

The Structures of Consciousness: A Review of The View

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One Ground, Two Truths, Three Bodies, Four Views, Five States

Exoteric/Outer, Waking States, Gross Body: Dualistic, indirect, relative-conventional truth, concept-belief; empirical subject-object knowledge (*doxa, namtok*, opinion, information, third person objective scientific data). *Manovijnana*, the gross waking state (physical, emotional, mental). Empirical spacetime Gross Body energy dimension; exoteric/outer conceptual and experiential belief in a separate material reality and a separate God. The Bardo of living. Ground stage introduction to the View. *Shamatha*, mindfulness meditation practice. *Nirmanakaya*.

Esoteric/Inner, Dream State, Subtle Body: Dualistic, “lesser esoteric” form; meditative-devotional first person subjective recognition of the “state of presence”; discriminating, quasi-conceptual knowledge-wisdom (*dianoia, sophia, prajna*). Deity realms. Subtle Body energy dimension, *klisha manovijnana*, Saguna Brahman, Ishvara, esoteric/inner but separate God.

Path stage. The Bardo of Becoming. Quiescence and introspection practice *Nirmanakaya*. Greater Esoteric/Innermost Secret, Deep Dreamless Sleep State, *Causal Body: Alayavijnana*, Causal Body energy dimension. Wisdom of *Satchitananda*, Fruition stage. The Bardo of *Dharmata*/Ultimate Reality. Deity meditation and *Vapashyana* or insight meditation. “Path Luminosity.” *Sambhogakaya*.

Non-Dual State/Turiya, Essence Body: *Dharmakaya* realized through the transcendent witness presence, beyond dualistic, subject/object, two-valued concept, belief and even the subjective bliss of deep contemplative experience. Final fruition stage. Realization of the prior unity of the Two Truths (relative and ultimate), the three *kayas* and three *vijnanas*. The primordial Tao/emptiness of Absolute or Ultimate Spirit lived with its cognitive, meditative and compassionate ethical conduct finally stabilized and actualized in the lifeworld (transcendent primordial awareness wisdom mind, *prajnaparamita, noesis, gnosis, christos, logos, vidyal rigpa, yeshe*); Plato’s *noetic-logic* final development stage); *mahasiddha* Christ-Buddhahood. This is *Svabhavikakaya*, prior unity of the *Trikaya* of the Base (*gzhi*), body of pure *alaya (amalavijnana)*, *turiya* “the fourth,” realized as *turiyatita*, the final non-dual fifth state.

“Ground Luminosity.” *Atman* that is *Nirguna Brahman*. Non-Dual “Real God,” beyond all theistic concept and belief. Fruition of *Mahamudra, Madhyamaka* and *Dzogchen*. These four views or dimensions display as a prior unity in the unbounded whole. This perfectly subjective whole transcends yet embraces all arising objective phenomena (the Two Truths).

These five innate states of consciousness, supported by their four corresponding energy bodies or dimensions are potentially, momentarily available *directly* to each self-conscious being. However, the ascending levels of meditative stability and realization (*samadhi*), are non-ordinary aspects of these five states that result only from the contemplative mind training of the spiritual Path (*lam*).

The various levels of understanding of the interdependent relation of these four views of the “two minds” or Two Truths of this one great sourceground—the vast Reality that is non-dual Spirit Itself—constitute both the exoteric-conventional and the more subtle, esoteric-contemplative *View* of this supreme source of all appearing reality for the religious and philosophical wisdom traditions of our primordial Great Wisdom Tradition. Just so, from the View emerges the *Path* to the realization of that unbounded whole, and its *Fruition* or result in the everyday lifeworld and ethical conduct of the individual, and thereby the spiritual and moral worldview and its potential realization for the sociocultural whole.