more quanta).

Primordial Buddhism

Dedicated to Otto Rahn.

This article is meant to highlight what can be termed: "Primordial Buddhism." That is Buddhism that existed before the corruptions were made. The corrupted paradigm which is now the standard. I have already discussed this: "Bogus Buddhism." Elsewhere.

In the ancient world the Arya's worshipped a Creator God by the title of Buddha. The Aryish Druids religion was based on the worship of a crucified and reborn God man, named: Wod, Wodan, Bud, Budh, Buddha.

As DM. Murdock cites in her book: "Suns of God."

"They gave [the Sacred Island] two other names, viz, Phus Inis, and Inis=na-Phuodha-which, at once, associate the "worship" with the profession of the worshippers-for, Phus Inis, is Dudh Inis-Ph, or , F, being only the aspirate of, B, and commutable with it-that is, Budh Island; and Inis-na Phuodha is Inis-na-Buodha, that is, THE ISLAND OF BUDHA."

So we have ancient Ireland being titled: "The Island of Budha."

Also from the same work:

"The ancient Irish and Hindus used the name Budh for the planet Mercury. The stem Budh appears in all the Celtic languages as it does in Sanskrit, as meaning "all victorious" "gift of teaching" "accomplished" "enlightened" "exalted" and on."

From here we see Buddhaya the Sanskrit title for Mercury.
The Indo-European languages all come from Sanskrit.

"The Druidic and Vedic priesthoods, language and culture are one at root, separating perhaps three millennia prior to the Christian era."- Ellis

The round towers of Ireland:

"O' Brien relates the words of an ancient Irish bishop Corma, "the celebrated bishop of Cashel" who in "defining the Round Towers in his Glossary of the Irish Language, under the name of Fail, wrote the following:

"Carth cloacha is aire beator fall desucedr Fo bith ro ceata suighedesat en Eire"- that is, stone-built monuments, within which noble judges [my note Druids] used to enclose vases containing the relics of Fo [i.e. Budh] and of which they had erected hundreds throughout Ireland!"

More:

"O'Brien cites the Dagoba's of Sri Lanka often lofty buildings in which Buddhist relics have been deposited.

The towers are also symbols of fertility their phallic nature obvious to the eye. Concerning these phallic symbols, O'Brien remarks:

Such was the origin and design of the most ancient Indian pagodas □ And that such, also was the use and origin of the Irish pagodas is manifest from the name by which they are critically and accurately designated, via, Budh, which in the Irish language, signifies not only the Sun, as the source of generative vegetation, but also the male organ of procreative generativeness.

Clo. Vallancey states that Krisna also means sun in ancient Irish.

"O'Brien provides an image of a round tower with a crucified man above the door, between two standing human figures and below them two bizarre animals lying down. Concerning this image, O'Brien relates that Christian authorities naturally want to make of it a Christian crucifix. However, our Irish writer disagrees, first commenting on the strange animals and linking them with the elephant and bull on a Buddhist temple in Sri Lanka."

Tertullian, as late as 211 CE, wrote:

"The Christians neither adored nor desired crosses, and criticized pagans for doing so and for putting a man on the cross, too. For pagans a cross was a sign of eternity □. It was not until the 6th synod of Constantinople that it was decided that the symbol of Christianity, which was confirmed by Pope Adrain I, would be represented from that time on as a man crucified on the cross. In fact, the earliest instances of any artwork that illustrates Jesus on the cross can be traced back only to the eight or ninth century. Thus, the Christians adopted the crucifixion as a symbol from the pagans."

Its also no mistake the ancient Europeans would dye their bodies with a sacred blue paint. Called "Wod."

More on the Druids:

<http://groups.yahoo.com/group/JoSNewsletter/message/239>

On the European continent where the same God who is hung on the sacred tree and reborn again is worshipped. We had the major spiritual center of the Irminsul Pillar. Which holds the same meaning of the Tet Pillar of Ptah in Egypt. Or Mount Meru column. Of which the Round Towers are a symbol for as well. This is the meaning of the Buddhist Stupas in the East as well.

Budha is depicted as the sacred tree in the East as well as the West.

We have these same towers being called; "Fish Towers." As the Fish is the symbol

of the perfected life force following up the spine and the rebirth. It's the Yoni symbol in which the reborn God is shown emerging from. We have the same round towers or Benben towers being built by the Egyptians as well. Also noted in Sri Lank Buddha is still called Wod or Woden to this day.

As D.M. Murdock notes:

"The word "Buddha" is related to the Egyptian term for the sky-god father-figure, "Ptah" and "Puttha," as well as to "Pytha," as in Pythagoras ("Buddha" + "guru"). "

Churchward also stated:

"Buddha is their representative of Ptah of the Egyptians."

As mentioned the same themes are found in Egypt as in Ireland/Europe. And the East.

Ptah and Osiris as mentioned before are the same God. Osiris name translates out: "The eye of the throne of God." This Throne is Isis's. Isis is linked to the star Sirius as is Ptah's staff. Hence Osiris is the union of the this power and its full activation. The Throne is the illuminated or perfected consciousness. And Isis rules the Sophia or Shakti aspect. Which what Ptah's staff contains in symbol. The two are the same God. Just as Wod/Buddha in Europe is symbolically depicted as being blue so is Ptah-Osiris as well.

As I mentioned here:

<http://groups.yahoo.com/group/JoSNewsletter/message/418>

The religion of Ptah-Osiris and the crucified and reborn Hari Krist[na] or Horus Krist. Are the same as Vishnu and Hari Krishna of India. And that Vishnu originally is a title of Surya. Hari is the symbolic title of our God. And the source of the term Aryan. The term Aryan in the ancient world was also spelled Ari or Hari we also have the Arya or Haraya [People of Hari]. This term is in Egypt as the term of the founding race.

The H of Hari denotes the Serpent [Mercury-Budha]]. And the God Himself.

Ptah-Osiris staff is the same as Woden's spear.

"Another title for Surya is "Budha."-Suns of God

Originally Buddha was a major title for the Agni/Surya the Vedic Sun God. And symbolic mythos goes back to this period. Tvashtar [a title of Surya] is the father of Agni. Surya is titled the world modeller or skillful smith [Ptah].

As I have stated in another article Surya is known to be Ptah-Osiris of the Egyptians and Heru [proper title Hari]. Or the resurrected/perfected or reborn Ptah-Osiris. Agni in India. This is symbolic Osiris and Isis unification generates the reborn or perfected soul. Hari. As noted before Ptah-Osiris is identical to Agni/Surya. As this is the same Primordial Tradition. The Egyptians stated they came from the East and this is seen in their culture. We can see that Agni also represents the perfected Surya.

We have an ancient inscription at Buddha Gaya that calls Buddha: "This deity

Hari." Hari is one of the most ancient names of our God.

This is why there are images of Surya at Buddha Gaya as well. Budha is another title of Surya. Who as stated is Ptah-Osiris [Hari]in Egypt. This also gets into Helios. Which means the same as Hari.

As stated before:

"Horus bears the title proper of Hari Krist but in all reality going right back to the Sanskrit it would be Krisna. Krisna was in this region as the title for the sun god among other spelling. So we have Hari Krisna of Egypt. Further images of him in Egypt found in some regions show him to be identical in appearance to Krisna of India. In Egypt he is shown as the blue coloured child, holding his finger to his mouth and a clay pot in the other. Same as Krisna of India. The Greek version of him as Harpocrates from the Egyptian Har-Pa-Khered: "Horus The Child." Shows him sitting with the clay pot [like Krisna's butter pot] feather in his hair and all. Identical to the images of the God in India. This God also rests upon the serpent or lotus flower. Identical to Krisna of India once again The eagle and Falcon are interrelated as well. Just as the Peacock is the Phoenix in Egypt. The eagle plays prominently in the avatar tradition in India.

As DM. Murdock points out in the earlier traditions of Krisna. He like Horus[Hari] of Egypt is crucified , in this case upon a tree by being pinned or pierced to it by arrows and later resurrected or ascends. Upon this the tree which is next to the river, regenerates and grows and rains lotus blossoms and gives off fragrances."

She further states:

"Like Krishna Buddha has been deemed an incarnation of Vishnu, an aspect of the God Sun. Among other symbols depicted in images of Bodhisattvas and Buddha's, as well as Vishnu. According to Pandey, "The girdle on the waist is a necessity when smartness and valour are ascribed to a deity." Which means additionally that Buddha is clearly portrayed as a God. The insight that Buddha, like his alter ego Vishnu and preceding avatar Krishna□."

This is why in India we have inscriptions to Buddha calling him an incarnation of Vishnu [Surya-Agni] and the savour of the world, the way of immortality. Its no mistake the statues of Buddha in the East are the same as statues of Surya in many areas.

As mentioned Krishna/Hari the perfected Vishnu. This is why the tales of Krishna and Buddha are identical from the divine births to the same birthday. And on in their tales. Including Buddha like Krishna in the early texts being crucified on a tree. In the case of both Buddha and Krishna by being pierced by arrows. And then being resurrected later:

The scholar Titcomb states:

"At the death of Buddha the earth trembled, the rocks were split and phantoms and spirits appeared. He descended into hell and preached to the spirits of the damned.

When Buddha was buried, the coverings of the body unrolled themselves, the lid of his coffin was opened by supernatural powers and he ascended bodily to the celestial regions."

We have Buddha resurrecting and ascending boldly into heaven. This is the same as the traditional Sol God of the Primordial Tradition. We also have Buddha transfigured as bright as the sun. On the mountain top. As we see later this is important as it connects to Adi Buddha. Which shows us the same God from the original Tradition."

Originally the concept of Nirvana is not extinction. But enlightenment and immortality:

"Nirvana is identified with "the opening of the pure ways of heaven." Of the "gates of eternal life," and is actually called the sun and "the center of supernatural light." -Suns of God

This is why there are 13 full steps to full enlightenment or Nirvana in Buddhism. The 13 steps of the Magnum Opus.

Images in the East of Buddha's death show the Mount Meru column falling. This is the same theme in Egypt with the "blessed land." Of which sit the Tet Pillar of Ptah [Meru Column] in the center of. Of which atop the Phoenix [Peacock in the East] sit. After a great destruction the Tet pillar is reborn with the land into the pure state. The stories of Buddha's cremation in this light is also symbolic of the Phoenix of rebirth thought flame. This is why Buddha dies at 84. $8=4=12$, with the hidden 13th step within.

The 13 steps of the Magnum Opus. The Phoenix's other symbol is the Grail. Of which also features in Buddhism as well.

We can also see in ancient India Buddha being depicted as a linga, tree, white horse and the Kalachakra. There are all symbols of the life force energy. The linga the same symbol as the Tet Column or Round Towers, Stupa's, etc. We will come back to the Kala Charka in a bit.

Looking into the earliest Pali texts its still possible to see remnants of the original Tradition that were wrote over with enemy corruptions.

We find mention of awakening the seven centers of consciousness and opening the eye of wisdom. Along with Buddha having obtained the literal "deathless state" and bearing all the marks of the perfected man, along with all the supernormal powers or Siddhi's. His victory over Mara [Mara is the god of death in older spellings] under the tree being the symbolic of having gained immortality and illumination. Mara and his forces represent originally the titanic or dross element that has to be purified from the soul. And with this the morning star appears and the tree rains down lotus blossoms etc. The same as the tree Krishna was crucified upon. And we have Budha/Woden crucified in the European branch and originally in the Eastern branch.

The references to the 5 wisdoms, the Jana's and such are taken from the purification of the elements of the soul. There are still some meditations upon the "four great elements" and their functions in the early texts. The principal of samsaric aspects being a corruption of the unperfected state. The nine realms of the Deva's an allegory for the Charka's, etc. Samsaric states also originally refers to the dissolution process of alchemy.

We also find Buddha's performing miracles and such. His life in the mythos is identical to that of Hari of Egypt. And as mentioned Hari of India in many places.

Originally the Aryans lived across Asia all the way to Northern China and the regions of the now Gobi desert. The pyramids found in Northern China are from this period. And the Chinese admit they are not part of their civilization. National Geographic and others have done large stories on the excavation of the silk road and general Far East. In which cities larger than Babylon at its height have been found. Along with perfected preserved bodies of White people dressed like they belong in ancient Ireland and the Scottish highlands. The female hair is braided in a specific fashion that only remains in the folk culture of Denmark. There are also over five thousand ancient Vedic temples in parts of China. Along with the fact China's name comes from a Sanskrit word for Lion. Ch'in is the Chinese spelling of the Sanskrit "Simha."

The ancient Chinese records state about the rule of Aryan Emperors with blonde hair, green/blue eyes, etc. And the Mongols record a race of blue eyed, Aryans living in their region many of whom their ruling caste was descended from. Genghis Khan [Great Serpent] was described as having red hair and light eyes. Along with many upper caste Mongols of the period. The Mongoloid races where not in the area of Northern China and other Asian regions, till around several thousand years ago. Where the Aryans had already lived there for thousands of years before. The Tibetans also state they received their original culture of Bon. From a race of Aryans thousands of years ago. The anthropological studies conducted on the Tibetans by the Germans, found the upper class of Tibet where also of Aryan origin, mixed with Mongolian .

In the far east they traditionally worshipped a Creator God named Fo/Po or Futi.

Also spelled Buddha.

And this brings us to BON PO.

With BON PO we have the title for Buddha of PO. Bon was the religion across Asia and as we will see Europe as well. The findings from Bon in Nepal and Tibet such that before the Gautama or Ashoka period. BON images show the classical images of Buddha seen in Mahayana sects. As well as ancient BON texts mention their perfected masters have the title of Buddha.

We also have images from Europe found of Yogi's in the full lotus position. Which identical spiritual symbolism upon them.

BON was repressed and almost wiped out by the Ashoka corruption of Buddhism or bogus Buddhism. Bon temples and sacred sites and texts were destroyed along with many Bon's. This period is still called: "The dark times." By the people in the regions of Nepal who are Bon's. We also have records of Ashoka putting up to eighteen and more thousand people to death as part of the repression of this Imperial Ideology of his.

We are seeing with Mahayana. Ashoka Buddhism which is a inversion of the original, grafted over the original Buddhism in these regions openly.

In the regions of Nepal we still have the Bon Stupa's painted in the same way. The traditional or Ashoka Buddhist ones are. So we can see this is a copy of the original Buddhist style.

In the region coming from the BON tradition. Are Chortens. Which are Stupa's which are based on the classical temple building of the East and the West. The base represents the circle within the square and the Mount Meru axis with 13 steps or representing the 13 steps of enlightenment. Mentioning the hidden 13th within the 12. And $1+3=4$. The perfected elements coming from the 5th of ether within.

The Vishnu [Surya] yantra is designed upon the 64 square grid of the Mer-cury square. Enclosed within a circle with symbols for the cardinal points. We see Buddha originally being a title for Surya[Vishnu]. The circle and square represent the unification of the male and female aspect of the soul into Godhead. This style is the bases of many ancient statues of the Sol God in the East. The God as the Linga standing upon the square base. Representing what is encoded in the Sol Gods yantra. The same symbolism is found on the Medicine Buddha's yantra as well.

The heart of the BON PO system was a system called the: "Great Perfection." And was based on creating: "The Immortal Rainbow Body." The center of this being the Kalachakra Tanta.

In India we have Buddha depicted as the God Kalachakra as well. This is the core of the original Buddhist tradition from East to West here. The God Kalachakra rules over this process.

The Kalachakra is based upon the unification of the male and female parts of the soul . Even openly describing the meditations for the production of the male and female elixirs . Along with the purification of the elements or great lights of the soul. As part of this upon the Kalachakra mandala we have the image of the Black sun. Of which Adi Buddha the perfected human comes forth from. Within the Kalachakra we have the same themes found in the Eddas. The Western branch.

Budha in India was depicted as the Kalachakra Lingam. Which is the sacred phallus of which is seen in the shape of the rune stones. This is also as mentioned before what the tree represents. The illuminated soul. Wodan is also shown in direct imagery with the sacred phallus upon the horse. The symbol of the perfection and rebirth of the soul.

The final product being the creation of the Adi Buddha. Adi means "Lord of the Mount." And is identical in meaning to Dionysus" "Lord of the Mount Nysa." The Mount Meru Axis. Which we see Ptah [spelling of Buddha] in Egypt with the Tet pillar and Woden[Buddha] in Europe with the Round towers. And Adi Buddha in the East. In the origin Tradition of BON. We have The Lord of Time [Kalachakra] another title for Primordial Buddha. Our God.

Another title for Dionysus was Hu another spelling of Woden. Dionysus also carries the grail. And is the eternally young, crucified and reborn youth. Who's sacred animal is also the Peacock.

Ichthys, or the Fish, was one of the names of Dionysus and the divine phallus was also shown in the shape of fish. The phallus is the spinal column with the kundalini full risen. EA [Oannes] is also shown as a Fish cloaked God in the ME and Lord of the Water for the same reason. The life force.

Lord of Time or Kalachakra:

In Sanskrit SAT means Truth. Truth in the ancient world was another name for illumination and transformation of the soul. When the kundalini power rises it brings a person to SAT by illumination of the consciousness it brings which is what they were depicting by the title of Truth..... This is why the strength of the soul is its ability to reach levels of truth in the Egyptian texts. Levels of empowerment.

As the prefix of Ananta Shesha which is the primordial serpent. Depicted as a serpent in a golden circle clutching its tail. The sign of the Magnum Opus. This golden serpent is given the title of "Eternity" [Ananta]. And refers to the title of "Lord of Time." As time in this sense relates to the perfection of the soul.

Sat also meaning: Shining. And , An: Serpent. Hence Satan translates out to: Shining Serpent.

This is why Woden [Budha] has a golden ring that replicates itself. This is also why Woden has the sacred mead drunk from the horn [grail symbol]. One of these sacred horns found in Europe show it made of gold with alchemical symbolism all over it. Remember Woden also rides a White Horse another symbol of Budha. He rides it thought the different worlds in the eight different directions. This is the circulation of the life force through the soul.

As Gardiner points out. Wodan was the name of the Kundalini in North, Western Europe. And his spear represents the spinal or Meru column which the serpentine energy is channeled thought. It's a Caduceus symbol. The An sound on the end of Wod-an denotes the serpent. And the perfected life force. Hence the spelling of Wod the mercury plus An of the serpent. Same with Sat-An.

Wodan's symbol of the valknot is the trine symbol of the soul. Wodan is called the un-fastener of knots or bindings. This refers to the opening of the three granthis or knots of the soul. This is the one God in three parts. Which is represented by the AUM formula. Wodan being the Kundalini power among the Teutonic branch of Europe. This is always represented as the three in One.

V,P and B's are interchangeable. Val, has the V that denotes the mercury or Serpentine life force. The W on Wodan is properly pronounced as a soft V.

The Valk-yríes are also the Shakti aspect of the soul. The nine Daughters of Wodan. All of this relates to the soul and its structure and purification. The warrior must die pierced by a blade[sword mainly] in battle to go to Val-halla, Its an allegory for the chaos stage and the ascent of the kundalini and its piercings aspect. In the ancient world the sword, spear and dagger where also symbols of the serpent power. The Valkyrie takes him over the rainbow bridge [up the spine of the charka system] to Valhalla we are looking at the shaki rising up the spine to the crown chakra.

The Veda's hold the same images of the Rainbow and so did the Hellenic schools. The pot of gold at the end of the rainbow comes from such schools. Its an allegory that lived on in folktales.

The horn of Wodan's sacred Mead as a grail symbol comes from the sacred Bull: <http://groups.yahoo.com/group/JoSNewsletter/message/448>

The Bull was so sacred to the ancient Aryans from Europe to India. The word God comes from the ancient word for Bull. Go, and the Bull and Goat where used interchangeable Hence the German Got. The totems of the God Satan. The G is also a serpentine symbol in sacred lettering. And the O the union of the masculine and feminine.

This is all of Satan.

In the East we have the Bull of Dharma for this reason. The four legs represent the four elements and the horns the symbol mercury. The Bull was used as the symbol of the Sun [spiritual sun] for this reason. And the ancient texts stated: The Bull is the serpent and the serpent is the Bull. It's a serpentine symbol .

Wodan also has the Golden Helm which represents the Halo or Gold in the Work. The Gods in the East are shown wearing an identical helm. Which represents the capstone in the work. The conical stone on the top of the Meru Column the completion of the great work. Also seen in the Wizard hats.

Wodan is the All Father as this represents the ether element that the elements and property of the soul manifests from. And the All is when all the charka's are made into one via the Magnum Opus which perfects this principal. Hence Zeus being Zan meaning the All. This is what Narayana represents. Narayana wears the sacred Golden Helm.

Wodan's main rune is the OSS rune. Which is the ether element. Or Mercury. For this reason. And Wednesday is named after the day of Wodan. The day of Mercury which is the holy day of Buddhists in the East.

Many of the rune stones are phallic shaped for this reason. As the phallus, fish and Meru Axis all meaning the same.

In the East We have Buddha also carrying a sacred Grail in the image of bowl and sometimes a mixing bowl made of lapis lazuli which as Philip Gardner states is an ancient Grail symbol. The Lapis lazuli or blue stones are the grail symbol in Sumeria and also depicted in the Dionysus branch as a cluster of grapes. We have tales of Alexander the Great climbing the sacred tree and meeting the Green Man who then gives him a cluster of grapes which lead to immortality, etc. The Lazuli denotes illu or the illuminated. And we have Ra or the Ra's bow [Rainbow] Ra's bow is Ra's celestial ship he journeys through the 12 stages of the Magnum Opus upon. The Egyptians called the Great Work. Creating the body of Ra. Or Rainbow body. Within this we have the holy: "G-ra-il." The G in the ancient script denotes the serpent.

In Egypt we have Ptah, Amun, Ra. Being the original three in one trinity. With the Ra-m, being the symbol of Agni. And EA as scholars note PTAH in Sumeria has a staff with the rams head at the top of it.

We have the fact the hero travels over the Rainbow bridge to enter Valhalla and sit with Woden [Budha]. And thus obtain immortality and perfection.

The Blue color is the symbol of the Great Perfection. It symbolizes the purified soul. Of which the purified Mercury relates to. As we see with Ptah-Osiris, Woden and Votan in the American's.

In the East Buddha was depicted as the sacred Tree which is of Wodan in the West.

From this we also have the famed Medicine Buddha who is depicted as blue and holding a pot full of a healing substance from the Myrobalm, a tree used in Ayurveda healing arts. In the Primordial Tradition. The Healing God is the symbol of the Magnum Opus we can see this in the West. Especially with Asclepius the serpent God. And with all the tales of the Serpent. The body is

considered a medicine bowl [grail] in the East capable of generating the needed elixirs or medicines which heal the body fully. But the medicine has to be taken daily. Meaning a daily spiritual practice, that transforms the soul to the perfected state.

It's the same in the West. Old age, sickness, death and such issues were all known as sicknesses. That could only be cured as they stated by the Great Working. To be healed literally meant to be made whole. The popular term for this in ancient Greek was SOZO. Meaning Saved or salvation by being made whole [Holy]. This is why you had orders calling themselves the Spiritual Physicians. And this why Ayurveda texts at the heart were based on achieving the Perfected and immortality state.

The Grail legends primal source is Sanat Kumara [Sanat is an anagram of Satan] who rules the kingdom of Shambhala which depicted in the shape of a city in the shape of the eight pointed star. Identical to the Grail castle in the West. Who's king is shown with the image of the Peacock. And legend is a repeat of the Ptah-Osiris, Hari [Horus]. Symbolic mythos.

Kalachakra [Sanat] is the ruler of Shambhala. Just Woden is ruler of Valhalla in the Western branch. It's the same God with the same meaning. The banner of Shambhala is a peacock feathered one. As we see this God rules the Grail. And the title of the perfected adept is Adi Buddha [also Wod, Woden, Budha], etc.

It's no mistake the Buddha Amitayus [who is connected to Bon/Kalachakra] in Tibet is depicted as a forever young boy. Surrounded by Peacock imagery. Is Sanat Kumara.

In the Eastern texts Siva is stated to represent Mercury [Budha] as well.

The letter H denotes and represents Siva in the eastern texts. And the serpent. And how this relates to the Mercury or serpentine light [life] force. Hence why Siva main bija mantra that represents him is HA-UM. Bud-HA.

The famous Siva mantra that translates to: I am Siva. Sivoham. Has the Haum properly spelled. Siva is the serpentine life force. And what the O represents.

In the Vedic world the Trinity was Agni, Surya, Indra. And within this Surya is the perfected or White stage. Within The Veda we have Siva as a title applied for these Gods. Hence Siva originally is another title for the One in three. Si represents fire [male] and Va water [female] hence the polarity in union. And the symbol of the lingam and Yoni. And the six pointed star of Vishnu [Surya] also used for Siva, which represents the union of the polarity of the soul into the perfected state. As stated in the: Supreme God. Article, the Jews simply stole this symbol much later on.

As I wrote before Surya is Ptah-Osiris in Egypt. The sacred Bull, Phallus, world column and Serpent, Trident [staff] are symbols of the same God in Egypt as is still of Siva today. Surya is also depicted in the Vedic tradition as being four armed and blue, Lord Narayana. Which Siva is traditionally depicted as well. As I stated before Vishnu originally is a title for Surya in the

ancient world. Hence his depiction in the same. Because it's the same God. This is why Osiris and Vishnu-Siva have the six pointed star as their symbol. As the scholar and Sivaite, Danielou points out during the period of the Indus Valley civilization. Siva was the holder of the title Lord Brahma. And originally as Lord of the Animals the avatar of the Boar and Matsya or Fish avatar, Lion avatar, etc. Belongs to Siva. As does Krisna, etc. This is because at the core this is simply Surya. Of which Budha is another title.

Another title of Siva is Kalachakra. And the Kalachakra Lingam is the sacred Phallus which denotes the mercury life force. Siva's trident is the same as Wodan's spear. In his image in the West. Siva and Budha are the same.

This is why as noted:

<http://groups.yahoo.com/group/JoSNewsletter/message/426>

Mount Kailash the sacred mount of Siva [also to Bon] and Vajra Buddhism. From a UN report shows strong evidence of being man made on some level. And could be a vast human-built pyramid. That was the central focus of a larger world wide system of such sites. Its noted to be a center of a region of a hundred smaller pyramids in total. And the Bon's mention it as being the nine-story Swastika Mountain and the seat of all spiritual power.

It's the same God hence the same sacred site. Danielou points out in his works that Vajra Buddhism [glossed over Bon]. At the core is actually the worship of Siva and the transformation process. Before being glossed over by the Gotama corruption. Which seeks to basically Christianized the original religion.

The great scholar and researcher Otto Rahn proved that the Cathar's where the Western branch of Bon. Both had the same Grail legends of the Mani Jewel. And both bear the same title. The Cathar's called themselves the Bon's. And have the fact Bon means Good. Which in the ancient world is term meaning: "Shining or Shining Ones." Baron Evola also points out the Cathar's connection to Eastern Buddhism.

The Aryans in the A-mer-ca's or Amaru in Sanskrit . The mainstream tale of Amerigo Vespucci, turned out to be a fraud upon investigation. Also worshipped Votan [Wotan/Woden/Budha]. And had the same symbols and culture the Cathar's of Europe did. The evidence shows the Aryan civilizations in the America's [even by the Amerindian records] predate the Amerindians by thousands of years:

<http://groups.yahoo.com/group/JoSNewsletter/message/181>

Votan is also called the: "Morning Star."

The Cathar's are the major source of all Western Grail legends and chivalry . And hence why their tradition has a knight joining with his Lady and thus being giving a golden ring. The symbol of the Grail. It represents the union of the male and female aspects of the soul. And the golden ring the symbol of Eternal life. The same ring Woden rules.

Rahn and others mention the Cathar ideal of love as Amour not the "love" being pushed by the Vatican program of Jewish-Christianity. Rahn mentions this term Amour is equal to the concept of the Magnum Opus. Our concept of love and spirituality in the current world comes from the program of Christianity. The enemy pushes sentimentalism as spirituality.

This Amour term connects back to MR which in Egypt is means bright or shining. The sacred tower [seen across the world and related to Buddhaya] was also called MER. And the original name for the Pyramid is MER. Meaning the place of ascension. This connects back into Meru. And Isis as Isis Meri or Meru. The Cathars worshiped Mary. Mary was another spelling of Meri [Isis-Meru]. Christianity stole this later on. The Cathars where Germanics and directly connected to the Pagan, Mero-vingians. This is where much of our Grail lore comes from. Amour=Mero=shining/brightness, and in French still means love. MR or Mer, Mer-cury means: "Eternal." In the sense of perfected. The Cathar title of Amour or MR translates to Buddhaya.

The title of Bodhisattva predates the current Mahayana and its altered meaning. It means " the essence of enlightenment or wisdom." Wisdom being Sophia the super conscious state, from the risen serpent. This is why the Bodhisattva is depicted with a flame upon their head or halo. They have been baptized in wisdom or the serpentine life force and reborn from this sacred baptism. Hence

the meaning of Gnosis as from Oannes / OANA. Which brings us to Jana's. An representing the serpentine energy. And its perfection of the being. The four J-an-a's are taken from the purification of the four elements of the soul via the serpentine life force. Jana Pandita is another title of God in the east. From Jana we get O-AN-a, O-AN-nes and the word Gnosis. All titles which are of our God Sat-AN.

Ichthys, or the Fish, was one of the names of Dionysus and the divine phallus was also shown in the shape of fish. The phallus is the spinal column with the kundalini full risen. EA [Oannes] is also shown as a Fish cloaked God in the ME and Lord of the Water for the same reason. The life force.

This is why in the Western Pagan tradition after being baptised the individual was given a lit candle and called the illuminated

As Evola states:

"It has been noted the Grail resembles in a specific way the frontal stone (urna)..That especially in Buddhism often represents the place of the third eye... This is an eye that is endowed with both a transcendent or "cyclical vision (know in Buddhism as Bodhi, or SPIRITUAL ENLIGHTENMENT)."

This stone that represents the enlightened or Bodhi state is an emerald stone. And is called the Mani Jewel. This emerald stone is another symbol of the grail in Traditions in both east and west. As stated both the Bon's or Cathars of the West and East held this sacred. And it is ruled by Budha.

Emerald in the East is the stone that rules the planet Mercury.

This brings us full circle to understanding what does Budha mean as a title.

The Budha is enlightened upon the Bo tree. Among the ruins of An-arajapura. Its mentioned in the book Ophiolatrea by H.Jennings. Of nine temples □ groups of pillars. That consist of an enclosure, in which there are sacred trees called Bo-gaha.

So we see the sacred pillar's like the Irminsul or Tet, Meru, column. Along with the sacred trees common to the worship of Woden in Europe. The hill of Tara alone had three hundred oaks planted around it. And the Germanic s had a habit of wrapping a golden serpent image around trees and making them sacred spots. Woden[Buddha] being crucified [fixing the power] upon a tree. Which represents the spinal [meru] column with the branches being the 144,000 nadis.

As stated before in the East Budha is depicted as the sacred Tree. Or world Tree.

Buddha is pronounced [seen with Fo or Po] and in many cases spelled with an O sound. Which denotes the serpent. Such as SO-phia, Opis, Orpheus. The P, V, B sound are interchangeable.

In the texts the O denotes the Mercury and is the symbol of the union of A and U that create the M. The third power. The M is the symbol of the reborn soul. The O which the symbol for the Gold in the work comes from. Is popularly denoted by the Ouroboros.

Mer-cury is a horned glyph representing the perfection of this power. The horned serpent or halo is humanized in the Sol God. Hung upon a tree and reborn via the perfection of this life energy.

Gardner states in his book: "Secrets of the Serpent."

"Dionysius who is equated to the other horned Gods □ Is the same Dionysius I found elsewhere to hold the chalice or elixir."

The title of this sacred cup of Budha/Dionysius was the Agathodaemon or "Good Serpent." And Good translates to Shining.

The Cathar's worshipped Lucibel which is another spelling of Hu which is another spelling of Woden/Budha. And the Cathar's called their God Agathodaemon meaning "The Good Serpent." An ancient title of our God. And Woden [Budha] was the title of the Kundalini or serpentine energy .

Budha means the: Shining Serpent. Hence Budha is the literal term for the kundalini energy.

So the Cathar's or Bons. Worshipped Budha/Woden. And they where the last known Primordial [original] Culture of Race in Europe. As part of this the Cathar's understand the sacredness of racial purity and the godly essence of the Aryan

blood and their descent from the Gods.

This is why Buddhism in the East has been stated to be over 15,000 years old. Its mentioned the original or Primordial Buddhism. Satan is the original and only Buddha.

This wisdom lived on in the Dharmic texts in the East:
"It is imperative to respect the lineage of one's ancestors and avoid the mixing of races through procreation. This alters the divine order and provokes regression of the species. Marriage rites or procreation must be accomplished of the responsibility of the transmission of life, having solely in mind the quality of the product of the child. According to the rules of genetic selection defined by the texts of the Agamas."

-Advice to a Mleccha [one born outside of Bharat] by Sadhu Shambhudasa

The Agamas are from the Vedic [Aryan] religion.

Notes on Buddhism

The original God that Gautama is a stolen and corrupted version of is Surya who is Visnu. This is evidenced [of the primordial Buddhism article] and in the fact the famous Buddhist statues are images of Visnu and how he was traditionally shown. And the further fact the Mahayana sects all emerged from the major Vaishnava temple centers in India. This is because this was the traditional religion still at some point in the past. The Mahayana or Tantric Buddhism came up from the Pala Kingdom of northern India. So I don't believe the Theravada sects claims theirs is the original either. As they are nothing but a atheistic, soul denying, humanist cult.

In the earliest Pali texts Siddhartha states that Buddhism is purifying the Chita. Chita and Atman used interchangeably as they are the same. Which is the soul. Buddha and Brahman are also interchangeable terms.

The fact Siddhartha affirms the existence of the self/soul and its purification as the heart of Buddhism. Defeats the central doctrine of which all Theravada is built upon which is no soul/self. Theravada is a horrible, Christianised corruption of the original Solar Tradition.

The technical language in the Pali is from the Upanishads. And one can note such texts are full of instructions on activating and rising the kundalini. And open declarations this is the task's monastics are engaged in. The evidence all shows at the core the system of Buddhism was the Magnum Opus.

The tales of Buddha's crucifixion and resurrection from the tomb and bodily ascension to Nirvana state it all. This is the traditional symbol of the soul rising from

the Saturn sphere of time, karma or samsara and to the solar sphere of luminous immortality. Depicted as the sun of which Nirvana is depicted as.

At some point this was altered to the poison bowl of Kunda. But not by much. The poison is the final dissolution of the gross material aspect, poison is corrosive it burns and breaks down. This is why traditionally snakes venom was used to depict this. Kunda the metal smith is Kundalini or serpentine energies in his destructive aspect the power of time. Kundry in the surviving Western branch of this tradition is the European version of Kali. Who causes the final transmutation of the soul to perfection. This is the black stage. Kunda is also the title for the kunda-lini energy in India and is depicted as a Goddess dwelling a cave. From here Buddha obtains the highest Jhana and enters into Nirvana. Which is a toned down rebirth into the white or final stage. Its life number is 84 and this adds into 12 and himself is the 13th step of the Magnum Opus.

Tathagata a common used title of Buddha does not mean "One who has come." It means "Become Brahman." The Upanishads and many other Vedic texts state over and over again one becomes Brahman when the serpent is risen. Buddha's tale under the Bodhi tree which is the mystic tree at the navel of the earth is obvious to this allegory. Bodhi is the same element of that Buddha is relating towards and thus Brahman. So we have the spinal column and the risen serpent. Its very obvious when the morning star appears at this moments as its the age old symbol of kundalini rising.

Buddha never stated anything about a middle path. He called it the lighting path. Which is this power again.

Nagarjuna who is considered to be the creator of Mahayana stated that everything is nothingness and the Mahayana Buddhist's strive to become empty thus achieving Buddhahood. It's obvious this emptiness is the Akasha or ether. And obtaining emptiness is purifying the soul into the primal element of the subtle ether which is the Magnum Opus. This is mentioned to create the Diamond thunder bolt or rainbow body. Which Tantric Buddhism states is done by Kundalini energy. Laya Yoga is equal to Nirvana in its meaning. LA=earth element the body, YA=ether element. The purification process. Which bring union of the trine being into the ascended form. This is what came up from the Maha Siddha's of the Pala Kingdom.

The arrows all point to originally Buddha was the reborn Visnu [Surya] who was called Buddha, Krisna, Agni, Hari,, And Brahma towards the Hindu period and Siva in the South. which was the religion of over 15,000 years. And was Regraphed at some point by taking over the cultural language and putting new meanings behind it. Which corrupted into the mess of today. The point the Theravada's believe the opposite as their core truth of what this Siddhartha character actual stated as the core truth of Buddhism. That's an extreme level of corruption. And had to be deliberate.

This Siddhartha is paraded as the reborn God, born from Immaculate Conception and emerges from his mothers left side, and dies and is reborn, who has incarnated to purify the Veda's of all the corruptions thus the gate way to assign new meanings. Which removes all spiritual knowledge looking at what Theravada amounts to, then replaces it with Communism with spiritual pretense.

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