

The seven Laws of Reality and Being

**A practical manual explaining how to make use of the
seven principles which govern Reality in order to
achieve new life conditions and fulfillment**

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**This book is dedicated to all my kind Teachers and all those who
are seeking.**

*"The lips of Wisdom are closed, except to the ears
of Understanding."*

The Kybalion

Summary and intent of the whole book

Reality, the universe, God, events and circumstances are Mind, all beings are Mind, and Mind is Reality, an all pervading mirror-like lucid Awareness of Pure Being. Reality, Mind and individual beings are non dual. Sentient beings are at the same time individual and indivisible from each other and the totality of Pure Being, the nature of Reality. Since this is so, you, as an all pervading lucid Awareness 'unconsciously' or 'unknowingly' think, talk and act everything into being in your field of experience which is your life. Once this is understood and, above all, realized, you can consciously and intentionally think, talk and act everything which serves you and others into being into the field of experience of your life. Eventually and ultimately, by realizing that you are Mind, Reality, an all pervading mirror-like lucid Awareness as an ongoing uninterrupted experience, you will know the 'Truth that sets you free', from illusion-like birth and death, suffering and frustration.

"Reality, life, existence is like a play or a game, but if you don't know the rules it can and does easily turn into the worst nightmare"

Anonymous

Important disclaimer:

Reality, Pure Being, Mind, God or Bhraman, Buddha or Enlightenment cannot be explained through words, concepts or ideas, and its realization CANNOT BE TRANSFERRED from one being to another being; each sentient being has to realize Reality, Pure Being as his own experience and until such a personal realization, and as long as one grasps at a seeming duality of subject and object, there will always be an underlining experience of dissatisfaction, frustration and suffering.

But if one wants to attempt to explain Reality, the closest explanation that conceptual mind can comprehend is 'like' this:

Reality, Pure Being, Mind, all pervading Awareness of Pure Being, God or Buddha, is an absolute totality or non duality where all things, events, meanings and every sentient being with a consciousness, whether it be an animal, human, ghost, demon, devil, god, angel, saint, archangel, is not separate from the totality of the play of this very Reality; but, **AT THE SAME TIME AND WITHOUT ANY CONTRADDICTION** each one is a complete separate individual sentient being capable of realizing himself or herself as this Reality of Pure Being, the totality of all events and meanings, or, otherwise, **BY NOT REALIZING HIS/HER IDENTITY WITH REALITY**, each separate individual being is capable of producing an individually limited reality which unfolds according to precise and unchangeable Laws. This individual limited reality is then shared with other beings with a similar conditioned, limited or 'perisopic' mindset through these same Laws. **From infinite timeless, self less and all pervading Pure Being one ends up as a sentient being imprisoned by all dualities, dualistic concepts and with dualistic intentions and aims with all their infinite consequences. From timeless all pervading Awareness one ends up as the dimmed awareness of dualistic consciousness.**

Since all things and all sentient beings are included, non separate and non dual as the 'One Reality', it's tempting to say that 'we are all one' or 'we are all part of the One' and nothing and nobody exists at all apart from the One, Reality, Pure Being or God. But, **AT THE SAME TIME AND WITHOUT ANY**

CONTRADICTION, because Reality, spontaneously and without intention to do so, expresses itself continuously as a play or a dance of individual forms and events, it is also tempting to say that everything, each and everyone, is a separate and autonomous being with a self identity of its own.

Realization, Enlightenment, or 'knowledge of God' is 'like' breaking all the logical conceptual chains that affirm that these two separate modes of being cannot be 'fused', **integrated, or GONE BEYOND in the ONE and ONLY concept less experience of Reality**, Pure Being, Mind as all pervading Awareness, immanent and, **at the same time and without any contradiction**, transcendent of all phenomena.

The real nature of every individual and seemingly separate sentient being, is the potentiality of all possible events and meanings, and, at the same time and without contradiction, a completely free individuality capable of either recognizing or not recognizing itself as this potentiality of all pervading Awareness of Pure Being. One's only real duty in life is to discover first, then familiarize oneself and finally realize that one is identical with Pure Being, that one is Reality.

**Nobody owns Reality
Anybody can realize Reality
Nobody owns the Truth
Anybody can realize the Truth
Knowledge overcomes all fears**

"There is no Truth in any concept of Truth".

Saraha (8th century CE)

I pay homage to Pure Being, Reality itself, and all the great Teachers and Holders of knowledge who abide within the Reality of Pure Being, the lions of speech which manifest in existence for the benefit of all. May the flame of pure knowledge burn all doubts and confusion and bring infinite absolute and relative joy to all beings.

Purum Esse Sustantia Omnium Rerum Est

Introduction

"The Principles of Truth are Seven; he who knows these, understandingly, possesses the Magic Key before whose touch all the doors of the Temple fly open."

The Kybalion

This book is mainly based on the seven Hermetic Principles of Reality and Being which can be employed in order to change one's life conditions and circumstances. **These seven Laws of Reality can be regarded as the essential Principles of all the Western and Eastern spiritual and non spiritual wisdom traditions,** and this is the reason why the book also draws many parallelisms with all these different traditions and teachings, not with the intention to mix up the different subtle differences between the various wisdom traditions in a kind of 'minestrone soup', but on the contrary, in order to clarify and show how different conceptual paths try to lead to the one and only non conceptual experience of Reality directly or indirectly according to the different mindsets and beliefs of human beings in different time periods and cultures. In final analysis, Truth is always found to be the same whether stated in modern scientific terms or in the language of ancient religion or philosophy, the only difference being in the form of presentation, always bearing in mind that no human formula will ever be able to describe every side of it.

This is not to say that ALL paths and traditions lead to the experience and realization of Reality, but that ALL PATHS AND TRADITIONS FORGED UPON THE REALIZATION OF REALITY lead to the experience and realization of Reality using different symbols, concepts and words that fit with a specific culture, time and place.

Hermes Trimegistus (the three times great Hermes), from which the word 'Hermetic' in the title derives, was the Greek god or personification of Wisdom equivalent to the ancient Egyptian god 'Thoth', and the Buddhist manifestation of Wisdom 'Manjushri'.

The dates of his last incarnation on earth are not known, but presumably they can be fixed in the early days of the oldest dynasties of Egypt, long before the days of Moses. Some authorities regard him as a contemporary of Abraham, and some Jewish traditions claim that Abraham acquired a portion of his mystical knowledge from Hermes himself. Although the name Hermes does not appear in the Qur'an, early Islamic hagiographers and chroniclers identified Hermes Trismegistus with Idris, whom the Arabs also identified with Enoch. Idris or Hermes was termed 'The three times Wise'.

But in real sense Hermes is Wisdom itself, and thus anything written through the inspiration of true Wisdom is in reality written by Hermes, Thoth or Manjushri. The personage or 'personalness' behind is irrelevant.

In the history of humanity on earth true Hermetic knowledge has been transmitted, all the way through the ages most of the time secretly, and many have been the holders and adepts which manifested this knowledge, not only in the Eastern and Western spiritual traditions but often as 'ordinary' lay people involved in arts, literature, politics and science. An example of this in the West are figures like Paracelsus, Leonardo Da Vinci, Galileo, Dante Alighieri, Marsilio Ficino, Isaac Newton, William Shakespeare, Giordano Bruno, Cornelius Agrippa, William Blake, William Walker Atkinson, Thomas Troward and Albert Einstein to name only a few. In the East, on the other hand, there have been many spiritual adepts or Teachers from the Buddhist, Hindu, and the others spiritual traditions of knowledge that have realized the Truth of Mind and its Principles.

The Hermetic tradition in particular speaks of seven Hermetic Principles, seven Laws or Principles which govern Reality and Being. These are unchangeable Laws like the physical law of gravity, but unlike the law of gravity they apply to all the different levels of Reality, (mind, energy and physical level). These seven principles were also expanded and commented by the great Hermetic scholar and metaphysician William Walker Atkinson in his book published in 1908 called '*The Kybalion*' which I quote at the beginning of each chapter.

The seven Hermetic Laws of Reality are not exclusive of each other, in the same way as the law of gravity is not exclusive of the law of lift on the physical plane, but work in synergy to shape the minds and phenomena of infinite sentient beings and their environments.

In practical terms we can use any law of nature, but we cannot alter it. For example, we can use the law of gravity and the law of lift and fly through the sky on a big airplane, but if we jumped off a cliff, gravity would pull us down and we would injure ourselves and die. Therefore we can understand that by opposing any natural law we place ourselves in an inverted position with regard to the law itself, and therefore, it appears as though the law itself is working against us with a definite purpose, where in real sense this inversion is entirely caused by ourselves, by our ignorance of the law and not from any change in the action of the law.

This is the reasons why in theistic religions one often finds the concept of God's punishment, where the real meaning behind it is only one's ignorance and the subsequent inverted position in regard to the these unchangeable laws of Reality. On the other hand, if one has knowledge of these laws one can use them at one's own advantage by using skilful methods, which will be explained in part two of the book, and achieve new life conditions and fulfillment.

In relation to this, although in part one very profound concepts regarding Reality, the Universe and Being are explained in a very simple and straightforward style, some readers might be tempted to skip and jump directly to the more practical methods presented in part two. But in fact, in connection with the methods described therein, while anyone may obtain some degree of success by practicing them alone, still in order to obtain any marked degree of success it is necessary to have first reflected and understood the main principles concerning Mind and the seven Principles of Reality as a whole. Nevertheless by studying, reflecting and making use of the skilful methods outlined in chapter eight, new life conditions such as a healthier, calmer, more joyful and fulfilling life experience can be achieved.

The seven Hermetic Laws or Principles which govern Reality are:

- The Principle of Mind (All is Mind)**
- The Principle of Cause and Effect**
- The Principle of Vibration or Sound**
- The Principle of Correspondence**
- The Principle of Polarity or Opposites**
- The Principle of Rhythm or Cyclicity**
- The Principle of Gender**

The first Principle of Mind could be said to represent 'the absolute' aspect of Reality transcendent and immanent at the same time. The other six principles represent the way in which this Mind Principle manifests as 'the relative', although in actual fact both the absolute and the relative are indivisible as non dual Reality itself.

Note: Throughout the book I will use the terms Mind, Fundamental Mind, universal Mind, Nature of Mind, Reality, all pervading lucid Awareness, Spirit, Pure Being, and Wisdom interchangeably as their intended meaning is the same. I will also use the terms Reality, Pure Being and Mind in capital letter to mean the potentiality of the all pervading Awareness of Pure Being. On the other hand I will use the terms reality, mind, dualistic mind, dimmed awareness, consciousness or dualistic consciousness in small letter to mean exclusively Mind's relative limited manifestations in time and space.

He, who has ears to hear, let him hear."

Matthew 13:9

Part 1

The seven Hermetic Principles of Reality

The Principle of Mind

"THE ALL is MIND; The Universe is Mental."

The Kybalion

The Principle of Mind

The first Hermetic Principle says that everything, from the whole material universe, its energy, the phenomena of life and all the different sentient beings contained therein are nothing other than Mind, Pure Being, all encompassing Awareness.

This is an infinite and eternal energy, 'mentative' in its nature, **out of and in which** all things are evolved manifestations. All is Mind, and all is in Mind, all things are centers of mental activity and energy, in the Great Universal Ocean of Mind Energy. What is generally known as Spirit or God in the West is also the uncreated Principle of Mind.

Sometimes this Mind is called 'all pervading ocean of Mind power' because it contains within itself all the power, force and energy that there is. It is the source from which all forms of energy and matter arise. Sometimes it is called 'infinite living Mind' because we cannot fully describe it and it is the source of all life. **It can also be defined as infinite all pervading uncreated Awareness of Pure Being.**

What are the characteristics of this Mind or Reality Principle? According to the Hermetic tradition Reality is an absolute unity; it is a state of total liberty, whole, complete, and perfect as it is, without a cause, infinite and beyond time and space, formless, indivisible and immutable, immanent and transcendent without contradiction. Reality can also be defined as infinite substance, infinite play of energy, infinite play of life, infinite law, infinite love, and infinite Mind.

Mind creates spontaneously according to circumstances. It is the unconditioned and absolute ground for all that exists. In itself it is 'all that is', in its creation it is 'all that appears'.

The universe, including sentient beings, is manifested in and by infinite all pervasive uncreated and uncompounded Mind, and since the creator and its creations are of the same nature, sentient beings are of the same nature as all pervasive Mind. Moreover, since Mind is immanent in its creation, at the heart of every conscious sentient being there is the presence and power of Pure Being. As the Ground or potentiality of all that appears, Mind is beyond any Laws, but its manifestation is governed by unchanging Laws.

The spontaneous Will of Reality is universal energy. The pure logic of Reality is universal Law. The essence of Reality is universal Life. There is nothing in the universe which is about 'non-being', the whole multidimensional universe is thriving with life and unending being. The Principle of Reality always remains itself without any changes, indivisible and immutable, and, likewise, each sentient being is identical with it in the totality of its essence, nature, and substance.

Reality, Mind can also be described using the three aspects of the potential, the ideal and the concrete. The potential is Pure Being itself, Mind's potentiality not particularized in any way, not yet brought into form nor thought. The ideal is the particularizing of the potential into a certain spontaneous manifestation beyond or within time and space. The concrete is the physical manifestation within space and time in visible form.

Mind, Pure Being and beings

Having established the characteristics of Mind, let's analyze now the relationship between Mind and sentient beings.

Since all pervasive Mind is infinite in space, there is no finite spot which can be considered its center and yet, at the same time, every point of activity may be called its center. Mind extends in every direction infinitely and its circumference is nonexistent. **The great ocean of all pervasive Mind has its center everywhere and its circumference nowhere.**

This great ocean of Mind (oneself) is filled with an infinite number of centers of energy, where each dynamic individual being is such a center for himself or herself, a 'center of living Will' and each one has the whole universe or dimension circling and revolving around him/her. To symbolize this relationship between Mind and beings some spiritual Teachings employ the symbol of a circle with a dot in the middle.

Some beings are the centers of a tiny dimension, and some have huge dimensions revolving around them. There are centers so expanded and exalted that the human mind cannot grasp, but even the tiniest point of activity is a center in itself and for itself. **The lucid Expanse of Pure Being and beings are integrated beyond any finite conceptual logic.**

The Principle of the great ocean of Mind also entails that infinite space and all contained therein is occupied by the 'Mind stuff', an all pervasive Awareness pulsating with life and energy, in the depths of which there is a timeless calm and on the surface of which are waves, currents and whirlpools pulsating in rhythmic fashion. **Each dynamic individual being is the center and the totality of the infinite universe revolving around him, and yet there are virtually infinite numbers of beings. As far as space extends there is the infinite Principle of Being and an infinite number of beings to fill this vast expanse of Mind.** The individual or personal manifestations of Mind, are centers of 'mentative' energy in the great ocean of universal 'mentative' energy.

Although no example can fit the description of Reality, one possible example could be an ocean, an infinite body of water,

where water is 'the totality' and at the same time, 'infinitely individualized' in each water molecule. Another example is the sky or space, in this case an 'aware all pervasive reflective space' at the same time generalized as the totality of all events and meanings and individually reflecting itself as aware individual beings. **All sentient beings are self reflections of the uncreated all pervading pure and lucid Expanse of Pure Being which recognizes itself through them.**

Mind's generic character

Now we come to the generic character of this universal Mind power, which can be summed up in the words 'total universal goodness' beyond the relative conflicting concepts of good and evil. Whether one is a human being, an animal, a ghost, an angel or a demon, one's Fundamental Mind of Pure Being does not change in any way, it is and remains a '*total universal goodness*' beyond the relative conflicting concepts of good and evil. Its generic tendency or expressive power is always toward more life, wisdom, love, and liberty both in generic and individual terms. Since it is a universal principle it can have no particular interests to serve, and therefore its activities are always equal. For this reason on the relative level the positive pole, being closer to its essential principle, always overcomes the negative pole. Just as water, electricity, or any other physical force will not work contrary to its generic character, so Mind will not work contrary to its generic character, nevertheless one can so easily place oneself in an inverted position in regard to it and, therefore, even though it appears as the principle itself is working against oneself with a definite purpose, this inversion is entirely caused by the individual, and not from any change in the generic character of the principle. In a nutshell, it's not the generic character of the all pervasive Mind which creates strife in the world but the inherent freedom within Mind that allows each individual being to not recognize his identity with Mind and therefore to place himself in an inverted position in regard to

Mind's generic character followed by the subsequent suffering that it entails which manifest through the Law of Cause and Effect.

The Principle of all pervading Mind and the fact that one is always the center of this infinite play of Reality for oneself accounts for all the claims that have ever been made for the creative power of one's intentional thoughts over phenomena. The reason lies in the fact that each being is the center of his own universe made up of 'Mind stuff', and therefore has the power, by directing his own intentions, thoughts and emotional energy, to control or shape all things contained. **If the Universe is in essence a manifestation of all pervasive Mind and therefore made up of 'Mind stuff', then Mind must have the highest power over its phenomena.** This is why without some degree of understanding of this first principle, all the methods explained in chapter eight will work only to a certain degree.

God, Being in the Judeo - Christian tradition

'For in him we live and move and have our being.'

Acts 17:28

In the book of Exodus, God commands Moses to tell the people that **'the One who is'** has sent him. The original four letters expressing the name of God are י ה ו ה transliterated as the Latin letters 'YHWH', most likely pronounced 'Yahweh' and are derived from a verb that means 'to be', so the most likely translation would be **'the One who is'**. Grammar tells us that the verb 'to be' is a substantive verb, that is, belonging to the real or essential nature of a thing, therefore it does not indicate any action passing from the subject to an object. **This being so, when we come to examine the nature, attributes and qualities of 'Pure Being', we are forced to use the term potentiality instead of actuality.** Although the most accurate translation of the name of God would simply be 'Being' or 'the One who is', since this principle is always individualized, in the sense that we need someone to express it,

many spiritual teachings use the term 'I AM'. **'I' because it is individualized but at the same time selfless (without identity, not a separate being out there), 'Am' because it is always in a state of Being beyond all dualities of birth and death.** This should also not cause the confusion of identifying the name of God with some self-entity external to the play of Reality but on the contrary we should understand God, as the fundamental Expanse of Pure Being, or 'Pure Beingness', a mirror-like all pervading Awareness beyond the limitation of external or internal, one or many, time and space residing at the heart of each sentient being. From this substantive pure potentiality there flows out an active verb, which reproduces in action, what the 'I AM' is in essence, creation is in essence the same as what has started the creation.

And if God is Pure Being what is the devil spoken of in the Bible?

The devil in its general aspect is the possibility of not recognizing one's identity with 'the One who is' (God), straying into dualism and the grasping at duality of subject and object. In its individual aspect the devil is the personification and symbol of sentient beings dualistic limitations due to not knowing their identity with God and all the negative intentions and actions that sprout because of that limitation, in a nutshell the devil is 'conceptual limitations'. Its number, the triple six spoken of in the Bible, is the repetition (dualism) of the three indivisible aspects of Pure Being and Reality: the Father, the Holy Spirit and the Son, or the Potential, the Ideal and the Concrete or the Essence, the Nature and the Responsiveness etc.

In a nutshell, God is the selfless and timeless Presence of 'the One who is', an individualized essence of mirror-like Awareness of Pure Being, beyond subject and object or gender residing at the heart of each manifested sentient being whether it be a god, human, animal, spirit, angel, or demon. This mirror-like all pervading Awareness of Pure Being is capable of reflecting itself into infinite forms, not like 'inert phantoms', but forms of sentient beings which have the freedom of own self awareness and also the capacity of recognizing their own source as Pure Being.

"Look inside of you, Sagredo, listen to your internal voice and remember that the true Teacher is Pure Being which whispers inside of yourself. Please listen to it: it is the Truth which is in you. You are divine, never forget this! We are not separating Sagredo, separation does not exist, we are all one in eternal contact with the Unique Soul.."

Giordano Bruno last testament before being burnt alive by the inquisition - February 1600

God, Pure Consciousness and Self in the Hindu tradition

Although there are many interpretations and philosophical views in the Hindu tradition, we can consider the words of Sri Ramana Maharshi, an Indian Teacher or Swami who lived and taught in south India in the early part of the 20th century, one of the most essential and profound in describing Reality (God) and Wisdom **according to the Advaita Vedanta (non-dualist) Hindu tradition.**

According to Sri Ramana Maharshi, the term 'God' or 'Self' or 'Brahman' used in the Hindu tradition are synonyms for Reality which is discovered by Self-Realization. Therefore realization of the Self is realization of God, but it is not an experience of God, **rather it is an understanding that oneself is indivisible from God.** Speaking from this ultimate level, Sri Ramana Maharshi 's statements on God can be summarized in three main points:

- God is immanent and formless, pure or essential Being and pure consciousness.
- Manifestations appear in God and through God's power, but God is not its creator. God never acts intentionally as God has neither an ego, a will nor a desire to act; God just IS as it is.

- God's Individuality is the illusion that we are not identical with God; when the illusion is dispelled, what remains is God.

Sri Ramana Maharshi speaks also about 'Iswara', the Hindu name for the supreme *personified* God of worship. He says that Iswara exists as a real entity only as long as one imagines that one is an individually separate identified being. **When identity persists there is a God who survives the activities of the universe, in the absence of identity the concept of 'Iswara' is non-existent.** Also beside Iswara, Hinduism has many deities which resemble the gods and demons of Greek mythology. Such deities are a central feature of popular Hinduism and their reality is still widely accepted. **Sri Ramana Maharshi claims that such beings are as real as the people who believe in them.** He admits that after realization they share the same fate as Iswara, as being unreal and identical with God, but prior to that, he regards them as important beings in a cosmological hierarchy which can affect the world in same way.

To sum up, in the Hindu Vedanta tradition '**Brahman**' (**Reality, not to be confused with the deity 'Bhrama'**) cannot be known as an object of mind because Brahman is one's very Mind, moreover the goal of Vedanta is to realize that one's self (atman) is a product of ego false-identification when in reality, Brahman is all that exists; which leads to the conclusion that we are all ultimately Brahman. **Therefore it may be said that Liberation or Enlightenment do not merely mean to know Brahman, but rather to realize one's 'Brahman-hood', to actually realize that one is and always was Brahman.**

The principle of 'Mind Only' in the Buddhist tradition

In a mirror surface or the surface of a vessel, a woman, as she adorns herself, sees her face, though her entire face seems to appear in these, it is neither existent nor non-existent there. All phenomena should be known to be like that.

The Buddha - Shri Samadhiraja Sutra

In the Mahayana Buddhist tradition we find a particular school of thought called 'Mind Only' (Chittamatra) or 'The Doctrine of Consciousness' (Vijnanavada). **The 'Mind Only' tenet system asserts that there are no such things as external phenomena. Mind, as a non dual self aware consciousness, is an absolute Reality.** It is founded upon the Buddha's statement that **"All three worlds are Mind only"** and it is expressed mainly in Buddhist scriptures like the 'Lankavatara' and 'Dasabhumika' Sutra. According to the 'Mind Only' philosophical school of thought, when we see a table, the visual form of the table that we see does not exist separately from the visual consciousness to which it appears. When several people see a table at the same time, each person is experiencing the ripening of tendencies (karmic seeds) of collective karma on his or her own mental continuum. It is not that each person is seeing a common table, nevertheless, the table is findable, and everyone can point to the same table, in terms of what each person is experiencing. In the visual cognition of the visual form of a table, the visual form and the visual consciousness seeing it come from or share the same source, a karmic ground. They arise simultaneously from it as parts of a single cognition, without coming from different sources. The great Buddhist 'Mind Only' Teacher Asanga in one of his works says that it is awareness (mind) which arises in the appearance of external objects, living beings, selves, and sense-data. **Thus it is nothing but awareness itself that appears externally to be things and persons, and internally to be a self perceiving sense-data,** and since objects which appear to be 'out there' are nothing but awareness itself, what we regard as reality is an

illusory manifestation of mind itself. Another important feature of this system is the concept of the eight types or aspects of consciousness. **These eight types of consciousness should be understood as different aspects of the mind or consciousness of an unenlightened individual sentient being and not as separate unconnected entities, although their function in shaping our 'external and internal reality' is different.** In general the Buddhist scriptures talk of five aspects of consciousness, five sensory consciousnesses, plus a mental consciousness. But in the Mind Only school two more types of consciousness are added to the five: the afflicted mind consciousness and the store-house or ground consciousness.

The five sense consciousnesses arise in conjunction with the five physical sense faculties, and the sixth consciousness, arises in conjunction with the faculty of the conscious mind. **The sixth consciousness** is also called 'the intermediate consciousness' or the consciousness following immediately upon arising of sense perception. As soon as a sensory perception such as form occurs, the mental concept of that form immediately arises. The sixth mental consciousness, like the sensory consciousnesses, exists in one instant and ceases in the next moment. **The seventh consciousness**, the afflicted mind consciousness or ego-consciousness, is the ego principle itself, the principle of self individuation. It is called the afflicted-mind consciousness because it believes and grasps at one 's own personality as an illusory self, thinking there is a separate 'me' or an 'I'. It possesses pride, which believes the 'I' is superior to others, it has attachment to the 'I' believing oneself as more deserving than others and gives rise to all the deluded and destructive views about Reality. **The eighth consciousnesses**, the store-house or ground consciousness is the source of all the other kinds of consciousness. It is beyond a subject-object duality, it is momentary and non-substantial but is not a passively receiving 'dust bin' of the mind, on the contrary it is dynamic in organizing, integrating new tendencies and structuring the individual's experience of reality, in fact it is the source of all impure or unenlightened appearances. **Every sentient being with its 'seemingly subjective and objective' world can be reduced to**

its 'own' ground consciousness, and this ground consciousness is basically the sum of all motivated actions and intentions from beginning less time. The eighth consciousness, is also called the store-house consciousness because it functions as a receptacle and container of the so-called 'seeds' or karmic causes of past experiences. These 'seeds' project themselves as an illusory world of empirical subjects and corresponding objects. The ground consciousness is the foundation and source for the mind because all karmic latencies are stored in it. The latent karmic imprints settle in the ground consciousness to express themselves at a later time. **A karmic latency will awaken as an experience of suffering or happiness when the right circumstances present themselves.** Positive karma doesn't immediately express itself as happiness, rather the karmic latencies rest within the ground consciousness and arise later as a result when the secondary circumstances allow it. Similarly, accumulated negative karma does not express itself immediately, but the karmic imprints remain in the ground consciousness to ripen under the appropriate circumstances causing suffering later on in one's experience. All the karmic seeds, good or bad, within the ground consciousness, sprout and manifest as the other seven consciousnesses, as if the ground consciousness were the ocean and the other seven consciousnesses were waves that appear upon its surface. Since the eighth consciousness is the basis of all unenlightened experiences including future experiences, creating imprints in the present through mind training and habituation leads to experiencing their results in the future. **Habituating oneself to positive thoughts and actions allows negative imprints to decrease and positive qualities to increase resulting in future happiness.** As we will see later in chapter eight, since the subconscious mind spoken of in Hermetic teachings is basically the eighth consciousness of the Buddhist Mind Only tradition, by working with our conscious mind we can re-program our subconscious mind, in order to achieve new life conditions and experiences. To conclude, the final aim of the follower of the Buddhist 'Mind Only' school is to put an end to the tendency of external projections of the ground consciousness transforming it

into the non-dual Wisdom of Enlightened Mind, Reality itself beyond the duality of subject and object.

In the Buddhist 'Abhisamayalankara Sutra' (The Ornament of Clear Realization) we find the following statements pointing to the realization of Mind and Reality:

"There is nothing to clear away, and nothing to be established. Reality views Reality. To see that is liberation"

From the Buddhist Sutra Requested by the future Buddha Maitreya:

"Mind has no shape. It has no color. It has no existence. It is like space".

And from the 'Lankavatara Sutra':

"Though reflections may appear within a mirror, they do not exist; and if we do not know the appearances of mind as mere appearances, the duality of conceptual thinking will arise".

From 'Distinguishing Phenomena and Pure Being' by the future Buddha Maitreya:

"Since experience of every phenomenon is equivalent to the center of open space, (manifesting) formations are all appearances like illusions".

In the commentary to the same text by the Tibetan Teacher Mipham Rinpoche we find the following statement:

"What are being called 'outer objects observed in common' are not referents existing as something extrinsic to or other than consciousness, precisely because they are appearances comprising common experiences shared by a variety of beings whose mindstreams are not the same. But this is what proves that they are nothing other than differing perceptions of differing mindstreams."

*“Similarly, for creatures whose operative habitual tendencies correspond, not only will environments and so on have a similar appearance for as long as the energy of those habitual tendencies has not been exhausted, but, what is more, the specific cause for their appearing to be similar will not be the existence of a referent on the outside. Just as something which one type of being sees as water will be seen as existing under another appearance by others among the six types of beings whose karmic impressions differ, **anything perceived should be understood to be neither more nor less than a self-manifestation of the mentality internal to a specific observer**”.*

The Mind Principle in the Tibetan Buddhist Teaching of ‘Dzogchen’

Mind is the universal seed. Both Samsara and Nirvana spring forth from it.

Saraha (8th century CE)

It is in the Tibetan Buddhist tradition, in the cycle of teachings called ‘Dzogchen’ that we find the most accurate and profound explanation and description of the principle of Mind and Reality. **The term ‘Dzogchen’ means ‘Total Perfection’ or ‘Total Completeness’ and it refers to the true nature of Reality, phenomena and of each individual sentient being as totally perfect and complete as it is.** In the cycle of Dzogchen teachings called ‘the category of Mind’ (‘Semde’) a refutation is made that the eight aspects of consciousnesses and the whole universe, or appearances of the Mind are Mind, but a more precise assertion is made that **appearances and phenomena are the *projections or self manifested reflections* of the Nature of Mind (or Mind Principle),** similar to various reflections appearing on a well polished and lucid mirror, where the mirror symbolizes the Nature of Mind’s infinite potentiality to manifest an array of forms and

events, and where the reflections cannot be said to be the mirror itself, but neither separate from the mirror in which they appear.

In this tradition, Mind is called the 'Nature of Mind' or the 'Primordial State' or the 'Vast Expanse of unconditioned primordial Space and Awareness' similar to the potentiality of the lucid surface of a mirror, and Mind's manifestations comprising all the eight aspects of consciousness are simply called mind, dualistic mind, consciousness or dimmed awareness, similar to the reflections manifesting on a mirror's surface. The Primordial State, the Vast Expanse of unconditioned primordial Space and Awareness' is the root and real nature of the phenomenal Universe and of each individual sentient being and not an abstract concept. **Within and by the Primordial Ground of Pure Being, the Nature of Mind, an array of illusory forms are self manifested as a spontaneous play of effulgence, at which point two possibilities open up:** either self recognition as self manifestation beyond all opposites, and therefore the possibility to freely partake of this infinite play of creation non dualistically (without the illusory division of subject and object, time and space), or otherwise non recognition and the subsequent forming of tightly grasped dualistic concepts of opposite values. In the first case one is Self Awakened into the totality of the primordially pure Ground of Being, free, but at the same time, master of time and space; in the second case one is trapped into the illusory nature of dualistic values of one's now 'dimmed dualistic awareness' including time and space until one re-Awakens through a 'spiritual' path into the self recognition of oneself as the primordially pure Ground of Being which now is called the fruit of Self Awakening.

In Dzogchen, the mirror symbolizes the potentiality of the Nature of Mind to manifest, and the images and forms reflected symbolize the various manifestations or appearances of the five senses, plus thoughts and emotions which can be said to be the 'objects' of consciousness. Moreover in Dzogchen a clear distinction is made between the non dual and all pervading Awareness of Enlightened experience, which is a pure, timeless, unborn potentiality of total knowing (Awareness), and the

identified limited dualistic consciousness characteristic of a sentient being.

In the Dzogchen teachings the Mind and the eight aspects of consciousness are not the same thing but also not separate entities either, in fact the eight aspects of consciousness are 'reflections' or manifestations of the radiant effulgence of the intrinsic Nature of Mind, just like the rays of the sun are not the sun itself but also cannot be separated from the sun. One could say that consciousness has its root in Mind, or that mind has its root in the Nature of Mind, and the intended meaning would be the same. Realization of the Nature of Mind (or Mind) and dualistic consciousness (ego grasped mind) are not mutually exclusive either, since consciousness has its root and is embraced (or contained) by the Nature of Mind as its spontaneous play, just like the reflections in the mirror are 'embraced' and are not separate from the mirror itself. **Just like one needs reflections to discover the potentiality, nature, quality and attributes of a mirror, when one is on the Dzogchen Path to self realization, one can use any of the Mind's spontaneous effulgent reflections to discover the potentiality and nature of the source of Pure Being** which is manifesting and reflecting, therefore one can use mind or consciousness (emotions, passions, or any type of experienced phenomena) to discover one's Nature of Mind of Pure Being. While in the Dzogchen path one 'jumps' directly into one's nature of Pure Being and integrates all dualistic experiences in that state, in the Buddhist higher path of Tantric transformation, one uses precise symbols in the form of Deities (equivalent to the mirror's reflections) to discover and abide in the nature of the potentiality of Pure Being which is reflecting (equivalent to the mirror's lucid surface potentiality).

The Nature of Mind is described as primordially pure, all pervasive, uncompounded and without characteristics but, at the same time, possessing an infinite potentiality to manifest as pure or impure phenomena (i.e. Buddhas or sentient beings) simply depending on whether it recognizes itself or not as the source of its effulgent manifestation.

Just like a mirror doesn't have any plans or intention to reflect but it is just part of its potentiality to reflect when objects and circumstances present themselves, the all pervasive Mind, mirror-like Awareness in its essence, nature and responsiveness manifest forms and appearances only when and if secondary causes and circumstances present themselves. **Moreover, just as the surface of the mirror is not affected by its good or bad reflections, whether one is a human being, an animal, a ghost, an angel or a demon, one's fundamental Mind of Pure Being, mirror-like all pervading Awareness does not change and it cannot be modified or improved in any way, it is beyond the Principle of Cause and Effect and it cannot be polluted by any emotions, thoughts, intentions or actions whether they be positive or negative but needs to be simply self recognized as an actuality.**

The '*All Knowing*' Longchen Rabjam, a 14th century Tibetan Teacher who is considered an incarnation or supreme manifestation of Enlightened Wisdom 'Manjushri', elucidates in the '*Shingta Chenpo*' a commentary of one of his treatises called '*Relaxation in the nature of Mind*', the relation between Mind and appearance of Mind like this¹:

"Although forms appear to the Mind, the objective appearances are not Mind ...when the reflection of your face appears in a mirror, it appears as the face looks, because the clear surface of the mirror is capable of making the reflection appear and the face has the potential of appearing or of projecting the reflection. At that time, the reflection of the face is not the face, nor is there any other face than the face which imprinted it. Likewise, various kinds of phenomena are appearing to the deluded mind because of the interdependent origination of the causes and conditions of delusion. ...The various objective appearances are not mind, because the objects remain even when the person himself is not there. The objects won't move when the person moves elsewhere; and the objects possess various colors and so on. If the objects are the mind itself then they should change as the mind changes, they should be

¹ From "The practice of Dzogchen", Longhen Rabjam, translated by Tulku Thondup. Snow Lion publication.

*present if it is present, and if it is not, they shouldn't be. As Mind has no color and design, neither should the objects have them. The presence and absence of appearance are the projections of the Mind. So the mere appearance can be classified as the Mind.... The reflections appear in a mirror without the face passing into the mirror, nor do the reflections occur separately from the face. **Likewise it should be understood that from the very moment that all phenomena appear in the Mind, they exist neither as the Mind nor as anything other than the Mind.***"

And from the same text:

" Though by the force of habitual patterns, there appears, the dualistic appearance of grasping and fixation, from the time they appear the grasper and grasped have not been two, this is like a face reflected in a mirror..."

...These phenomena, the phenomenal world of Samsara and Nirvana, do indeed appear, but from the time they appear, they do not exist as anything external, internal, or in between."

In the above sentence '.. so the mere appearance can be classified as the Mind' and in other treatises Longchen Rabjam explains and interprets the common assertion that appearances **are** Mind as just a common way of speaking, like one would say that the rays of the sun **are** the sun or the waves of the ocean are the ocean.

The spontaneous radiations or manifestations of the Nature of Mind (uncompounded all pervading Awareness) as various appearances, forms, sounds, emotions and dualistic consciousnesses are pervaded or imbued by and with the lucid Primordial Awareness of the Ground of Being, therefore the common assertion that 'appearances are Awareness', or 'appearances are Mind'.

Just like the objects reflected on a mirror's surface do not appear in space and within the sequence of time but are contained evenly on its surface, all of Mind's manifestations are contained *potentially* in the timeless expanse of the pure 'Now' of the Nature

of Mind, completely beyond the measure of time and space but appear as they do in time and space due to secondary causes and circumstances. **The three times of past, present and future are contained evenly in the single all pervading Awareness of the Nature of Mind, the pure and spontaneously manifesting Primordial State of any individual sentient being.**

From the Dzochen Semde Tantra Text the 'All -creating King'²:

*"The three times are a single one without distinction.
Arising is primordial, with neither before nor after.
Because Reality is one and completely all-pervading,
one rests within the nature of the greatest of the great."*

*"Without remainder all phenomena, however they appear,
are emanated by Mind, produced by the Nature of Mind".*

And:

*"When the nature of me, the doer of all, is not realized,
the phenomena created by me are imputed with fixed existence.
By the power of attachment and craving, apparent things exist. And
so their impermanent nature as illusion is destroyed".*

From the same source:

*"Both the environment and the inhabitants,
Buddhas and sentient beings, all the phenomenal world
were made by Mind, and they are one within the Mind."*

...

*"Within the unborn, in Dharmata (the Nature of Reality)
completely pure, the appearance of things that are born rises like a
reflection."*

² Cited by Longchen Rabjam, in the 'Shingta Chenpo' a commentary of one of his treatises called 'Relaxation in the nature of Mind'.

Just like a mirror would be useless if it didn't perform the function of reflecting forms, the Primordial State or Mind recognizes itself through and by its own self reflecting effulgence, in which case there is the permanent Awakening as a Buddha or an Awakened One, the non dual totality of all events and meanings. On the other hand, Mind also possesses the intrinsic freedom to not recognize its own self reflected manifestations, and in which case there is the phenomenon of birth into an illusory, and potentially infinite, number of sentient beings until re-Awakening is actualized through a specific path.

To conclude, beside the mirror, sometimes the symbol of the crystal is used in Dzogchen Teaching. In this case the clear, pure and limpid crystal symbolizes one's state of Pure Being, Mind itself in its aspect of pure potentiality and with its spontaneous radiant effulgence not yet manifested, and the light of sun symbolizing the secondary causes activating the crystal's manifestation of light colors in space as its spontaneous radiant effulgence. **Even during the 'timeless epoch' of Enlightenment, one's state of Pure Being remains in a state of, now fully Aware, internal radiance manifesting like a crystal does upon being hit by sunlight, only when the secondary circumstances of sentient beings to be trained act as a catalyst for its radiant effulgence.**

Note: As the Dzogchen cycles of Teachings are very profound, aiming at the total Realization of the Nature of Mind in one lifetime into the total dissolution of materiality into its nature of light, they can only be transmitted and taught by a Teacher which holds an uninterrupted transmission of lineage and has realized in his or her stream of Being the Enlightened Awareness of Pure Being beyond time and space, birth and death. Dzogchen teachings, therefore, despite being widely available, cannot be applied by simply reading a book.

The will of personality and the spontaneous Will power of Mind in the Hermetic tradition

Let's now go back to the Hermetic teachings which speak of two kinds of 'will'.

The first one is the will of personality, it is the ego - centered drive or compulsion to act in a certain way and it depends on the intention underlining its actions. It is also generally known as will power to accomplish intended actions and is merely a form of intense desire and stubbornness. It is often used in form of 'authoritative suggestions', assertions and assumption and it can also be responsible for all the phenomena of mental influence, fascinations, suggestions, hypnotism, and en masse manipulation. The conditions produced by the application of ego - centered will-power will only hang together as long as the compelling force continues, but when that is exhausted or withdrawn, the elements and situations forced into unnatural combination will at once go back to their proper affinities according to the Law of Cause and Effect and the Law of Vibration. **The circumstances created by ego driven compulsion never have the germ of vitality of Pure Being and are therefore dissipated as soon as the external energy which supports them is withdrawn.** An example of this is all the actions of human beings compelling others under their control, or the use of 'magic' and 'spirits force' or spirit evocation to affect circumstances. **When the compelling force behind is exhausted the karmic force bounces back with an immense power to the originating source.**

The spontaneous Will of power Mind, on the other hand, is the universal energy of Mind, it is the universal energy or the Spirit of Being, the outward manifestation of the 'I AM'. The Will is that energy power, in both the universe and in individual sentient beings, which is ever moving, changing its manifestations, flowing, evolving, proceeding, becoming and accomplishing effortlessly. It contains within itself the potentiality of everything, but it cannot be said to be any of the things it manifests. The Will is clear and colorless like pure, limpid water, it experiences the color of thoughts, emotions and feelings, but it is never mixed with the

latter since it is only the vehicle for the emotion or feeling, it is its vital energy of Mind so to speak.

The spontaneous Will of Mind is real power, because it is the potential of infinite manifestation of activities, it is the plastic essence which moulds itself into any and all forms, it is the breath of life itself, the Holy Spirit. It is the essence of all activity which manifests all forms and life, and once it is recognized it may be drawn upon as a source of unending strength and accomplishment. **All beings are 'centers of living Will power' in the great ocean of all pervasive Mind.**

Often the mistake is in attributing the creative power to the will of personality or ego-centered will. The correct idea is not to create through ego effort, but to combine and distribute that which is already in being through recognition, so that what we call our creations are only new combinations of already existing energy whether mental, spiritual or physical. When one feels a sense of mental relation and identity with the spontaneous Will of power Mind, and allows this inexhaustible energy to flow through him or her, one finds a reservoir of Will power which is inexhaustible and never failing. But if, out of conceit arising from some successful ego-driven action, one begins to think that this power is due to some 'personal strength' or mistakes it with the will of personality then one may easily become conceited with the pride of personality separating oneself from the source of real power and the universal supply.

The conscious and the subconscious mind

As I've already explained in my book *'Heal yourself'*, the Hermetic teachings speak of two aspects of an individual's mind. **The first aspect is the conscious mind or objective mind. It is the mind which knows the objects of the senses and is aware of its own thoughts and emotions.** It is also that aspect of the mind that is able to reason and discriminate. **We can compare the conscious mind to the first seven aspects of consciousness spoken of in the Buddhist 'Mind Only' school.**

If we use it with the presence of awareness it becomes the guardian at the door of the subconscious mind, ensuring that only wanted and empowering messages are allowed through.

The subconscious mind on the other hand is an incredibly powerful program that runs every aspect of our life automatically, organizing and re-organizing without the need for our conscious effort. It is equivalent to the eighth aspect of consciousness (the ground or storehouse consciousness) of the Buddhist 'Mind Only' school.

In the subconscious mind are stored all our beliefs about reality and all the habitual tendencies which manifests as intuitions, tendencies to feel joy and sorrow and to react in a certain way to any given event; basically all aspects of our waking and dream life. **The subconscious mind cannot distinguish between what is real and what is imagined, it responds automatically through the Law of Cause and Effect and the Law of Vibration with instincts and habits which are manifested into our waking life.** The subconscious mind does not process negatives, or rejections, and for this reason when we will learn how to use affirmations, statements and creative visualizations in practice in chapter eight, we will see how we must always use them in an affirmative sense. The subconscious represses memories with unresolved negative emotions, the memories get buried, yet the beliefs, feelings and emotions associated with them are able to control our reactions.

The subconscious works with symbols and associations, and it processes everything in the first person. For example whenever we criticize, judge and project negative thoughts and feelings onto others, we experience that negativity as our own.

It also works with the principle of least effort by following the path of least resistance, like all nature does. Without a proper and purposeful direction from our conscious mind through the presence of awareness, it follows the easiest, but sometimes more negative path of our habitual tendencies.

There is no future or past in the subconscious mind, since it can only process the present time, all stored experiences are processed in the ever present 'now' of our life.

As we have seen the whole of mind can be compared to an iceberg floating in the ocean, consciousness is the tip of the iceberg, consisting of information and stimuli of which we are aware. The subconscious is the deep underside of the mind, recording and processing information continuously and connecting the individual to the all embracing Mind of Pure Being.

Mind and consciousness

To summarize, Mind is the source of all phenomena and reality, it is the potentiality of all events, meanings and circumstances and it is beyond all dualistic apprehensions of subjects and objects, time and space. Mind is at the same time immanent and transcendent of phenomena, **it is an all pervading lucid and reflective Awareness contained in and containing all the phenomena of the universe and beings,** and it is therefore an immutable, unchanging and non modifiable state beyond the passing of time and transitions in space, **just like the all containing, even, lucid and potentially reflective surface of a well polished mirror.** Mind is the source of all aspects of sentient beings consciousness, the source of the conscious and the subconscious mind as we understand it in Western neuro -science and psychology and the source of all physical and non physical forms.

Mind is uncreated and uncompounded, it is beyond the Principle of Cause and Effect and therefore it cannot be improved upon or developed by any spiritual or non spiritual methods, it is and remains an even Principle of all pervading Awareness beyond transition and change to be recognized by the individual. It is the source of, it pervades, and it is the real nature of all sentient beings. Whether one is a human being, an animal, a ghost, an angel or a demon, one's fundamental Mind of Pure Being does not change and it cannot be polluted by any emotions, thoughts or intentions whether they be positive or negative.

Consciousness or mind, on the other hand, is the offspring of Mind, it is the radiation or effulgence of Mind, it is like the

reflection appearing in a mirror as much as any visible and invisible form. Consciousness is the base for grasping at an independent self entity in time and space, it is the base and the 'machinery' of ego-grasping and ego functioning. Consciousness is synonym with mind, whether conscious, unconscious or subconscious, it operates in dualistic terms in its active phase as the conscious mind, and it is the 'storehouse' of all past experiences in its 'non dual' phase as the subconscious mind. Since it can be worked on and molded at will it can become one's worst enemy or one's best friend in achieving a joyful and fulfilling life (see chapter eight).

Unlike Mind, consciousness or mind, is within the Principle of Cause and Effect and therefore it can be 'manipulated' and developed in various ways using various methods, it can be improved to an incredible degree or rendered very subtle and 'infinitely stretched out' and in fact there exist so many methods in various spiritual and non spiritual traditions with this aim. Even though through meditation and other similar methods, consciousness can be rendered so peaceful and spacious as to achieve a state of blissful rapture, and so limpid and clear as to develop acute intelligence, infallible memory, clairvoyance and similar powers, **it still is and will always remain the domain of ego – grasping, a 'time bound' phenomenon of subject and object,** useful but not the ultimate Truth of Pure Being, not the 'Truth that will set you free' from illusion-like birth and death. **On the other hand, a permanent realization of Mind and Reality is accompanied by a spontaneous adornment of inconceivable spiritual and non spiritual qualities and powers beyond the limits of transition and change.**

The brain is not the mind

Although science often tells us that our consciousness or mind and thoughts are produced by the brain, the Hermetic teachings (and also most spiritual and non spiritual traditions) affirm that **the brain only functions as a converter or 'transformer' of the mind or consciousness into usable forms like thoughts and emotions.**

The brain is a kind of 'laboratory' of the personal manifestation of mind, and brain building is the development and growth of brain cells and neuro-pathways in any specific region of the brain. In fact, by developing certain brain cells or neuro-pathways in any specific region of the brain, by using the skillful methods presented in part two of the book, the quality, activity or faculty which uses that specific region for its functioning is greatly increased and rendered more effective.

More information about this subject in chapter eight in the 'character building' section.

Conclusions on the Principle of Mind

Reality, Mind, Pure Being, The Primordial State or God cannot be described through words, concept and ideas, **therefore it is clear that the underlying message and aim behind all of the different spiritual traditions can only have the function of 'pointing in one direction'**, that is, toward the individual personal experience, familiarization and total Realization of one's real nature of Mind, the fundamental Expanse of Pure Being, the true nature of the individual and phenomena, depending on the culture, language, intellectual and spiritual acumen and inclination of the different sentient beings involved, **always bearing in mind that no formula, explanation or example will ever be able to describe every side of Reality** (see the disclaimer).

*"Do not investigate the root of things,
investigate the root of Mind!
Once the Mind's root has been found,
you'll know one thing, yet all is thereby freed.
But if the root of Mind you fail to find,
you will know everything but nothing understand"*

Padmasambhava - The lotus born Buddha

Chapter 2

The Principle of Cause and Effect

"Every Cause has its Effect; every Effect has its Cause; everything happens according to Law; chance is but a name for the Law not recognized; there are many planes of causation, but nothing escapes the Law."

The Kybalion

Law, not fate is the axiom of the Hermetic tradition

In general people have two kinds of beliefs, either they believe that their life is ruled or guided by an external supreme and all knowing being which they call God, able to intervene and shape the affairs of the world or they believe that life is just chance, fate, good luck or bad fortune and that the universe is in a state of chaos or chaotic chance. Talk to a hundred different people and you will find either one of these two points of view regarding Reality or a confused mixture of both.

According to the Hermetic and, as we will see later, most Western and Eastern philosophical and spiritual traditions, both of these beliefs are wrong views since they are not based on the Laws governing Reality.

In fact everything manifested in the universe and in each individual's life happens according to unchanging Laws, of which the Law of Cause and Effect is one of the most important, because not only it rules all planes of Reality but is the fundamental Law for the arising of different kinds of phenomena. In the Bible, for example, the Law of Cause and Effect is revealed in the statement:

'As you sow, you shall reap' Galatians 6:7 where we are introduced to the truth that what one wishes for others or does to others sooner or later one will experience himself.

In fact nothing ever 'merely happens', and there is no such thing as chance, in fact a careful examination will show that

what we call chance is merely a common expression regarding causes that we cannot perceive or that we cannot understand.

If you toss a coin in the air you might get a 'heads' or 'tails', but even this single toss comes under the Law of Cause and Effect, because if we were able to examine into the preceding causes, we would clearly see that, given exactly the same causes and circumstances and at the same time and place of the event, it would have been impossible for the coin to fall down other than the way it did. **Therefore, given the same causes and the same relative circumstances of time and place to mature or activate such causes, the same result always follows.** Nothing ever 'happens' by chance but there is always a 'cause', or rather a chain of causes and effects behind it. **According to this Principle, what we call good luck or bad luck is really the energetic 'pushes and pulls' of primary causes and the circumstantial energy of the time and the place (the Law of Vibration) combined, which give rise to that specific 'lucky' or 'unlucky' event we call chance.**

No event produces another event, but is merely a preceding link in the great orderly chain of events flowing from the creative energy of Pure Being or Mind Principle. There is continuity between all events and also a relation existing between everything that has gone before, and everything that follows. Every thought we think, everything we say and every act we perform, has its direct and indirect consequence which fits into the great chain of cause and effect.

There is usually a time gap between the cause and the eventual effect which always depends on many secondary conditions in order to manifest. Sometimes secondary conditions favor the activation of more negative causes to manifest and sometimes they favor more positive causes, but sooner or later causes will manifest as effects and shape one's life circumstances (see also 'understanding astrology, and the meaning of luck and fortune').

In general terms, we can never set any cause in motion without calling forth those effects which it already contains in embryo and which will again become causes in their turn, thus producing a series of causes and effects which must continue to flow on 'ad

infinitum' until we bring into operation a cause of an opposite character to the one which originated it or we employ a specific method of counteraction (a spiritual or psychological practice of some kind). **Whenever a primary cause has been planted, just like a seed in a field, if it doesn't meet any hindrances, it is definite that it will bring the result, whatever it is.** Just like a perfect seed surrounded by the right secondary circumstances will take time to ripen, causes take time to manifest as visible effects. But if the primary cause meets a hindrance, or it is counteracted by a primary cause of an opposite nature then it is possible that it won't bring a result, that one won't have to experience the suffering or happy effect. A clear example of this is the planting of a seed in a fertile ground, which, even though it has the ability to grow, there is always the chance to disturb the conditions that cause the seed to produce the plant, for example by taking the seed out or to burn it, or by pouring hot water over it etc.

Not only that, but there are various planes of cause and effect, the higher planes dominating the lower planes, and, as we will see later, we can work with this in order to set new causes in motion and change our circumstances, still nothing ever entirely escapes the Law of Cause and Effect. **We can obey the causation of the higher planes, and rule the one on the lower planes. Another important fact in understanding causation is that external acts are not the only causative power, but that there is another aspect of the law of causation, namely, that of pure intended-thought, a power which is able to start a new sequence of causation not related to any past actions.**

We should be aware also that the further the causation is from the primary source of Pure Being, the more it is bound by impelling conditions, and the nearer to the primary source, the freer it is. This will become clearer in the eighth chapter where we learn how to employ this principle in order to change one's circumstances.

Mind as pure potentiality is beyond time, space and beyond any Laws, but its manifestation is always governed by unchanging Laws.

The Law of Cause and Effect or Karma in the Buddhist tradition

"Then the Buddha explained the Karma Sutra: "Destiny is the aggregate karmic effects from past life. Past Karma determined your present destiny. Present Karmas are to mould your next life. Learn the law of Karma expounded as follows".

The Golden Precepts by Shakyamuni Buddha

We can find the Law of Cause and Effect in many spiritual traditions, and many people nowadays are accustomed to word 'Karma' which in fact means 'action'.

The principle of Karma is well explained in the Hindu and especially in the Buddhist tradition where the Law of Cause and Effect is a central topic as the Buddha explained it in many major teachings called 'Sutras'.

The Buddha explained that all the feelings of happiness, unhappiness, and neutral feelings (for example boredom) accompany every single moment of each being's existence and are due to not knowing the real condition of Reality and the subsequent formation of Karma, or the set in motion of the endless chain of cause and effect through the twelve interdependent links of karmic formation.

In Buddhism, Karma is not only the physical action, but also the verbal action and especially the mental impulse or urge to act through intention oriented thoughts which brings one in the direction of a particular experience. **In a nutshell Karma in Buddhism is motivation and what is motivated. That's why one can accumulate good and bad Karma just by wishing an outcome with a strong motivation.**

The action itself is a positive or a negative karmic force, which sometimes is called merit or non virtue which, when completed, carries its karmic effect, which continues with one's mental

continuum as a karmic tendency or constant habits to repeat the action through body, speech and mind.

For a complete karmic cause to be set in motion we always need four factors: the basis of the action or the object at which the action is aimed, the intention to act based on a motivation which can be positive, negative or neutral, the action itself needs to be carried out directly or indirectly, and afterward we need to be satisfied or at least feel no regret.

If one of these four factors is not present the karmic consequence will be less heavy but that doesn't mean that there will be no results, **in this later case we speak of a 'karmic impediment' which will contribute to the maturation of other karmic primary causes similar in nature.**

There can be physical and verbal actions, but these usually start with mental urges, or mental Karmas. The urge to do something comes before the actual action and it is often accompanied by its own compelling emotion.

The ripening of different Karmas

There are three general rules regarding the ripening of Karma.

- **The first is the certainty of the result**, which means that unless it meets a hindrance or one purifies a negative action or neutralize it with a positive action of the same nature and weight, the result will never disappear until the right circumstances for its ripening present themselves. **Connected to this is the fact that the passing of time does not wear off a karmic cause.** But even though infinite Karma has been created, there is always the chance to change it and to not experience its result by completely purifying it or counteracting it with a primary cause of an opposite nature, which is like destroying the ability of the seed to grow.

- **The second rule of ripening is the increase of result** which means that from a small action very large results can follow.
- The third is that **if one has not committed a certain action, one will not experience its results** even if the secondary circumstances present themselves, although one would still experience the effect of planned actions which he didn't actually commit in person, but told someone else to do, like for example paying someone to kill someone etc.

In Buddhism it is explained that Karma ripens as an effect in four different ways:

- The first is **the effect of maturation**, the experience of one's birth aggregates, like the type of body and mind or intelligence one has, and the particular dimension in which one has been reborn. For example in the phenomenal plane of sensuous desire (see chapter four on the different planes of existence) a mind dominated by anger is the cause for rebirth in the dimension of the various hells, predominant and persistent accumulation of greed and attachment causes one to be reborn as a starving spirit, accumulation of persistent and dense states of very dimmed awareness or fogginess of mind without the ability of discernment of what to accept and what to reject causes the birth as one type of animal, humans are caused by a more or less equal mix of different emotions and the accumulation of virtuous intentions and actions (although in the human realm one can also notice all the different degrees of suffering and joy depending on the predominant emotion), heavenly 'god like' beings are caused by predominant pride and a great store of accumulated virtuous intentions and actions.
- The second is **the effect in agreement with the cause or of compatibility**, which is the urge or compulsion in every moment to intend and do something similar to what we did before and experience its effects.

- The third is called **the cumulative effect** which can be related to the environment in which we are born and in that rebirth, all the various feelings of happiness and unhappiness we experience. The cumulative effect is also connected to the collective karma of all sentient beings inhabiting and shaping a certain environment and dimension (see chapter four).
- The fourth is **the cumulative effect of ripening**, or the tendency to experience a situation similar to what we did, with the same situations happening back to us over and over, (we kill once and we are killed sub sequentially many times), one cause can ripen into many effects.

There is also the differentiation between **'throwing and completing Karma'**. The former being the cause that has the potentiality to 'throw' us into the next rebirth, and the latter being the one responsible for shaping our rebirth, for example we can be reborn as dog due to the throwing karmic cause, but then depending on the completing causes we could be either a stray dog in constant search for food or a pet in some rich household.

This is because, certain causes produce precise effect, for example actions of generosity through our physical, verbal and mental actions produce wealth and enjoyments, the cause of not killing but saving other's lives produces a long life and freedom from illness, the cause of saying the truth and not lying produces the effect that others listen to what we have to say and believe in us and so on (see chapter eight: 'the most important points of causation').

The most important thing to remember as a general rule, is that the karmic result of any action is always based on the intention or motivation behind it, what seems to be a positive action can actually have a negative effect if the motivation behind is not entirely positive. We could say that what we are now is the sum of all our intentions and motivations accumulated in this life and in infinite past lives.

Different degrees of ripening

The karmic consequence of our actions can ripen into something strong or into something light and this depends on many factors.

- The first factor is the nature of the action involved. This is in terms of the suffering or happiness that it causes the object of our action.
- The second is the strength of the emotion, negative or positive, that accompanies the action. Hurting someone with really strong hatred is much worse than hurting them with just a little bit of anger.
- The third is the distorted, compelling drive, based on the wrong view, in other words, whether or not we believe that doing a certain action is perfectly all right and anybody who thinks the opposite is wrong or stupid.
- The fourth is the basis at which the action is aimed. This varies according to the amount of benefit we or others have received from that being in the past, or will receive in the present and future, and according to the good qualities of the being involved.
- The fifth is the frequency or habits to do such action, for example if we have done a certain action many times in the past it is heavier than just doing it once.
- The sixth is the number of people involved in committing the action, committing actions in groups is heavier than committing them alone, the emotions involved add up with the number of people involved.
- The seventh is the power of regret and the presence or absence of opposing forces. For example, if we do something negative, whether or not we counterbalance it with a lot of positive actions or feel regret and decide not to repeat the action. A negative action is very heavy if we don't regard it as a mistake. What opposes that is admitting that it was a mistake even if we didn't think there was anything wrong with it when we did it. If we admit that it

was a mistake afterwards it will start to purify the consequences or at least make them less heavy.

- Last but not least is the power of rejoicing in the positive or negative actions and attitudes of others. If we rejoice in the positive actions of others, we build up positive karmic force and if we rejoice in the destructive or negative actions of others, we build up a negative karmic force and both of these attitudes will have an effect on our life.

The 'karmic flood'

The most common question in general people have about Cause and Effect is why some sentient beings seem to commit all sorts of negative intending actions and live a seemingly wealthy and healthy life and some others which dedicate themselves to many virtuous intending actions, especially spiritual in kind, seem to suffer from all sorts of obstacles.

The answer to this has many aspects: first Karma, Cause and Effect is not some kind of 'justice maker' which, like in some Hollywood movies sits there and decides who is to get what kind of specific punishment for this or that action; second, causes ripen and manifest into specific effect or effects only when the secondary circumstances are conducive for this to happen regardless of the passing of time, whether it will be a minute or a million years; and third, and most important, Karma sometimes tends to manifest a kind of 'karmic flood' for some beings which indulge in extremely positive or negative intending actions. This manifests in a way in which one tends to 'use up' all positive or negative store of karmic causes while engaging in an opposite lifestyle to the causes that are manifesting. In other words, someone committing a great deal of negative intending deeds might experience a great deal of positive circumstances and therefore 'use up' all meritorious causes with the consequence of ending up in the most distressful life circumstances and environment for a very long time and many lifetimes; on the

contrary, someone which is engaging in skillful and virtuous activities, and especially of a spiritual kind, might experience all sorts of mildly negative circumstances in order to consume all residual negative intending karmic effects until the total consummation of all negative Karma after which he or she would only pass from one joyful event to the next until total liberation and Awakening beyond time, Cause and Effect. This is why one should never envy or compare oneself with pride to other beings, since nobody knows what is going to happen next, which causes one has planted or are about to ripen.

In most cases, and for most sentient beings, though, Causes and Effects manifest in a more mixed kind of fashion, almost 'haphazardly' because of their depending on specific secondary circumstances for their ripening.

Karma and compassion for suffering

The knowledge that all events and circumstances unfold due to precise causes should not make one become judgmental and cold hearted toward all suffering beings included oneself. Quite the opposite, knowing how difficult it is to become aware and be able to change the conditioning of primary causation should inspire one to develop unconditioned love and compassion toward oneself and others. **One should also avoid feeling proud, arrogant and complacent when wealth, health and fortune manifest because of past virtuous actions as nobody knows what primary causes one has planted during infinite lifetimes and which one is going to manifest next,** the Laws of Rhythm and Ciclicity and the effect of compensation are always at work with unerring precision (see chapter five and six).

On the other hand by developing a sense of love and compassion for all, one is able to plant more and more primary causes which will definitely result in more joyful events to manifest in one's life.

Understanding astrology and the meaning of luck and fortune

If everything is governed by causes and laws what is the meaning and role of astrology, luck and fortune?

As stated at the beginning of this chapter, what generally is regarded as good or bad luck is really the energetic 'pushes and pulls' of primary causes activated by the circumstantial energy of the time and the place combined with the Law of Vibration which give rise to that specific 'lucky' or 'unlucky' event to manifest. We can therefore understand that the position of planets and constellations is part of what we call the 'circumstantial energy of the time and place' which can become secondary circumstances for the activation and unfolding of primary causes which otherwise would not manifest in that precise moment and place. Also what we call planets and stars is only what our limited senses can perceive. We perceive only what we have the causes to perceive as a personal (and shared) perception. Imagine a small ant walking very fast on your chest on a hot summer day, what kind of perception would it have of you? Maybe according to its sense perception you are an enormous unknown 'X' hanging somewhere in space in its outer dimension. What we perceive as phenomenal reality with our senses is only a limited distorted portion of what is.

For example if one has planted many causes of wealth by being selflessly generous, the effect will manifest when certain energies in the seemingly 'outside' world act as secondary circumstances for that specific primary cause or causes to be activated and manifest. This is because of the Law of Correspondence and the Law of Vibration work interdependently and in synergy with the Law of Cause and Effect. **In a nutshell, astrology is the knowledge of what is circumstantial in time and space in a particular dimension, it does not predict what will be, but can help in activating and making manifest what is potential because of specific primary causes.**

Fortune is the positive potential of virtuous primary causes manifesting in time and space as an event due to secondary favorable circumstances, misfortune and bad luck is its opposite.

"The whole world is cause and effect; excluding this, there is no sentient being. From factors (which are) only empty, empty factors originate".

The Stanzas of the Heart of Interdependent Origination

Nāgārjuna (150–250 CE)

"Whatsoever originates from a cause does not endure without conditions".

Reasoning: The Sixty Stanzas

Nāgārjuna (150–250 CE)

"I am the owner of my karma. I inherit my karma. I am born of my karma. I am related to my karma. I live supported by my karma. Whatever karma I create, whether good or evil, that I shall inherit".

Upajjhatthana Sutra -The Buddha

Chapter 3

The Principle of Vibration or Sound

"Mind (as well as metals and elements) may be transmuted from state to state; degree to degree; condition to condition; pole to pole; vibration to vibration."

The Kybalion

This principle tells us that everything, from the totality of Mind, which is Pure Being, to the heart of each sentient being and down to the grossest form of matter, all is in motion and everything vibrates. The higher the vibration, the higher the position in the scale or the closer it is to the primal cause of Pure Being. Here we introduce a paradox; in fact we said in the first chapter that the center of Mind is a place of rest on the surface of which there are waves, currents and whirlpools and centers of energy. But as the Law of Polarity tells us, opposites are identical in nature, but different in degree, extremes meet, all truths are half-truths, and all paradoxes are reconciled. **The Expanse of Pure Being vibrates at such an infinite rate of intensity and rapidity that it is practically at rest, just as a rapidly moving wheel seems to be motionless. At the other end of the scale, there are gross forms of matter whose vibrations are so low as to seem at rest too.** On a physical scale, the cosmos, when resolved into the infinity of nothingness at the end of a cycle (see chapter six), is practically motionless, the Principle of Vibration being in a condition of absolute rest, and yet, this absolute rest is analogous to motion of such a high degree of vibration as to be practically motionless and at rest at the same time. In this condition the two poles of vibration have been resolved into one, the extremes have merged and absolute motion and absolute rest are seen to be identical.

In a nutshell, the differences between the various manifestations of the play of Reality on all dimensional planes are due entirely to varying degrees and modes of vibration.

Vibration and Sound

In the first chapter we have discovered that spreading throughout limitless space there is a universal medium, an ocean of Mind power, **now we come to understand that through this universal medium of Mind is possible to convey and receive information by means of vibrations which can be set into motion by the power of sound.**

In the physical world of matter, by instance, science says that energy waves travel through the ether until they come in contact with matter capable of taking up their vibrations. The Hermetic teachings speak of the ether as a fine form of matter, filling all space, even between the atoms, as well as between the worlds. All objects in our universe emit, reflect, and absorb electromagnetic waves in their own distinctive ways, for example thermal radiation propagates without the presence of matter through the vacuum of space as a direct result of the random movements of atoms and molecules in matter. Since these atoms and molecules are composed of charged particles (protons and electrons), their movement results in the emission of electromagnetic radiation, which carries energy away from the surface.

Let's take as an example the emission of light by the sun. In this case the 'original' light and heat of the sun does not travel to the earth to be then experienced by the latter, but, on the contrary, the original solar heat and light sets up the waves in the ether, which travel along until the earth is reached, and, when meeting with the proper material, they are reproduced or 'transformed' into heat and light vibrations similar to those of the original impulse so that people on earth can feel the heat and see the light. Therefore light is simply a form of energy and the only 'real light' is the sensation caused in the mind by the motion of energy waves. Moreover, when the intensity of vibrations of light waves increases, light changes its color, each change in color being caused by shorter and more rapid vibrations, so that although we speak of the rose as being red, the grass as being green, or the sky as being blue, we know that the colors exist only in our minds and

are caused by the sensations experienced by us as the result of the vibrations of light waves.

Another example is the waves in water, where even though it seems that a series of waves apparently travel toward the shore, in real sense the motion is passed on and another wave is formed, then another, and another, until there is the seeming motion of waves in water. In reality the waves don't travel, they merely communicate their motion to the water particles next to them and a continuous moving effort is exhibited. Electricity and magnetism are reproduced in the same way, in fact, **all waves are alike in this respect, all communicate vibrations, which move on in a 'wave like' motion though the ether.**

Just so, vibration activity in the form of sound, thought, emotion, reason, will or desire, or any other mental condition for that matter, arising in one's mind and the minds of infinite beings, 'pass on' in the all pervading great ocean of Mind, to produce waves or currents of energy, which travel or move on until they reach the mind of other beings 'tuned in' to the same vibration (or frequency), in which they tend to reproduce by induction the original vibrations or mental states in a 'like attracts like' fashion.

As we will see in chapter eight, by mastering the Principle of Vibration and the Principle of Polarity, one may polarize one's mind to any degree (or frequency) one wishes, thus gaining control over one's mental states, thoughts and feelings, producing 'thoughts and emotional vibrations' at will.

The Principle of Vibration (or Sound) in the Christian tradition

The Principle of Vibration can be found in different spiritual traditions, for example in the Bible we find a citation as in the following verses: *"In the beginning was the Word, and the Word was with God, and the Word was God. John 1:1"*.

Here 'Word' obviously stands for vibration and sound, and in this case sound is the essence of God itself, or we could say the energy of Pure Being (God) in the general and individualized

aspects, able to start a sequence of creation, whether in the macrocosmic or in the microcosmic plane of phenomena.

The Principle of Vibration (or Sound) in Buddhist Tantra

In the Eastern tradition of Tantric Buddhism we find the Principle of Vibration expressed in the inner practices of transformation where one imagines and develops a 'Mandala', or a pure vision of the dimension of a particular Deity or Enlightened Being, which is a 'fac simile' of the 'real' dimension of that Deity (the spontaneous effulgent radiance of Reality), in order to transform one's limited dualistic vision of reality into the total vision of Enlightenment and realize the qualities of Enlightened Wisdom through that particular Deity. **The Tantric Deities are symbols and 'personification' of 'Enlightened Mind' and not the deities or god-like being described in chapter four**, as those beings, although considered as deities are still bound by ignorance of the true nature of Reality. While in the Dzogchen path to self realization (see chapter one on the Principle of Mind) one 'jumps' directly into one's nature of Pure Being and integrates all dualistic experiences in that state (in other words one identifies oneself with the lucid mirror like Expanse of Mind and experiences one's own reflections non dualistically), **in the Buddhist higher path of Tantric transformation, one uses precise symbols in the form of Deities (equivalent to the mirror's reflections) to discover and abide in the nature of the potentiality of Pure Being which is reflecting (equivalent to the mirror's lucid surface potentiality).**

In Tantric transformation one also uses sounds in the form of different Sanskrit syllable which represent the energy of that particular Deity in order to help one 'making to feel real' the creative visualization. **The Tantric practitioner employs 'Mantras', or strings of Sanskrit syllables which are the natural vibration or energy of Pure Being manifested by that particular Deity**, in order to integrate or transform one's limited 'perisopic'

vision into the total vision of Reality itself. Ultimately the Deity serves as symbol which allows the practitioner to integrate one's three aspects of body, speech and dualistic mind into the total and non dual nature of Enlightened Wisdom, the Nature of Mind beyond the dualistic distinctions of one and many. On a more relative level, by using Tantric transformation and specific Mantras one is also capable of actualizing specific relative actions or qualities for the benefit of oneself and others, for example the 'development' of specific qualities like healing, intelligence, purification of negative Karma, increasing wealth and prosperity, magnetizing beings, eliminating negative obstacles through fierce activities and protecting the mind from negative influences and destructive emotions. **These actions or qualities, however, are not developed anew with the practice, but simply revealed through the practice as inherent qualities of Mind.** Moreover, these actions are considered 'magical' actions as they manipulate reality at will, but in order to be able to actualize them one needs to have developed a firm realization of oneself as a Deity, a symbol of the power intrinsic to Pure Being; **in a nutshell, to act like a Deity one needs to really feel oneself as a Deity.** Since reality evolves from all pervading Awareness into personal perception, one uses the symbol of the Deity as a 'magnifying glass' in order to use the power intrinsic to Pure Being and set oneself free from the bonds of ordinary causality as a temporary accomplishment, and finally realize the ultimate accomplishment of Awakening into the state of the Deity as the Expanse of Pure Being itself. **The 'shared public reality' manifested into one's perception by the workings of ordinary Karma, Cause and Effect, is to the Tantric Practitioner an illusory reality, just as true and just as false as the reality he or she can evoke from the potentiality of Pure Being.** It must be noted that, in general, certain Mantras associated to the primordial natural vibration or sound of the Deity, have also an independent power outside the Tantric transformation framework, and can be used and directed by a practitioner who has the capacity to do so.

The Buddhist Tantric system or vehicle leading to Enlightenment is sometimes also called, the 'resultant vehicle' (as

opposed to the 'causal vehicle' of the Sutra system) because the path is no longer based on establishing the cause, but by identifying oneself directly with the fruition (the effect), the fundamentally pure Nature of Mind and its qualities and activities, through the use of symbols of Enlightened Deities.

Buddhist Tantric transformation, despite being widely applied nowadays, is not as easy as it seems. This is because of the natural tendency of dualistic mind to grasp at forms and sounds in dualistic terms of a separate subject and object. **By considering these Deities, which are visionary manifestations of the pure effulgent radiance of the potentiality of Pure Being beyond space and time, as 'self existent' beings separate from each other and from oneself, instead of individual symbols of the Wisdom of Enlightenment, and by considering their relative activities in terms of subject and object, one is in danger of reinforcing one's mind dualistic tendencies instead of transforming or dissolving them.**

*"Do not harm others
Practice virtue and benefit others
Tame your own mind
This is the Teaching of the Buddha*