

## Appendix A: part II

### Kosmos: Descent and Ascent of Spirit In Advaita Vedanta and Mahayana Buddhism\*

| Life Stage/Mind State<br>(evolutionary, developmental)<br>1, 2, 3 Egocentric   | Consciousness Dimension/State ( <i>avastha</i> )<br>(non-developmental, inherent in all beings.)   | Corresponding Energy-Body/Kosha<br>Dimension/ <i>Vijnana</i><br>(Body, Mind, Soul, Spirit)  |
|--|--|---|
| <b>Physical, Emotional, Mental Stage;</b><br>Individuation of lower mind. Dualistic material seeking strategies dominate the view and behavior. Sleepwaiting denial of spirit-presence. Exoteric, relative-conventional response. Gross ignorance of the essencelessness and impermanence of the five <i>skandhas</i> of existence and the five sense consciousnesses.<br><i>Om Gate . . .</i><br>4<br>Ethnocentric  | <b>Waking State (Exoteric)</b><br>( <i>vaishvanaral/jagrat</i> )<br>Intentional, ego-motivated, desire-mind awareness, estranged and ignorant ( <i>avidya</i> ) of nondual <i>Atman</i> that is Brahman. Empirical reality. Subject-object separation and dependence. The physical and lower mental phenomenal worlds. Physical and emotional body of desire. Lifeworld ruled by fear and hope. Prepersonal to personal. The Bardo of Living.<br><i>Nirmanakaya</i>  | <b>Gross Body</b><br>( <i>sthula-sarira</i> )<br>Gross physical matter-energy body ( <i>annamaya-kosha</i> ). Life, <i>Prana</i> or Emotional Body ( <i>pranamaya-kosha</i> ). The Quantum potential. Mental Body ( <i>manomaya-kosha</i> ), <i>manas</i> desire-mind/sense-mind ( <i>citta</i> or <i>sems</i> ). Brahman as Virat. Conditional self and its identities. The five <i>skandhas</i> /sense consciousnesses ( <i>panchdvara-vijnana</i> ) plus mind ( <i>manovijnana</i> )<br><i>Om . . .</i>  |
| <b>Spiritual development ground and path stage;</b> dualist conventional religious and beginning mystical seeking; finding the master; conditional <i>savikalpa Samadhi</i> ; the lesser esoteric response. <i>Shamatha</i> mindfulness practice. The <i>Mahatman</i> or essence-self recognition; deity practice. Spiritual materialism. Path of form. Kindness. Quiescence practice.<br><i>Para gate . . .</i><br>5, 6 Worldcentric  | <b>Dream State (Esoteric)</b><br>( <i>svapna</i> )<br>Prepersonal, preconscious, subtle body of desire. Non-empirical illusory ( <i>maya</i> ) subject-object independence. Objective, relative-conventional realism. Beginning compassion. Fear and hope. Personal to transpersonal. "State effects" not yet "trait effects." The Bardo of Becoming.<br><i>Nirmanakaya</i>  | <b>Subtle Body</b> ( <i>sukshma-sarira</i> )<br>( <i>vijnanamaya-kosha</i> )<br>Transcends & embraces previous <i>koshas</i> . <i>Buddhi</i> , higher mental, <i>citta</i> , reflecting and discriminating mind. The will. Intellectual and subtle dharma understanding. Beginning insight and bhakti/devotional meditation ( <i>dhyana</i> ). Path of the yogis/saints (love wisdom). Brahman as Prajapati or Hiranyagarbha. <i>Klishta-Manovijnana</i> , subtle body, the root of ego-I.<br><i>Mani . . .</i>                                       |
| <b>Spiritual completion fruition stage;</b> deity, formless and <i>cosmic</i> mysticism; the greater esoteric inner most secret response, <i>vipashyana</i> practice. <i>Moksha-nirvikalpa samadhi</i> . Karma ceases only when in <i>turiya (vidya/rigpa)</i> ; compassionate transcendent Witness practice, <i>Dzogchen</i> , Essence <i>Mahamudra</i> Frequent "clicking" from asleep to awake states.<br><i>Parasam gate . . .</i><br>7 Theocentric                          | <b>Deep Sleep State (Greater Esoteric)</b><br>( <i>formless sushupti/prajna</i> )<br>Transpersonal, transrational; profound, wise compassion. A lifeworld devoted to surrender, renunciation and service. Subjective idealism. Transpersonal subtle to causal cognition. Path of the <i>siddhas, rishis, arhats, saints</i> and <i>bodhisattvas</i> . Transcendent Witness Presence awareness. The Bardo of Dharmata.<br><i>Sambhogakaya</i>   | <b>Causal Body</b> ( <i>karana-sarira</i> )<br>( <i>anandam aya-kosha</i> )<br>Soul, transcendent mental, wisdom-spirit-bliss; path of sages and <i>arhats, bodhisattva</i> late <i>bhumi</i> levels. Nondual witness practice bridging causal dimension to nondual Absolute. Saguna Brahman as <i>prana-vayu</i> or <i>sutratman</i> . <i>Alayavijnana</i> (store consciousness). Very subtle body. Realization of the unity of the Two Truths.<br><i>Padme . . .</i>  |
| <b>Spiritual perfection stage;</b> final, fruition, alpha pure nondual response and realization; full <i>bodhi</i> ; <i>Atman</i> identity with Brahman; no more learning; muni; transcendent integration of conditional self in lifeworld ( <i>moksha-sahaj samadhi</i> ), beyond fear and hope. Karma ceases; Maha-rishi, Christ-Buddhahood. Realization of <i>Kham Brahm</i> , "The Bright," Ultimate Spirit Itself, Tao, <i>Dharmakaya, Dharmata</i> .<br><i>Bodhi Svaha</i> | <b>Turiya ("The Fourth")</b><br>(The innermost secret, nondual transcendent Witness)<br>Realization (liberation) of personal identity with Absolute Reality, Brahman, <i>Dharmakaya</i> , Buddhahood, primordial, nondual Spirit Itself in whom arises all phenomena Great compassion. Transcends and includes the previous relative states. The timeless "fourth time," prior unity of <i>Svabhavakakaya/Trikaya</i> of the Base; emptiness ( <i>shunyata</i> ) realized through <i>yesheljnana/gnosis</i> , the nondual Primordial Awareness Wisdom. This final realization is <i>turiyatita (sahaj)</i> the fifth state.<br><i>Dharmakaya</i> | <b>Atman</b><br>The nondual untainted divine presence ( <i>vidya, rigpa, logos</i> ), Supreme Identity, the Witness ( <i>saksin</i> ) that is identical to Nirguna Brahman, the Supreme Source. Transcends and embraces previous <i>samadhis, koshas</i> and all conditional experience. Mouna, the great Peace in the Silence. Om Shanti Om. Tao, <i>shyunyata</i> /emptiness, <i>Dharmakaya</i> . The unobstructed Pure <i>Alaya (amala-vijnana)</i> . Vuddha Nature Ultimate Mind Nature ( <i>sems nyid/cittata, gnosis</i> ). Tao<br><i>Hum</i> . |

\*The multidimensional pie of Spirit descending as phenomenal reality and the ascending realization of our non-dual Source is sliced in slightly different ways by different wisdom traditions, and even within traditions. Moreover, although the *koshas* of Vedanta and the *vijnanas* and *kayas* of Buddhism generally correlate, there is at present, no agreement on the definitions and correlation of consciousness dimensions, lifestages, bodies, levels, structures, and mindstates. Excerpted from *The Nature of Mind: The New Reformation in Religion, Science and Culture*. ©2010, David Paul Boaz, Copper Mountain Institute 505-898-9592 [www.coppermount.org](http://www.coppermount.org) or [www.davidpaulboaz.org](http://www.davidpaulboaz.org)