

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 Egocentric	Consciousness Dimension/State (<i>avastha</i>) (non-developmental, inherent in all beings.)	Corresponding Energy-Body/Kosha Dimension/ <i>Vijnana</i> (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.	Waking State (Exoteric) (<i>vaishvanaral/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.	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>)
Om Gate . . . 4 Ethnocentric	Nirmanakaya	Om . . .
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.	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.	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.
Para gate . . . 5, 6 Worldcentric	Nirmanakaya	Mani . . .
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 (vidya/rigpa)</i> ; compassionate transcendent Witness practice, <i>Dzogchen</i> , Essence <i>Mahamudra</i> Frequent "clicking" from asleep to awake states.	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, rishis, arhats, saints</i> and <i>bodhisattvas</i> . Transcendent Witness Presence awareness. The Bardo of Dharmata.	Causal Body (<i>karana-sarira</i>) (<i>anandam aya-kosha</i>) 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.
Parasam gate . . . 7 Theocentric	Sambhogakaya	Padme . . .
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, Dharmata</i> .	Turiya ("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>yesheljnana/gnosis</i> , the nondual Primordial Awareness Wisdom. This final realization is <i>turiyatita (sahaj)</i> the fifth state.	Atman 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
Bodhi Svaha	Dharmakaya	Hum.

*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