

OM
**Creation and Completion:
The Descent and Ascent of Spirit in Vedanta**

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The Descent and Ascent of Nondual Spirit

The goal which all the *Vedas* declare . . . the heart's desire . . . is *Om*. . . *Om* is indeed Brahman . . . this is the highest support.

Katha Upanishad

As we have seen, Brahman, primordial Absolute Spirit, Reality Itself, the source of all arising conditional phenomenal reality manifests in spacetime through its illusory power of *Maya* (ignorance, *avidya*, *ajnana*, nature-*prakriti*). *Maya* then, is an aspect of the creative power of Brahman. First arises *Saguna* Brahman as Ishvara, the *Trimurti*, (Shiva, Vishnu, Brahma), the triune God from which arises the entire *kosmos*. After Ishvara arises *akasha*, vast empty space, the ether or quantum field from whence arises *prana-vayu*, the *kosmic*, then vital breath followed by the subtle and then gross material elements of air, fire, water, and earth. From these, matter, life, mind and all beings evolve in relative, causal spacetime reality. ***Om* is this descent of Absolute Spirit—Brahman— into the names and forms of conditional spacetime reality. And *Om* is the ascent, the touchstone, the mantra, sign and support for the practitioner on the ascending path of return to this supreme source.**

The *Vedas*, *Upanishads* and *Vedanta* utilize archetypal symbols, as do all religious traditions, to represent the process of creation, destruction and the Divine Person, *Purusha*, the world soul that is actually Brahman in whom this all arises, abides, and passes away. Aspirants on the path cannot comprehend or relate to a Being with no attributes, thus until the full *bodhi* of enlightenment, *Ishvara*, *Satchitananda*, *Om* and the indirect experience of its relative symbols serve as support to the spiritual devotional (*bhakti*) path of the devotee-aspirant.

Akasha is vast empty space (*dhatu/ying alaya*, the quantum field); *vayu*, eternal wind is the *kosmic* breath; *prana* is the vital breath of life and the energy of all living beings, *aditya* is the spiritual sun, the dwelling place of the divine self-luminous *Purusha*, and *manas* is the mind. But the most important symbol of esoteric Vedic-Hindu spiritual practice is the sacred seed syllable *Om*, the direct outpicturing of Brahman Itself, both as *Nirguna* Brahman (the nondual Absolute), and as *Saguna* Brahman or God, and the created subtle, mental and material worlds of arising and evolving conditional reality. For Tibetan *Vajrayana* Buddhism *Om* is equally important, representing the sourceground of Being Itself, *dharmakaya*, *dharmata*, *tathata*, *shunyata*, *alaya* that is the Buddha Nature, *tathagatagarbha*, *sugata*, the body of all Buddhas and supreme identity of all sentient beings. And the realization of this great truth is *HUM*.

The Four States or Dimensions of Consciousness. In *Advaita Vedanta*, *Om* is the sign of the nondual divine *Atman* presence that is Brahman within each manifested form of *Maya*. Herein, self-conscious beings participate in the Absolute through the four dimensions (*kosha*) or mind states of consciousness: the waking state, the dream

state, the deep sleep state, and *turiya*, “The Fourth,” the nondual state of primordial, transcendental Absolute Consciousness-Being Itself, *Nirguna* Brahman in whom the “other” states arise for our experience. The first three states are aspects of *Saguna* Brahman, Brahman with attributes, and includes the transpersonal divine creator-god *Ishvara*, his *Trimurti* and all his created relative-conditional existence (*Satchitananda*). The **waking state** represents our pre-personal and personal sensory-perceptual and mental experience (life stages 1, 2, 3, Appendix A). This is the consciousness dimension of relative mind (*manas, sems, citta*). Through the cognitive mechanisms of perception-attention and the mental-emotional operators, such relative consciousness is always consciousness-of an object, that is, it is intentional consciousness. The subject’s perceptual-mental consciousness is intended or directed toward its object. This is our **Gross Body** dimension. It is located upon the curve inside the base of the sacred syllable (1 in fig. below). This represents lifestages 1, 2, and 3. Beyond these stages and dimensions consciousness is not intentional or “other directed”. **The dream state** represents our transpersonal **Subtle Body** or dimension or consciousness state (*buddhi*, higher mental, psychic, mystic, life stage 4). This dimension is located inside the second curve, on the right side of the syllable (2). **The deep (dreamless) sleep state** or dimension represents our **Causal Body** (life stage 5 and 6), the spiritual completion stage (the witness practice, *nirvakalpa samadhi*), so named because of its identity with the ultimate cause of Reality rather than its finite, temporal effects. This causal dimension is located inside the upper curve (3). **The Fourth State** of consciousness is *turiya*, ultimate nondual Reality Itself, Brahman. *Turiya* is the silent timeless moment between thoughts. *Turiya* is the perfect divine liberation of *sahaj samhadi-moksha* (life stage 7). It is located at the point to the upper right of the sacred syllable (4). *Turiya* is the permanent realization and release from the egoic self-contraction of the bodymind. *Turiya* is completion, final ascent and return to the source by a liberated self-conscious being; return to the self-radiant nondual Absolute, Ultimate Happiness Itself. In the *Mandukya Upanishad* we are told:

Turiya [is] neither subjective nor objective experience, neither knowledge of the senses, nor relative knowledge, nor derived knowledge . . . [it] is pure, nondual consciousness, *shanti*-peace and the very nature of the *Atman* (that is Brahman).

- Shankara



The Path: Liberation Now

All beings are ever free from bondage and pure by nature.
They are ever illumined and liberated from the very beginning.
- Chandogya Upanishad

Transcendence of the Five Koshas. In step-by-step practice or *sadhana* with the master (*satsang*, the company of truth) the devotee gradually penetrates, and ultimately transcends altogether the five *koshas*, sheaths or cloaks obscuring the radiant light of the selfless *Atman* presence, the liberated individual soul-self that is identical with Brahman. The spiritual purpose of each empirically real individual soul or *jivatma* is the transcendental realization of its already present supreme identity with the divine *Atman* presence (*vidya*, *rigpa*, *logos*) that is at its very heart, the essence of Brahman, the nondual Absolute.

In the *Svetasvatara Upanishad* we discover that the divine *Atman*-soul-self, through the veiling power of *Maya* (*avidya*-ignorance) projects or superimposes (*vikshepaladhyasa*) arising phenomenal physical and mental reality with all of its *upadhis*, the desire-mind limitations of name and form (*namarupa*), from or upon its own Divine Being—Brahman—without ever separating Itself into these apparently “other” forms. And the experiencer of this illusory phenomenal reality is the embodied *jiva* or egoic conditional soul-self of the *Atman*-descended bodymind. Again, the goal of the Path is liberation from the illusory power of *avidya-Maya*, our relative view, such that the prior, nondual identity of the dualism of the apparently “two souls” is realized. From this non-conceptual, absolute view there is no separation, no duality, no “other,” no path and no goal; indeed, no view and no reality at all. All appearing reality is merely the essence of Brahman. “*Kham Brahm*, All is Brahman.”

We have seen that Brahman, the Absolute, manifests the divine *Atman* presence in whom arises *akasha* (space), *prana-vayu* (breath of life/*kosmic* wind) and mind (*citta/ manas*). From mind arises the ten *indriyas*, the sensory-perceptual and activity organs. The organs of sensing and perceiving are the ears, eyes, nose, tongue and skin. The organs of action are the hands, feet and procreation and elimination organs. **However, the primary organ is the mind whose dimensions, nature and essence is always Brahman. All of the conditional limitations (*upadhis*) and all of the brightness (*vidya*), indeed all consciousness (*chit*) arises through this bright awareness that is mind.** The relative mind (*citta* or *manas*) is our primary relating instrument. Desire, will and volition, fear and anger, *buddhi*-soul or dualistic discriminating intelligence (*prajna*) and the greater nondual primordial awareness wisdom (*jnana/gnosis*), faith and the disciplines of meditative concentration and contemplation all arise through the mind. It is through this process of mind that sensation-perception and attention

are figured into mental-emotional concepts, beliefs, will and action (*sankalpa*). All of the suffering of *samsara*, the separation from the divine, and the ultimate happiness of *nirvana* (*moksha*) arise through the mind. The ten organs, the five *pranas*, and the *buddhi* of mind together comprise the five obscuring *koshas* or *Maya* bodies of conditional existence: the **gross physical body** or dimension (*annamaya-kosha*); the **life body** or dimension (*pranamaya-kosha*), the vital *prana* or breath of life, the life energy that animates the bodymind of all life forms; the **mental body** (*manas/citta*) or dimension of mind (*manomaya-kosha*) through which arises perception, concept and belief; the **subtle body**, *buddhi* or soul dimension (*vijnanamaya-kosha*) discriminating wisdom and will; the **causal body** or dimension of spirit-bliss (*anandamaya-kosha*), all of these productions of *Maya* arise in the light (*vidya*) of Brahman, Absolute Spirit-Being Itself. Regarding the Path, the sheaths or bodies of the nondual *Atman* become progressively more subtle and difficult to penetrate as dimensional duality is transcended to ever subtler ontological strata of the enlightened awareness of Being Itself. However, the goal of the path is the penetration, transcendence and ultimate realization of the very nondual selfless source of the Self and its five *koshas*, these relative dimensions of conditional existence. Again, *Om* is the touchstone, the sign and support for the yogi or yogini on the path of creation, the spiritual ascent from the descended, incarnate relative-conditional reality, the return to the divine domain of Brahman, the completion that is Ultimate Truth, Absolute Reality, and for human beings, Happiness Itself (*paramananda, mahasuka*).

Self-Inquiry: The *Atma-Vichara* of Ramana Maharshi

The great Twentieth Century Indian master Sri Ramana Maharshi (1879-1950) spontaneously developed and transmitted an *advaitic* (nondual) spiritual practice or path to self-realization based upon relentless self-inquiry in the form of the consideration, "Who am I?"

The true Self is not the gross body. Nor is it the five senses of perception, or the organs of action. Neither is it *prana*, or the mind, or the state of deep sleep . . . After all of this is negated and you can say I am not this, not this (*neti, neti*), what remains is the true Self, and that is Awareness (Itself), that is *Satchitananda* in whom there is not the slightest trace of the ego-I. It is called *mouna*, Silence, or *Atman* the true Self. It is the only thing that really exists. . . Put the question "Who am I" only once and then concentrate on finding the source of the ego and preventing the occurrence of thoughts (concentration on the spiritual center [*hridayam*] of the body-mind at the heart) ... No answer the ego can give can be right ... (remain in the silence) and the reply will come (through arising heart current awareness). . .

-Sri Ramana Maharshi (trans. A. Osborne, 1970)

Sri Ramana Maharshi's path (*marga, lam*), although in the nondual tradition of Shankara and his *Advaita Vedanta*, shares the spirit of the non-sectarian *rime* tradition of the *Vajrayana's* nondual *Dzogchen* and *Mahamudra* teaching. However, Maharshi's teaching is unique in the Indian wisdom tradition, both Vedic and Buddhist, in that he did not adhere to the traditional scriptures. Maharshi's self-inquiry utilizes two of the traditional yogic disciplines of *Vedanta, jnana yoga* and *karma yoga*. *Jnana yoga (jnana marga)* is the path of meditation and discriminating wisdom. *Karma yoga (karma marga)* is the path of compassionate selfless activity and charity. The traditional Hindu renunciate path of silent, isolated *jnana* meditation was discouraged by Maharshi. Maharshi's devotees were encouraged to bring the wisdom-bliss of their *jnana* yogic contemplation into the earth-path of compassionate *karma yoga* service in the everyday lifeworld. This is a path of the unity of love and wisdom; wise, compassionate service to others, and devotion to the outer guru in the form of Maharshi who mirrors to the devotee his/her inner guru who is the very heart essence of the incarnate bodymind. This is the wisdom of kindness. When love is objective, wisdom is subjective. When wisdom is objective, love is subjective. This is a path that anyone, from householder to nun or monk, can follow to liberation from *samsara*.

There are two ways: either ask yourself "Who am I," or submit to me and I will strike down the mind. . . God, Guru, and Self are the same.

-Sri Ramana Maharshi (Osborne 1970)

Morality and The Path

Ultimately, the whole purpose of religion is to facilitate love and compassion . . . Until we put our own spiritual teachings into practice, we will never be taken seriously.

-H.H the Dalai Lama

Because Brahman, the Absolute, transcends relative morality, from the view of the Absolute, Brahman transcends good and evil, and a fully realized being is likewise beyond relative moral injunctions. However, for the yogi or yogini on the spiritual path the inexorable Law of *Karma*, or the law of cause and effect, reaping what is sown, dictates very specific moral behavior and precludes antinominal behavior. Thoughts, intentions and actions are good that "first, do no harm" to others, or that help others, while leading the aspirant toward realization of Brahman, the highest good. The behavior that promotes the fulfillment of the egoic desires that lead away from liberation (*moksha/mukti*) is to be avoided. The primary injunction for the devotee on the path is truthfulness (*satya*) and constant practice of the *dharma (Taittiriya Upanishad)*. Moral virtues are the everyday practice of compassion, non-aggression

(*ahimsa*), equanimity (*sama*), and the wise, selfless service to others that is love.

Growing is cultivating and sustaining the fire of our own inner spirit. It is not something that allows us to become comfortable. It allows us to become deeply peaceful. It illuminates the selfless inner Self, the universal view, the Absolute.

- Swami Chetananda (1955)

Liberating Narcissus

How do I cross this ocean of the world?

-Shankara

The fruit or result of the yogic View and Path to liberation is *moksha* (*mukti*), liberation from the false presumption of the ego-I and its transmigrating soul that is the illusion of Narcissus, the destructive essential permanent self. It is this ignorance (*avidya/ajnana*) that binds us to the law of *karma* and continuous transmigration on the terrible wheel of birth and death. According to Shankara (*Vedanta Sutra Commentaries*, Apte 1960), the goal of the path is progressive discrimination and renunciation: the development of the *sadhana catustaya*, the fourfold spiritual discipline: (1) **discrimination** (*viveka*-wisdom) between illusory desire-mind physical and mental appearance (*avidya-maya*) and the outshining Absolute Reality of Brahman; (2) **renunciation** or divine indifference (*vairagya*) to desire and the distracting pleasures of the senses; (3) **mind disciplines**, *sama* or equanimity, *uparati* or mental indifference, *dama* or mental and emotional control, *titiksa* or mental concentration, and *sraddha* or faith in and trust in the master and the *dharma*; (4) **desire for realization** (*mumukshutva*), the desire and the will to proceed, all the way to the end of it. The goal of the path then, is not a nihilistic, renunciate escape from the suffering of conditional existence, but an on-going surrender, an opening to, and magnifying of the living *Atman*- witness presence through the disciplines of *karma*, *bhakti*, *jnana*, and *raja yoga* in the very midst of the continuing drama of the everyday lifeworld. Although compassionate service to others (*ahimsa*) through *karma yoga* is a vital part of the path, the fully developed *bodhisattva* ideal (*bodhicitta*, *tonglen*) of *Mahayana/Vajrayana* Buddhism is seemingly absent.

There are three stages or levels of the path: (1) **hearing** (*sravana*), listening to the teaching (*dharma*) and to master's *darshan*, and the study of the scriptures; (2) **seeing or reflection** (*manana*) on the symbols of *Saguna* Brahman — *Satchitananda*, *prana*, *akasha*, *Om* — and the intermediate knowing of the workings of ignorance — *Maya*, *avidya*, *vikshepa/adhyasa*, and the *pramanas* (the six modes of relative knowledge); (3) the **witness practice**, moment to moment surrender (*wu-wei*), the non-goal oriented, non-meditation

(*dhyana/ nididhyasana*) then demonstration of the nondual state of contemplation, the experience of which is *moksha-nirvikalpa samadhi* leading ultimately to nondual *sahaj samadh*. This realization is demonstrated in the lifeworld as *ahimsa/compassion*. This witness practice then, is the on-going *atma-vichara*, the “Who am I?” “*neti, neti*” consideration that results in the realization of the always present presence of *Atman-Brahman*, the nondual Absolute, beyond all the symbols, beyond cause and effect and karma, moment to moment in the everyday lifeworld.

Moksha-Samadhi: The ultimate realization of Brahman, the divine Absolute Reality is *moksha*, the stabilization of *nirvikalpa samadhi*, and potentially, the seventh lifestage realization of *sahaj samadhi* in the lifeworld. Yet, according to our Great Wisdom Tradition, this realization is always present now, that prior, inherently real source condition of Reality Itself, albeit cloaked by ignorance (*avidya-Maya*). What realization is not, is a process of the evolutionary development of the always seeking conditional egoic bodymind. **Evolutionary seeking strategies of this nondual ultimate goal of the path remain exoteric and dualistic, missing the mark that the path is the goal—the divine *Atman* presence already present—beyond any egoic effort or “positive,” agreeable seeking strategy for ego-self-improvement and happiness at some future time. The time is now. Happiness is already present.** This great truth—the truth of *wu-wei*, ego surrender, non-action—has been told a thousand ways throughout the many traditions our nondual Primordial Wisdom Tradition. “All *jivas* (embodied ego-selves) are ever free from bondage and pure by nature. They are ever illumined and liberated from the very beginning” (*Chandogya Upanishad*). The primordial essence or nature of mind is Brahman, our indwelling inherent self-nature. Realization or liberation then, is not an *effect* or result of the *cause* of seeking acquired knowledge of Brahman. All seeking strategies are founded in ignorance. Realization *is* always, already Brahman, here now, beyond the duality of the relative, evolutionary phenomenal sphere of the law of cause and effect, subject and object, good and evil, hope and fear, *nirvana* and *samsara*. Realization or *moksha*, the divine domain, requires the transcendence of the conditional existence of the ego-I and the cosmic domain altogether. Realization, *nirvana* (literally “blown out”) is That (*Tat*) remaining when the conditional ego-self is blown out, like a flame. That is the infinite, changeless, transcendent self-condition (*Atman*), liberated from the desire-mind attachments of the impermanent soul-self and ego-self. That is the “selfless Self” that is actually no-self, the fruit of the *neti neti*, “Who am I” consideration, perfectly present and identical to Brahman, that perfectly subjective Reality Itself. Realization then, is the “selfless Self” that acts in the world as the witness (*saksin, Atman*), without attachment, yet with great compassion. And wonder of wonders, *Tat Tvam Ami*, That I Am! “When all the desires that dwell in the heart are gone, then such a one, having been mortal, is immortal Brahman in this very body” (*Chandogya Upanishad*).

Advaita Vedanta then, participates in our great nondual Primordial Wisdom tradition. **All of the nondual spiritual paths result in the same fruit, the realization of That (*Tat*) that is changeless, and infinite; That that cannot be reduced or sublated in light of**

something else; That that illumines all that is, beyond doubt and error, transcending yet embracing and pervading the pseudo-sadhana of spiritual materialist egoic self-fulfillment with its painful, chronic self-contraction from the divine by the ego-I (ahamkara) of the bodymind. In the nondual view of *Advaita Vedanta* and our great Primordial Wisdom Tradition the presumed “problem” of ignorance/suffering is already transcended in its perfectly subjective source condition. This nondual view is not problem-centered, but freedom-centered from the very beginning. The ultimate subjectivity that is the Absolute Truth of Brahman, Tao, *shunyata*/emptiness, Samantabhadra, the *Trikaya* of the Base, *Ein Sof* cannot therefore be objective, but lives in a relation of identity with, yet ontologically prior to arising relative, spacetime existent reality. Again, the goal of the path is to “make the goal the path.” The *sadhana*, the real work is this moment to moment realization that the divine presence (*Atman, vidya, rigpa, logos*) of that ultimate Reality is always, already present as the “abode of Brahman” in the space-like *akasha (dhatu, ying)*, the secret place at the spiritual heart (*hridayam, nyingpo, anshin*) of each self-conscious being in every world system.⁵

Om Shanti Shanti Shanti

⁵For information on *Vedanta* practice contact the *Vedanta Society*, 1946 Vedanta Pl., Los Angeles, CA 90068, (323) 465-7114.

Appendix A: part II

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

Life Stage/Mind State (evolutionary, developmental) 1, 2, 3 <i>Egocentric</i>	Consciousness Dimension/State (<i>avastha</i>) (<i>non-developmental, inherent in all beings.</i>)	Corresponding Energy-Body/Kosha Dimension/Vijnana (Body, Mind, Soul, Spirit)
Physical, Emotional, Mental Stage; 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. <i>Om Gate . . .</i> 4 Ethnocentric	Waking State (Exoteric) (<i>vaishvanara/jagrat</i>) 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. <i>Nirmanakaya</i>	Gross Body (<i>sthula-sarira</i>) 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>) <i>Om . . .</i>
Spiritual development ground and path stage; 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. <i>Para gate . . .</i> 5, 6 <i>Worldcentric</i>	Dream State (Esoteric) (<i>svapna</i>) 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. <i>Nirmanakaya</i>	Subtle Body (<i>sukshma-sarira</i>) (<i>vijnanamaya-kosha</i>) 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. <i>Mani . . .</i>
Spiritual completion fruition stage; deity, formless and <i>kosmic</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</i> (<i>vidya/rigpa</i>); compassionate transcendent Witness practice, <i>Dzogchen</i> , Essence <i>Mahamudra</i> Frequent "clicking" from asleep to awake states. <i>Parasam gate . . .</i> 7 <i>Theocentric</i>	Deep Sleep State (Greater Esoteric) (<i>formless sushupti/prajna</i>) 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</i> , <i>rishis</i> , <i>arhats</i> , saints and <i>bodhisattvas</i> . Transcendent Witness Presence awareness. The Bardo of Dharmata. <i>Sambhogakaya</i>	Causal Body (<i>karana-sarira</i>) (<i>anandam aya-kosha</i>) Soul, transcendent mental, wisdom-spirit-bliss; path of sages and <i>arhats</i> , <i>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. <i>Padme . . .</i>
Spiritual perfection stage; 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</i> , <i>Dharmata</i> . <i>Bodhi Svaha</i>	<i>Turiya</i> ("The Fourth") (The innermost secret, nondual transcendent Witness) 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>yeshe/jnana/gnosis</i> , the nondual Primordial Awareness Wisdom. This final realization is <i>turiyatita</i> (<i>sahaj</i>) the fifth state. <i>Dharmakaya</i>	<i>Atman</i> 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</i> , <i>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</i> (<i>amala-vijnana</i>). Vuddha Nature Ultimate Mind Nature (<i>sems nyid/cittata, gnosis</i>). Tao <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 or www.davidpaulboaz.org