

UNIVERSIDAD SAN FRANCISCO DE QUITO

Colegio de Postgrados

**UNDERSTANDING THE SYMBOLS IN THE PATH TO
ENLIGHTENMENT**

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Major: Chinese Philosophy

Quito, Diciembre 2009

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2009

RESUMEN

La Iluminación, como realización de la Budeidad, implica una Transmisión de Maestros a Discípulos. El Budismo Ch'an al incluir una Transmisión de Sutras y

Koans, reconoce que situarse "al margen de las escrituras" no implica negarlas y lleva a asumir su "independencia de palabras y letras", no como rechazo de una enseñanza incluso escrita, sino como necesidad de considerarla, superando lo literal, desde una hermenéutica que instaure sentido y re-conduzca los datos al mundo del significado a través del símbolo, pensado en continuidad con sus significantes, sin dualidad. Esta lectura, aunque poco investigada a lo largo de los siglos, siempre fue eficiente para los "iniciados" al sistema de Transmisión. Se afirma además que, precisamente, la condición de "no apego" expresa la fenomenología del estado mental que abre la comprensión de los contenidos de la Transmisión, a sus valores simbólicos inaccesibles si se permanece atado a la conciencia en tanto que producto final de los Skandas o rigurosamente ligado a una traducción y a los únicos datos del historicismo.

Se realizan varias lecturas "transversales" que muestran cómo, desde la imagen inicial de Brahma ofreciendo a Buda una flor y pidiéndole predicar el Dharma, hasta los 3 golpes que el 5to. Patriarca da al cernedor-mortero de Hui Neng, se trata de un solo "mitema" o unidad simbólica que aunque varía en sus formas, mantiene intactos el sentido y la significación, y permite ver el mismo juego de fuerzas y niveles operando desde el Upaya del Maestro frente a la Vía del discípulo, en el relato de cada situación de Transmisión.

Se utilizarán criterios hermenéuticos refrendados por las ciencias religiosas que han llevado adelante la exégesis del pensamiento “secreto” o “iniciático” cifrado en los relatos de Transmisiones tradicionales en Asia Central, en la Antigua Persia, en el Islam, o en la India.

A partir de esto, concluimos en el poder hermenéutico y descifrador de la visión del símbolo como una verdadera facultad (o Siddhi) de la Mente Pura, que al ser despertado, como ocurre con la noción de “Kundalini” en todas las formas de Yoga de las que Dhyana (o Ch’an) son expresión, da acceso a la parte “secreta” o “esotérica” de los contenidos de la Transmisión, que, trascendiendo el lenguaje, nos llevan a la Experiencia de la Identificación final (Dhyana y Samadhi).

Palabras Clave: Transmisión, Iniciación, Símbolo, Hermenéuticas que instauran sentido.

ABSTRACT

Enlightenment, as realization of Buddha-nature, involves a transmission from Master to Disciple. Ch'an even "outside the scriptures", implies transmission of Sutras and Koans. The present research attempts to point out that placing oneself "outside the scriptures" does not imply denying them and assumes "independence of words and letters", not as an absence of reference to a teachings, which were fixed in canonical scriptures, but as a need to consider it beyond the literal reading, in a symbolic one, and from an Hermeneutic that gives it sense. Symbol is not taught as something abstract and added over literal but as a realm of meanings, in perfect continuity with its literal meanings, without duality. It is recognized that such a reading in the symbolic way, although so little researched throughout the centuries, was always efficient for "initiated" in Transmission system. It is said, more so, that the "non attachment" condition expresses the phenomenology of the mental state that opens up the understanding of the contents of transmission, back to its symbolic values, non accessible if one stays attached to the conscience as final product of the skandas, or strictly linked to a translation or to the mere historicism data.

Several "transversal" readings are realized, they show how, since the initial image of Brahma offering Buddha a flower and asking him to preach Dharma, to the three knockings that the 5th Patriarch makes on Hui-neng's sieve or mill, it's always just one "mithema", or symbolic unity, that even though it differs in shapes, it keeps intact the senses and significations, and allows to see the same game of forces and levels, operating from the Master's Upaya, facing the disciple's path, in telling each Transmission situation.

Hermeneutical criteria are also used, certified by religious sciences, they have carried forward the exegesis of the secret thought, hidden in the stories of transmissions in Central Asia, ancient Persia, Islam or India.

It is possible concludes that the power of deciphering of symbols is a kind of real faculty (like a Siddhi) of Pure Mind, which when awakened as it happens in the notion of Kundalini in all forms of Yoga, of which Dhyana and Ch'an are expressions, gives access to the "secret" or "esoteric" part of the Transmission contents, that, transcending the language, gives the Experience of final Identification o realization of the Buddha nature (Dhyana and Samadhi).

Keywords: Transmission, Initiation, Symbol, hermeneutic for instauration of sense.

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Introduction

This research starts after have being during ten years looking for self-realization path and seeing clearly that in that way there was a very special knowledge called Initiation, whose meaning no book or person could satisfactory explain but whose frame was so efficient that anyone can get their secrets out of its very specific system of teaching, which included the transmission of a kind of very exact knowledge, in precise times, through characteristic ways and long successions of “initiated”, the only one capable of maintaining a set of keys, necessities for understanding the real meaning of their instructions.

Usually, the language used in this systems was always prominent in symbolic contents, not in the sense of a conjunct of univocal and dogmatic affirmations, but more related with a kind of state of conscious capable of grasping the meanings and offering identical phenomenology although they came from different epochs and places.

Between the principal **categories** in this research, there is the idea of **Enlightenment** understood as Buddhahood, *Buddha* nature or awakened mind in Buddhism. This term is related with *Samadhi*, above-consciousial experience of Identification with Absolute in Hindu tradition, as *Yug* or union, called in Japan *Satori*, *Zen* or sudden Enlightenment as *Ch'an* in Chinese Tradition. It is also *Nirvana* or extinction of any aware content in Hindu *Dhyana* (Concentration). In turn, all of these terms generally refer to final experience of liberation, translated in Sanskrit language as *Jivan Mukta*, liberated in life.

Experiences linked with techniques and contents associated with ideas of liberation are called **Initiation**. Through Indo-European Etymology this term means *In*, internal and *iti*, past participle of the verb *I*, meaning to go. So, the idea is “going into”, however “Initiation” is not taken in abstract sense in this research, but referring to get an insight of the internal meaning inside concrete dates, facts, histories, techniques, and mental states belonging to lineages. It also refers to very specific celestial mechanic data.

The terms associated with initiatory knowledge were always **Symbol**, not in the sense in which is used by contemporary semiotic: as something merely abstract and added over the “real meaning and sense of the things”. Against this, the idea of symbol handled here is more related with another kind of quantum state for everything in the universe, including of course the conjunct of facts which make empirical world, accessible by senses or those located in another “internal” space, like mental world and its ways of manifestation as thought and language for instance, or the world of actions with their options and decisions associated.

Characteristically, these transmissions were always related with special pedagogy applied by authentic “spiritual families”, called **lineages**. It means a living-ways of transmission, done by people who had reached the highest levels of comprehension and realization of those ideas and were qualified for offering adaptations over a common base of knowledge whose contents have been widely circulated around the world.

Normally, lineages are devoted to **Transmission**, as empowerment and access to meanings and practices. It is almost synonym of Initiation.

Another frequent idea is related with **sense** or **meaning** which is far from literal reading and is presented more as the result of a series of mental operations with symbolic intent.

The methodology used is related with Western Phenomenology. Methods coming from symbolic understanding and doing comparisons between systems from different traditions, but joined by equivalent structures present in transmissions. It pay attention to items that reach our days through materials as myths and legends coming from ancient Chine, India and antique Persia, descriptions about studies and practices of systems for self-realization as Yoga in their several Hindu or Tibetan branches, and “historic” events related with transmissions in Buddhism and Ch’an: Buddha’s hagiography, and Japanese Denkoroku, chronicles of the transmission of the light.

Some of the states analyzed in the way of Enlightenment have been found through Hebraic or Islamic sacred texts (Tora and Qoran) and in the taught of his hidden lineages as Qabbalah or Suffism, respectively. Also draws on research conducted by

members of the “Circle Eranos”. The most of these materials can be founded in contemporary translations or possible online.

They are also used sutras of India and China, particularly the Lankavatara, coming from Hindu tradition and used by Bodhidharma when introduced Buddhism to China, and the Platform’s Sutra, the only one made by an “author” different from Buddha: Hui Neng, the Sixth Patriarch of Ch’an Buddhism.

However, all these materials are analyzed using a hermeneutic capable of establishing meaning, avoiding metaphysical, psychological or sociological reductionism. Though not unaware these interpretations of ancient knowledge, this research is focused in the field of symbolic meaning that can hardly tackled outside a traditional transmission of each of these data.

Eventually some arguments are based in Principles and discoveries of Western science (Quantum Physic) and philosophical systems, from Aristotelianism to Phenomenology or Existentialism, placed in parallel with traditional Buddhist teaching.

Finally, by reasons that will be explained in the chapter about nature of symbolic thought, there is an axis around which are organized symbolic interpretations: the personal experience. Indeed this places much of the findings in the field of subjectivity, but after the unbridgeable gap between relativistic and quantum physics observed in the twentieth century, it is not possible to avoid the inclusion of men in the “formula” that describes the properties of a “unified field”. Maybe you can not access a “Theory of everything”, as contemporary physics dreams, leaving out the man... So, if in physics, the subject can not be excluded from process and results of researches, there is no

reason for avoiding him in any field of human knowledge, rather is time to start considering him as the point where naturally the knowledge converge.

In a symbolic thinking that really works, the last keys lies in the interior of the researcher. The meaning is *meaning to* someone. Perhaps, that is the final reason because of it is not possible for getting people who having realized this level could have been interested in transmission of meanings or results but always in diffusion of method which, in turn, is a mental state.

In the methodology for this research, this exclude the possibility of having sources “outside” to validate the findings of individual researchers. But, in turns, this itself suggest that any real understanding is intrinsically valid and true.

All of this agrees with the “multivoc” condition of the symbols. In Sufism, there is an expression used by Ibn’Arabi for explaining validation made by each mystic of his own path: “the only guarantee that they present is the proof of the love that has seen...”. However, this situation, strange for western mentality, used to externally validate their own understandings, never was an obstacle to communication of knowledge between Guru and disciple.

With this methodology, in the first chapter it will consider the problem of symbolic thought, focusing its characteristics as way for knowledge which was used by ancient peoples in different parts of the world, especially in civilizations considered “traditional”. Analyzing causes of its loss and circumstances that have allowed its current foundation and recovery through Western sciences. In this same chapter will be analyzed contributions coming from researchers belonging Circle Eranos, specially that done by Carl Jung, George Dumézil, Henry Corbin and Mircea Eliade.

At the end of this chapter it will be found a brief consideration about Dogen School, related with the value of language in transmission of the symbols.

The chapters second, third and fourth present studies about symbolic signification of the hagiography of Buddha, the transmission of Hindu Buddhism to China and the Platform Sutra by Hui Neng. Here is applied hermeneutic which draws attention to the meaning, revealing the intentionality of consciousness that found that data. There are a lot of comparisons with equivalent presentations of systems devoted to self-realization.

In second chapter, the life and facts of Sakyamuni are understood not in the sense of a hole of historic dates but as the description of states of consciousness in the way of enlightenment. The analyzes is spread over three levels of knowledge represented by the three main schools that inherited the teaching of Buddha: Hinayana, Mahayana and Vajrayana. Also is introduced the basic language and categories which puts the events in the life of Sakyamuni in relation with ancient Hindu systems as Samkhya and Yoga. It is emphasized that these two systems of thought established the basic structure of the hagiography of Buddha.

The third chapter is in relation with Platform Sutra by Hui neng. Considered the foundational document for Ch'an Buddhism and the most perfect expression of the Chinese spirit in adaptation of Buddhism,

The third chapter deals with the symbolic interpretation of the images that show the birth of Dhyana and Ch'an, from the yellow flower that appears when Brahma agrees Gautama to spread the Dharma when he became Buddha, and which later will appear in Vulture's pike in the moment of the born of Ch'an, until the comprehension of

the images accompanying transmission among Chinese patriarchs of Ch'an Buddhism. Again, the theme of the exegesis is the traditional structure of the enlightenment system that includes Dhyana and Ch'an as one of its steps. This is put in relation with the meaning of the Lankavatara Sutra used by Bodhidharma for introducing Buddhism in China. In the same way are interpreted the images of the six patriarchs of Chinese Buddhism and the position of Hui neng inside this system.

The principal theme in the fourth chapter is the comprehension from of the Platform sutra by Hui neng in symbolic sense. Wrote out of India and creating the basis of Sudden Enlightenment, it is probably the highest contribution of Chinese spirit to Buddhism. It has influenced the flourishing of the teachings of Gautama in Central and Southeast of Asia as well as in Chorea or Japan, giving its peculiar shape to Zen.

The first part is dedicated to set the symbolical position of Hui neng. Even his biography is at Sutra, really each date offered there has the purpose of clarified the special condition of the mental plane that he embodies and its characteristics. But also is showed the peculiar kind of transmission associated with the idea of Initiation, which includes the possession and transmission of a sort of Secret instruction. In the second part of this chapter, is presented an astronomical and cosmological interpretation of the main symbol associated to Hui neng: the mill-stone having in his hands when Transmission occurs. In one sense it could be said that this simple image contains the essence of every initiation, everywhere it occurs, if it is related with Traditional source. Although this is one of the most universal symbols, its comprehension just start when is analyzed by multidisciplinary resources.

In the fifth chapter is put a brief mental itinerary going into symbolic understanding, and describes some processes which resulted in access to *mundus-imaginalis* or Ether element.

Perhaps it may seem unnecessary to justify the title of this research, but while on one hand, from the western episteme almost has disappeared the idea that there is a language of symbols with specific meanings, including the use of them, on the other hand, in Ch'an Buddhism was said that the experience of Enlightenment occurs "outside of the scriptures and independently of words and phrases". For these reasons it has become difficult to accept that there are many issues to be studied, through long periods of time, before get in Enlightenment, as has seen recorded and explained in many cases of Transmission as presented in "Denkoroku", the Japanese Text translated as "Images of the Transmission of the Light".

In addition, at least for Western scholars, texts conveying these experiences were developed in languages whose characteristics sometimes make it impossible to interpret, not only because of idiomatic differences but also by its very nature. Some languages do not express in an appropriate form a lot of subtle details related to the subject considered, while others, because of their inner characteristics, can show subtle worlds which are inaccessible in other way. In this last case are Chinese, Sanskrit, Hebrew, Arabic and some others as old Persian.

In connection with these, there are languages that support multiple levels of meaning. Close to this idea in XXth century Ludwig Wittgenstein¹ sat the existence of Meta-languages. Sometimes they have drawn hidden meanings and offered a vision of

¹ Wittgenstein, Ludwig. *Tractatus lógico-philosophicus*. Madrid, Alianza, 1987

a different level for reading and interpreting each speech. In this last category could be put a language based in symbols.

Here it is necessary to assume that symbol is not in connection with some kind of abstraction, only added to things (as said by contemporary Semiotic), essentially subjective and without clear rules in their formation or operation. It was possible to arrive at this misconception, when symbolic insight was lost, and this occurred, as it will see, many centuries ago.

Later it will be analyzed the circumstances surrounding this loss and its consequences not only for Western civilization. Today, under phenomenon of globalization widely disseminated through the World, also Eastern civilization and people who had kept antiques traditions, in many cases for millennia, can not understand correctly their own knowledge.

In Western world, it could be indentified the fourteenth century as the final moment in process of losing symbols, which had begun in the sixth century B.C. However, after Western civilization achieved to impose its "*Weltanschauung*", because of technological, economic and political reasons, even peoples who had preserved their ancient books, were also losing their ability for understanding the multiple levels involved in mythos, legends, sacred books, social institutions, costumes, arts or rites, most of them transmitted orally or through lifestyle, coded since immemorial time, just for not forget the knowledge that was precisely the reason for their existence. In fact, people born as such only when it makes the Adaptation of a Tradition that had previous existence. That is the reason because of the people of India called itself *Bharatha* which means in Sanskrit, "who carries"... What were they carrying? The only answer is a

kind of knowledge that was evident at old time, and can not be seen in a superficial approach to the traditional culture that contains it.

Consequently, today has become exceptional to find someone capable of deciphering all the wealth contained in these transmissions. In addition, it should be remembered that all this knowledge was always preserved by lineages, consisting in systems of transmission made by masters and disciples that passing their knowledge put emphasis on forms and contents. So, they created a kind of language whose meaning must be clearly comprehended before get into mental states involved in it.

Over the past centuries it was assumed that those languages had no special meaning, other than the literal. This replaced the confidence that ancients had in their old books and thoughts. Later, the initiation in the knowledge kept by lineages of transmission was replaced by a lot of interpretations reduced to psychological, sociological or religious applications, always seeking to benefit everyone, regardless of the true nature of such wisdom. It emerged in West thereby reductive hermeneutics, which did not see the conjunct but just one level of knowledge.

Several circumstances lived by western in scientific and philosophic fields finish showing the insufficiency of our point of view. And it was found again another kind of reading and understanding of these texts. So, a new hermeneutic capable of restoring sense and meaning was gradually proposed by western researches as Henry Corbin,² when studying Islamic esotericism for finding applications in that new way.

After that, it was essential to consider the application of hermeneutics for establishing sense. At first, to find its characteristics and access thought of those who

² Corbin, Henri. *La imaginación creadora en el sufismo de Ibn'Arabi*. Barcelona, Destino, 1993

have helped to recover, it is necessary start understanding the nature of knowledge that the symbols are perceived as a problem: its progressive loss, especially in the West world.

First, and postponing about definition of symbol, it will be see the features of symbolical thought.

CHAPTER 1

ORIGIN AND CHARACTERISTICS OF SYMBOLIC THOUGHT

All peoples have the basis for their work in the world, i.e., a sense of sacred, which captures the superiority and overwhelming majesty of being. This is seen as a primary experience, without conscious designs.

It can not be considered that sense as belonging to a religious level. Rather, this should be the existence of this sense that produces religious manifestations. In Phenomenological way, this sense of the sacred realizes the intentionality³ of the consciousness which seeks the meaning of things. There is no human being who does not explore the significance of his own live and the reality in which *he is*.

That sense of the sacred orders thought and actions, and it is an element of the structure of consciousness, not a stage in its historic development⁴. The world perceived through this faculty has several levels because of this special plane which makes a sacred life possible, unlike the world considered in ordinary life and awareness of this experience is expressed in a specific language, with multiple significances in agreement with different levels covering.

³ Always, conscious is *conscious of*, so is related to something. This is its "intentionality". There is no conscious as abstract entity *in* which something is put. Here Buddhist psychology introduces its Skandas' doctrine, presenting conscious like a result and consequently having not independent existence.

⁴ Durand, Gilbert: *Tratado de antropología de lo sagrado. Tomo 1*. Madrid, Trota, 1995

SPACE, TIME AND PEDAGOGY IN RELATION TO SYMBOLIC THOUGHT

In one sense, it is possible talking of profane and sacred worlds, at least in the beginning, when it is necessary to understand the real situation of separation from Principle, as each human life is ordinarily lived. In that way, the profane world lives immerse in signs, and its major category is the quantity. This is the world of literal or representative sense of each thing. This could be called a profane world

In other hand, there is a life looking for sense, in that case, everything has meaning and the world becomes symbols. In this case, there is a sort of sacred life.

There is a very specific way of understanding space and time through symbolic thought, when the sacred sense is considered. The ordinary space, without sacred sense, has not existence, form, or meaning, it is chaos, without visible structure and relations and non habitable.

In other hand the symbolic space has real existence, structure, meaning and it is habitable cosmos. All habitable space is born in center, with orientation and directions, and works as door to transcendence.

The same characteristics it is possible for seeing time. Without sacred sense time just become homogeny and continue quantity, it is irreversible and destructor, progressing linearly until finish everything by death. This is moreover, the historical time.

Against this, “sacred” time become qualified, non continuous and heterogeneous (because of its meanings doing qualitative differences as expressed in Existentialism),

for instance, in each people the party breaks the homogeneity of time and put everything in meaningful time. Through ritual parties it is possible to obtain a “circular” time, no in the sense of getting physically again in the start, coming back to the past, but specially in the sense of take the beings all at same quality of the beginning, when each thing was in the Principle itself, in a sort of unified existence, without any separation, just Oneness.

In this sense, qualitative time can take everything back to its Principle, and make possible the experience of “eternal” Present, because of, in Principle state, there is not space and time... because of even in physical sense, both of them start existing when manifestation occurs and the Universe appears. It is possible for saying that everything carries its space and time, and more strictly, everything is its space and time itself.

Perhaps it is necessary to add that this qualifications of space and time, do not mean put something artificial and abstract in anything, but only involves to recognize that there are a lot of ways of being everything. In fact, the contemporary physics, speaks about a Multiverse, instead of Universe, in the sense of several worlds existing simultaneously, but our lives are apparently happening just in one of those universes, and initially, there is no possibility of getting contact with those “other realities”, at least not in a physical sense.

In other way, this knowledge of symbols requires a special approximation, because of peculiar tasks involved in its constitution and comprehension. For instance, it has been established in traditions coming from different parts of the world, that was not possible to pass this levels through the habitual, rational and ordinary instruments of knowledge.

During long time, both in Eastern as Western were kept a special kind of instruction to get in those symbolical subjects. It was called Initiation. Usually transmitted orally, sometimes was put in writing (and then appeared sacred books, as Mahabharatha for Hindus, Zend Avesta for Persians, probably I Ching for Chine and Torah for Hebrews, or Popol Vuh in Central America, etc.) but normally different conservative mechanism were used to guarantee its exact transmission over time. This is the origin of the most of lineages of transmission around the World. Getting in one of those was possibly only when the candidate had given enough proofs of love for wisdom, prudence and constancy in his efforts for training his body as much as his mind for getting the supreme Truth.

After somebody has been accepted as disciple, there is a long path devoted to research and resolve existential tasks which let developing specific faculties needed for getting in subtle levels on wisdom Path. In Hinduism, that faculties are called *Siddhi* (translated as power, or achieve, particularly useful to understand different aspects of Being), in that sense *Siddhartha* means *Siddhi*, faculties, powers, and *Artha*, obtaining, so Gautama was characterized by all sort of siddhis which made him capable to know the Absolute Truth. It is very important for understanding what those developments were not a kind of just intellectual abilities but a psychological realizations involving ways for understanding, perception and comprehension about Reality, etc. some of those siddhis assume the aspect of real superpowers, but is better understanding them as symbols of inner developments in the way of Enlightenment. In fact, in many ways these siddhis are assumed as spiritual states. For instance in *Jnana Yoga* (Yoga of knowledge), there are *Bhumis* (sk. earths) as: *Subbha isha* (Good will), Reflection about reality, Subtlety of mind, Perception of reality, etc.

So, it is possible to find equivalences between those levels, always hidden beyond the words and images, in some Traditions in Western world, also transmitted in secret ways, as happened with Gnosis in the first three centuries of Christianity in near East and Africa (Syria, Alexandria in North Egypt, etc.)

But, later, all of this knowledge was lost, and not only in Western, but also in Eastern, was no longer possible to have this path to Truth.

EPISTEMOLOGICAL CONSIDERATIONS ABOUT SYMBOLS AND THEIR LOSS

To find out why, especially in West, but also in most of the Chinese contemporary thought, one does not possess suitable instruments to explore the world of symbols and to join it, one has to depart from the characteristics of the Western thought when researching Reality.

Then, it will do several epistemological considerations, through Gilbert Durand's anthropologic researches on the method and the current contents of the knowledge, which showed a loss of one ancient and “complete knowledge”, as it was possible to see in the myths of all parts. That happened since the very beginning of the intellectual adventure of West, due to a choice of a univocal way, in the world of the meanings. This took us from meaningful world to an alone plane of the Reality. Later, by exchanging knowledge all over the world, this loss was projected to every place and in each system, without geographical distinction of origin.

Continuing this same analysis, we will see the first symptoms of recovering this knowledge, in nineteenth and twentieth centuries by using a hermeneutic that *restores sense*, overcoming reductionisms.

In this area of critique, it suits to observe the fact that never was interrupted the transmission of the knowledge of the peoples and civilizations that we want to call "traditional": those that were constituted as expressions of a Spiritual Tradition transmitted in an alive way, across individuals, social institutions, human values and texts, by specific methods based on a totally coherent *weltanschauung* expressed by *ad hoc* language, being particular, special and capable of supporting several levels of significance, none of which was arbitrary or a mere "attaché" to the real constitution of any phenomenon. This is called "language of symbols".

In these terms a top knowledge was transmitted, in any epoch, departing from the ordinary language apprehended not literally, but "in spirit". For reasons that on going to expose, there came a moment in which this fundamental reading lost force and, until approximately fifty years ago, one managed to believe that there was not deserving the attention of the serious investigators, losing with it the essential of all the traditional educations.

Which is the nature of the symbolic thought and of the conscience that apprehends it? How could it to occur, especially in West, the progressive loss of this knowledge? And which is the current state of the knowledge because of this "fall"?

Without analyzing yet the reasons of this peculiar loss in the history of the civilizations, we must again consider here a SYMBOL as not "merely added" thing (and therefore, abstract, arbitrary, subjective or conventional) over objects. If it should be

defined, the Greek term TA SUMBOLON⁵, which originates the word “symbol”, was designating an object that after been split among two persons, let to recognize one to each other by the confrontation of both parts of this “unique” object. This way, using now an image that comes from the contemporary Physics⁶, we will say that the symbol is another “quantum state”, among several, in which all things exist.

There is no “solution of continuity” or separation between things and their symbols and these does not need to be "superimposed" to the "reality" but merely disclosed, or better, recovered ... Those that were called traditional civilizations, lived in this comprehension, which can be assumed as conscience of the UNIT and which was realized in an even physical sense: Unit and something like a Universal Sympathy which was expressing as analogies and correspondences among the things, united the things all with each other, with a " proper rationality " that does not have a reason to be equal to ours. Every aspect of the reality and all the worlds were just ONE. The fingerprints of this comprehension are still in its languages, when there is writing, or in "documents" investigated by archeologists and historians, from the megaliths of the Neolithic one up to the Egyptian pyramids, from Borobudur's temples up to the Central American constructions or the Easter Island's *moais*.

Thus there was a knowledge, common to all the cultures that mend his origin to an "golden age", which was transmitted by oral tradition or in languages as the Sanskrit one, the Hebrew, the Arabic or the Chinese, in "sacred" books assuming the form of statements now so called religious, myths (symbols in statement), architectures (symbols in buildings), rituals (symbols in movement), ethnographic descriptions of the

⁵ Raynaud de la Ferriere, Serge. *Los zoroastrianos*. Niza, Maeyerbeer, 1958

⁶ Coming from Quanta Physics

forms of life of the people, habits, feasts, collective practices (symbols in the social "institutions"), etc.

Everything was transmitted under the idea of a fundamental Oneness. Now then, it is not possible to name but what is known, if the Former ones named One, they knew One, independently of their depth in the experience of the knowledge has allowed to go even beyond this apprehension of One, as in Dhyana's state (concentration) that prepares to the IDENTIFICATION (Samadhi, as "supra-conscious" state) among Hindu Yoghis, Tibetan, or from any other place.

THE LOSS OF THE SYMBOL

This knowledge, accessibly to the members of the traditional cultures, starts getting lost for West world, following Durand, approximately twenty six centuries ago. When in the Fedro, Plato makes say to Socrates that he is very busy "knowing himself " in order to make what the Delphi oracle ordered, and he does not have time for looking the knowledge of the myths (like hypocentauros, jellyfish and others ...) there was inaugurated the " age of the reason " in which to think later will be regulated by the Aristotelian logic, with three principles that exclude, in an express way, the possibility that the things are something different from they themselves. $A=A$, Principle of identity: a stone IS a stone. A is different of B, Non contradiction Principle, a stone IS NOT a deity. And third excluded: there is no another possibility.

This dangerous absence of middle way marked deeply Western civilization and constitutes a fundamental difference with respect to Eastern and traditional thought.

Because of this initiated the epistemological hiatus⁷ between two worlds which later became irreconcilable.

By contrast, in Eastern thought, Indian or Chinese, this middle way is the union of two polarities, in order to give birth to something new, is the way of perpetual creation...

And what happened in West? A one-dimensional logic that "gives form" to the mental space in the one that is in preparation the western civilization. The monument to this logic is sculpted by Euclid in 13 books of his "Elements"⁸ that found the mathematical base of West and systematize everything that was known up to his time (coming from very behind in time ...) on geometry, arithmetic or calculation. In turn, the Elements put in action one of the most important of the instruments of the "western reason": the demonstration, brilliant Greek contribution to the scientific construction, but strictly seated in the formal logic.

This logic, nevertheless, for its nature, denies that a stone could be a deity, or shelter her (as the former prehistoric Bethyls, or the stones *Ben Ben* that crowning obelisks and pyramids in Egyptian plateau of Gizeh, or as the *Kaaba* and its Black Stone in the Mecca), that a river could be an entity (as the Ganges, that as Goddess *Ganga* appears to the beginning of the Indian Mahabharatha, the biggest "epos" created by the Humanity), that a table could be altar or a mountain a *Boddhisattva* (as the *Kailash Rimpoche*, to which the *sanyassins* peregrinate, from Ceylán up to Himalayan on the meridian 81, of the deepest symbolism ...) This logic denies, finally that the

⁷ As was considered the actual situation of knowledge by French epistemology of Gastón Bachelard

⁸ Euclides, *Elementos, Libros I-IV*. Madrid, Gredos, 1991

things could be anything different from what they seem to be to the mere sensory experience, is an “anti-Buddhist” logic since it reinforces the system of five Skandas, and promotes Maya, the great illusion of the senses and discourages the artists on having denied the aesthetic perception in which the things are a presence of ... anything that is behind or like towards the center of them same ...

This one is not the LOGIC OF THE SYMBOL, so in this one, the things are what they seem to be (significant) and ... something else (meaning): that one that is symbolized. In formal terms: A could be different of A, and B could be equal to A. And it would have to be “third INCLUDED ”, the middle way.

Approximately two thousand years ago, the logic of the symbol in western world is fiercely attacked by the nascent Christian religion, when in the first three centuries of its influence in West, it is opposed, with violence even, to the GNOSIS that was sent to the former Zoroastrianism of the Persian ones and passing through Parmenide it was coming to Plato and Filon, adding also the Hebrew Qabbalah and the mysteric religions of Eleusis and Samotracy, as well as the Orphism. The Gnosis was reading and interpreting Old and New Testaments like symbolic statements written in a language that was admitting at least three levels of significance that were including a “hide wisdom” or in "mystery", as there wrote one of his more eminent Gnostics (Paul says in his Epistles: “we speak God's wisdom, in mystery, wisdom conceals which God predestined before the centuries for our glory ...” “wisdom that the princes of this world did not know”,⁹ etc.). It is not possible to construct a church on the base of a direct relation between his members and the deity, there is necessary an instance that interprets in a coherent way with the need of survival of the institution, the texts that, across the

⁹ San Pablo, *Primera epístola a los Corintios*. Cap. 2, v.7

symbol, might inspire and illuminate directly its participants, making any institutionalized mediation useless ... and eliminating therefore, to the same church. The choice was obvious, the nascent Christianity did not take the path of the *hesicastas* (the monks of the desert, Egyptian especially) choosing for the loneliness and the withdrawal (like "sannyasines" of the Christic religion) TO REALIZE the knowledge that would liberate them in life (moksha), by the symbolic comprehension of the Biblical texts, incorporated into his reality even physically, across respiratory skills, visualizations, meditations, fasting, wake, concentrations and other ascetic practices. What prevailed was again the aristothelic logic ...and the literal sense of each teaching.

Jumping the centuries, *Thomas de Aquino* in the 13th century, will "baptize" Aristotle and will turn his logic into the scholastic safeguard that bases the great cathedral of the Christian western thought: the *Summa Teologicae*.

Probably one set of circumstances which has not been sufficiently noted was the elimination in France, of the Order of the Temple, (in 1313, when its last Master, Jacques de Molay was executed in front of Notre Dame cathedral, in Paris) because that cut the relation between West world and Eastern traditions provided by Muslims orders of chivalry. It is almost exact that this was the principal event which finished the relation between Western world and its traditional sources, stating a definitive cut with symbolic thought.

The secularization that continues to this event, will deny the "informing" power of the images and the symbols, and Western world, through monk Joaquin di Fiore's

will find the illusion (in the sense of *Maya*) of indefinite progress, always out of the symbolic considerations¹⁰.

Denied the symbol, the West only will give value to the sense-perceptions and to the direct reasoning, to the mathematical formalizations emptied of sense. There was a complete immersion in Skanda system.

Copernicus, Galilean and Newton's successes validating this empirical "weltanschauung" diminished already to an alone aspect of the world. Yet in West we did not know that the physics and Newton's mechanics were just "a particular and limited case" of the relativistic Einstein's physics, that would come almost three centuries later. On the other hand, Descartes dividing the world in *res cogitans* and *res extensa*: the thinking substance and the material substance ...created the false problem of the separation between mind and matter. Kant devotes himself to establish the conditions of possibility of the scientific knowledge, leaving out any topic that was related with metaphysic and facilitating this way a science that only is going to consider the "material" side of the Universe. That was good for the "science", but a real loss for a complete knowledge of the reality. There had to pass several centuries in order that our optimism was smashing, after the ascent of the positivism, with the comprehension of which we were in front of what Durand has called an insurmountable "epistemological hiatus": on the one hand the "objective" sciences and for other one the knowledge that was needing of the imagination for going inside the most obscure aspects of the life and the human experience that could not be approached even without resorting to a language to the one that was qualified of "prone to fantasizing".

¹⁰ This is the Gilbert Durand's conception about myth of the progress embraced by Western World, in which the next time is always the better time, indefinitely.

RECOVERY OF THE SYMBOL

In the middle of this hiatus, this absurd division of knowledge that in other times was universal, total, complete, is of the "exact" sciences wherefrom there came the first notices that made us understand that we had left out something of vital importance. For example, being the light wave and particle simultaneously, how to support the principle of identity?

And if this one is questioned, which is the real scope of the demonstration? It was precisely a critique to the building and to the validity of the Euclidean geometry, as real knowledge, from where Einstein departs. The same in psychology, it is from myths and symbols as Freud tries to construct his system, without speaking about the "human sciences" that could not be sciences if we were supporting the Kantian paradigms ...

Along the 19th century there turn out to be at the time other geometries (not Euclidean), another mathematics, (it is re-formulated, almost complete the logic that supports the mathematical building across a critique "putting a day" of the work of mathematical philosophers and logicians as Bertrand Russell...) to be able to accede to another physics that is opened, suddenly, for the world that we had stopped seeing. This way an authentic revolution takes place in the western sciences, almost parallel to the ascent of the phenomenology with Husserl and this forces to epistemological considerations, of which the symbol became THE path of knowledge that puts us in touch with the transcendent knowledge.

This revolution, however, seemed to begin for the West rather in the field of the ART. The first attempts for seeing " another world " was always present in the

development of plastics arts until the symbolism as aesthetic current in literature and painting, particularly in France, in the 19th century, then the cubism, surrealism, Dadaism and other schools that open our comprehension for aspects of the reality that almost had been forgotten and they prepared us to a new vision of the same Science.

The changes in the science and the philosophy led Gilbert Durand (1960) in his "Anthropology of the Sacred" to indicating that " the most abstract scientific processes, far from constituted the model of all the orders indeed, are not any more that you depart from imaginary structures more including " and it does include does a list of scientists, books and ideas that are opened for a knowledge, different from the "official":

Holton, physicist of Harvard in "The imaginary scientist ", demonstrates that the scientific discoveries are determined by the imaginary one. Because of that, the image that we have of the physical world does not coincide with such that raises the physics of Einstein or Planck, the cause should be a "thematic difference ", another name for "weltanschauung", that holds both images.

René Thom (1974) in " *Mathematical Models and morpho-genic* " warns that any phenomenon possesses a " identity of location " tangible and quantitative, in the space-time, which would be our " branch of the tree ", in the character MIAO (In the first chapter of Tao Te King) but, supported in turn, by an " identity not localizable " of qualitative and semantic character that "informs" the phenomenon , and later is called *Arxé* (Principle) as in Plato and also *Logos* as in Heraclites ...; To this invisible, indescribable part would correspond TAO's notion, and, as area of knowledge, it needs a hermeneutics to which the West is not ready for yet, and which in the Tao Te King would be the plane of the Knowledge of the "mystery on mystery ". The relations

between these two instances are made by “resonance” (musical image) and together make the reality that is conceived like "*sumbolon*".

-Waddington and Sheldrake (1981) in turn, call in the molecular biology, "*creodo*" this *arxé* and discover in it the regulator of the random development of the embryo.

-David Bohm (The imagination and the implied order, 1979) concludes that the replication of previous forms is based on a minimal projection of energy that constitutes " the order " that gives identity to the phenomenon, and is also of " semantic and symbolic " character.

Jean Charon in his Theory of the complex relativity (1987), demonstrates that every particle of matter, independently of its physical observable body, possesses a "mind", not directly observable, but it could be put in forms, with properties of accumulative memory and reasoning or growth of significance, and names it "mind" or “eon”, being as the Gnostics of the 1st century.

These researches of the western Science support now the reality of the symbol, not as abstraction, but as founding aspect of the phenomena and in continuity with the things ...

Now then, this founding aspect called by the science " identity not localizable ", *arxé* (principle), logos, *creodo*, eon or mind, it is the plane in which is the knowledge of the TAO that, for the same thing, expresses in terms of a poetical language, but that assembles rather the characteristics of the symbol.

Now we must add that in the second half of the 20th century a great opening takes place towards knowledge that "comes from East", in which we could have recognized the same mystery that also remains, but in our case often un-contemplated, in the entrails of the intellectual western way and it we distinguish even more in our historical American and Andean "ancestors", who neither preserve access to this Knowledge, though there persist the rites associated with their understanding that, under the form of myths, come from the most archaic.

In what continues, we face briefly the research about this topic that took place in the religious sciences from ERANOS.

To the beginning of the 20th century, Durkheim was considering to the religious thought scarcely a by-product of the social order, but then the phenomenological method conceived by Husserl (1905) and Heidegger (1927) allowed, close to the philologists' researches and studies based in hermeneutic of the symbol, the birth of what was called by Durand (1989) Religious Sciences, which rely on a hermeneutics looking for sense.

With this perspective and from 1933 until 1960 they meet in Ascona, Switzerland, in August, several thinkers in a "common food" which meals was the knowledge, they formed the circle ERANOS.

In 1934, Jung presented to the Circle his " Archetypes and unconscious group " and explained the existence of the images-archetypes in the "normal" man and in the pathological mind, but also in the structure of *mandalas* that Tibetans showed him in his trip to Darjeeling (India), in 1938. He formulates this way a "PSYCHOLOGY OF THE DEPTHS"

In 1941-48, George Dumézil investigates the symbolic thought of the Indo-European man. By analyzing the mythical production of the cultures of Iran, Hindu, Germanic, Scandinavian and Latin, He compared the Vedic priesthoods with the historical - mythical structures of the first Romans and of the primitive original Celts, and formulates something that could be called a "SOCIOLOGY OF THE DEPTHS" and distinguishes the triple social structure of all these people with its levels of sovereignty, force, and production (the king - priest, the warrior and the creator of goods).

In 1950 Mircea Eliade there gave his conference "The myth of the eternal return", after having lived in the India where he studied Sanskrit and obtained the information for his "Yoga, immortality and freedom". He establishes the notion of "THE TIME" of the symbolic world as one "not time" (*illio tempore*: "time" out of the time).

In 1949 Henry Corbin, who had investigated in Teheran, declares in his conference "The initiation statement and the Iranian hermetic" and his conferences of 1955-1956 "Avicenna and the visionary statement" and "The creative imagination in Ibn Arabi's Sufism" they establish the "place", "THE SPACE" of the symbol, which Corbin calls, following Ibn Arabi "*imaginal world*" ... where there happen all the mythical statements, the hagiographies and legends from everywhere...

They formed a part of Eranos. C. H. Puech (1952) with "The gnosis and the times". Gershom Scholem, who will publish "The big trends of the Jewish mysticism" and "The cabala and its symbolism". And Karl Kerényi, researcher of the Hellene ones. Also Joseph Campbell who penetrated into the myths of the entire world. Toshihiko Izutsu of Keio's Japanese University, realized comparative researches among the Sufism of Ibn Arabi and the thought of Lao Tze and Chuang Tzu. The

theologian Ernst Benz, specialist in Swedenborg and J. Boehm. E. Schrödinger and the quantum physicist and reward nobel W. Pauli, which was employed at the problem of the "synchronism".

Eranos's conferences were met in near 58 Jahrbuchs.

From this history and researches that on having rehabilitated the symbol, lighten the aspects before ignored by official knowledge, we approach the Knowledge of the Tao, and approach its characteristics of base ... which will answer to the problems that this Path found in West, though not everything is not clear in the current researches on the Taoism, Confucianism or even Buddhism in the same China either, where it is possible that it does not manage to consider the whole knowledge that there is contained.

For example, the Sinologist and translator J. Francois Billeter¹¹ distinguish several incomplete manners of acceding to Chuang Tzu's text, using for instance the Chinese exegetic tradition, or on the history of the ideas and of the ancient religion of China, but, if there also there has got lost the symbol, which can obtain for this one paths?, finally, though the pure philological analysis is an excellent base on which to realize the symbolic study, we think that a real alive Transmission is necessary, before approaching the total Accomplishment of the text ... that implies reaching the spiritual state of their authors.

Big editorials as *Antrophos* or *Siruela*, have been edited some of these authors and jobs and let by this way to know their religious or mythic thought covering the widest time periods and geographical areas: in Mircea Elieade's case for instance, his

¹¹ Billeter, Jean Francois. *Cuatro lecturas sobre Zhuangzi*. Madrid, Siruela, 2003

four volumes of “Religion’s history”, wrote along twenty years, gives a sight of religious forms coming from every people and epoch until nowadays.

This facts all have allowed to understand the nowadays situation in which there is a very large researches in symbolic thought and not only in religious field but also in every human manifestation. Probably, one of the most important experiences in that direction has been occurred in the Quantum Physics. Not exclusively by theoretical researches but also in experimental way has been founded enough evidence about the existence of a kind of “Multiverse” in which it is possible to find the knowledge not only as theoretical expression but as an “entity”, exactly in the same way understood by ancient civilizations. For instance, Prajna in Indian thought could be conceived not only as mental activity but also worshiped as deity.

At twenty century it was possible a mathematical formulation very useful for Quantum theory, called Hilbert’s Field¹², in which are permanently occurring some aspects of the wave function what defines the probabilistic position and movement of each thing in the micro-cosmic (the sub-atomic particles world like quarks, mesons, bosons and a lot of others composing every empirical thing, in fact, the elemental constitution of the matter). From this theory when conceiving things, there are a kind of “weaved front” some of them are “exclusively” of matter nature but, simultaneously, another are perceived only as psychological or even spiritual apprehension. This makes it possible, for Western comprehension, to understand the ancient Hindu ideas about various “Ethers” composing everything and apprehended by different bodies that make up human nature.

¹² Hilbert’s field is defined as a kind of non-space and no-time environment in which everything of this empirical world could be conceived even as psychological experience, inside possibilities of wave-function

The western perception of the science faced to the elemental matter's constitution has been unable to explain physics, geometry or even mathematics since themselves. Was in 1931 that Gödel demonstrated that it is impossible for any system which includes some of arithmetic calculation, to found inside itself its justification, so it is necessary to postulate another plane of the reality in which those knowledge all could arrive to its foundation, and that was conceived as psychology matter...

So the antique Cartesian dichotomy *res cogitans* and *res extensa* (thought substance and material substance, composing specially the human reality) has been finally founded by founded the intermediate term which reconnects these two before separated worlds, and just by this psychological connection or tie, the spiritual and material worlds are again composing the very well known unity of the ancient thinkers.

Upper it has been proposed that Hilbert's field is a kind of psychological statement, and is in this way that the next achieves of the science it will be researched. In that sense could be understood the proposal "a new philosophical matter was built for the next age, an epistemological matter, the comprehension of the Science"¹³ realizing that this comprehension involves the sight of the "psychology meaning" of every scientific fact, because "the built of the human knowledge it is stand up in front of us not as a conjunct of datos but as an structure of facts which are symbols and with laws being their meanings..." so, starting in every fact of the human experience it is possible for accessing to an "intermediate" world of meaning which makes possible the continuity between empirical experiences and spiritual realizations. And in that way could be restored the "epistemology hiatus" present since born of the Western world as

¹³ Raynaud de la Ferriere, Serge. *Propósitos Psicológicos, T 1. Disertaciones filosóficas*, México, Diana, 1980.

its formal logic reflected in her third principle of “exclusion of any mediation”, any “third way”, any central way between A and B.

This last expression is, precisely, the complete sense of the symbols: they are something joining everything in “this world” with their upper sense in the “other world”, and after this is not necessary for keeping anymore that duality.

Now, it has been said that the possibility for seeing symbols is natural for the human beings, and if we were following the course of its disappearance it should be noted that it was possible only after be applied an specific pedagogy in which, this level, was explicitly unknown, as occurs when Aristotle formulated in his *Organon* the laws for right thinking, when in his last one of three laws was expressed: the “exclusion of the third”, being this to cancel the middle way or any kind of mediation between “A” and “B”, and consequently between Matter and Spirit. Under this mental program, was developed principally the Western knowledge. So, is precisely in the knowledge field where it will be put the solution when a new kind of pedagogy will be applied, in order to recover that kind of synthetic way of thinking.

Among principal characteristics of this new pedagogy should be includes the possibility for development of the symbolic capable, giving for everybody, in that way, a kind of *siddhi* as could be considered that skill. Actually, the basic idea is what there is not any possibility for understanding the traditional instructions included in the sacred books from everywhere, without this *siddhi*, which will be completely developed in order to get the hidden sense of every word, every world and every taught, specially those that were used for transmitting the Buddhist comprehension of the Reality.

After this could be offered a new way to get Enlightenment, but a way built using of every system developed in the human history, whenever and wherever, because of this seems be the new way and the new possibility for everybody... The experience of that way it will be analyzed in the chapter “personal experience...”

From these circumstances, there is the widest field which prepares the way for understanding again since symbolic thought ancient knowledge.

However, there are still an attempt to realize ancient instructions through meaning of just language, for instance, the efforts made by Dogen School, for catch some hidden essence of Chán or Zen, only looking in language mysteries.

DOGEN SCHOOL

The principal meaningful space conceived by this school founded at XIIIth century, was the language in which Buddhist taught was transmitted. Dogen (1200-1253) himself grew up in illustrated environment and was always in touch with Chinese literature and religious books from Ch’an, specially those coming from Sung Dynasty.

So, Dogen found what the language, by its structure and levels, can itself transmit a hole of meanings in very efficient way, even let to get hidden senses and performs meaningful conversations (as *Ching tan* of Chinese sages).

Without denies the truth of this sight in order to offers a concrete way for Enlightenment, its interesting for seeing what there is not an use of symbols in very strict sense, but only in the sense in which, the language itself makes his job through symbolization way, or as is possible for saying, in that “normal” use, there is not use of

a kind of meta-language conceived inside each language or, even more, each thing, action or fact.

This very special handling, or this very special level of the reality, as was showed, covers the distance between empirical and spiritual worlds, making both of them a unified field. And this is a kind of attitude or skill that transcend the languages and peculiarities in dependence of places or times...And for that reason, this last symbolic way is able to offers a “new reading” of the reality all, and get in the Enlightenment by the comprehension of the meaning of everything.

After this, we offer several examples of applied symbolism in order to interpret since another point of view, (specifically symbolic) several aspects in Hindu Buddhism, Ch’an, Chinese Buddhism and Platform Sutra....

Of course, and in agreement with the epistemological characteristics of the symbolic language, there are several levels for interpretation of each symbol. This is, precisely the multivoc sense of each sign in this way, and it is also conform to conception of the universe as a kind of function-wave, in which there are plenty of possibilities and probabilities of being everything in reality. Whenever, is , the human will which decides what aspects of this functions will be actualized and, consequently, they will appear in each universe in its own event horizon.

CHAPTER 2

SYMBOLIC INTERPRETATION OF THE SAKYAMUNI BUDDHAS'S LIFE

Philosophical schools and religions joined to every thought about *Moksha*¹⁴ (Sanskrit -Sk.- word for Liberation) could be realized as links in the long chain of human efforts looking for the Path for *Samadhi* (Sk. Identification, Absolute non-duality). In this way, every idea has a long Tradition behind it. As same as each other *Dharsan* (Sk. point of view), Buddhism births inside of Spiritual Tradition and even if it is a Hinduism's deep Reform, the most of the original Hindu ideas have changed in him only in their shape, keeping the same essential meanings. Perhaps, the most important difference and adaptation in Buddhism, consists in denies the impossibility for liberating from *karma* (sk. unavoidable consequence of each action) as it had been taught by old traditions, before Sakyamuni. Anyway it is possible to consider it under the light of different preceding ideas in order to see more clearly its contribution on the great route for Liberation.

This chapter attempts to offer a wider sight about life and facts of *Sakyamuni* and the three principal schools inheriting his thought. All this analyzes will be made from symbolic comprehensions.

¹⁴ Vaikya, L.R. *The Standard Sanskrit-English Dictionary*. New Delhi, Asian Publication Services. 1980.

The Sanskrit word *Muni* means the silent, which is further than words, and *Sakya* was his familiar clan. Sanskrit language is connected with Greek language because both of them are rooted in the great hole of the Hindu-European languages. The antique Greek root $\mu\upsilon$ ¹⁵, read *Mi*, means “closed mouth, silence”. *Mio* is: don’t speak. *Myieo*: to teach without words and also to give an esoteric instruction or initiation. All these words are tied with the term “Mystic” and express experiences involving identity with the One, without intermediaries. Teachings coming from this way always require symbolical hermeneutic to find the real sense of literal words and descriptions, because the mystics all have been expressed their realizations in a kind of language full of metaphors and figurative images which, the most of time have more than one alone meaning. Furthermore, this language frequently includes antinomies and paradoxical senses in order to show a kind of situation which wider surpasses possibilities of formalization in a kind of standard language.

So, even in his name Sakyamuni, as Muni or “silent instructor” for the *Sakyas*, offers a sort of specific mission furthermore than evident ethic or moral code, shown in his teachings, and includes hidden meanings, as same as the most of instructors from another parts. This is not always possible to get only through literal interpretations or even rational researches.

Although there is something like an official Siddhartha Gautama’s¹⁶ biography for reading in almost each language in the World, here it will be shown another way for understanding the whole of facts attributed him.

¹⁵ Ponsoye, Pierre. *El Islam y el Grial*. Barcelona, Olañeta, 1984, p. 9.

¹⁶ Percheron, Maurice. *Buda*. Barcelona, Salvat, 1985, p. 25.

That means to understand even his supposed historical life not only in its literal aspect but trying to look for sense of each fact in a wider context, and specially with references to some kind of universal symbolism.

From this sight, It could be said that in everywhere the tradition speaks about Siddhartha Gautama, it is really possible to get a description of how finding the main qualities of the truth nature of the Mind, the Buddhahood, and also about how this very special state works itself.

So, both biography as teachings of the 24th Buddha should be referred what is not only the historical and personal reality of the Prince Gautama, but specially thinking of it perhaps as a metaphor or, more exactly, a symbolic reference of the highest state of the awakened conscious, the Buddhahood. Everything about life or teachings of Siddhartha Gautama are really a description and characterization of everybody's mental states or levels, operating with the ontological aspects of the Universe and, of course, the Way, the real Path that was exemplified by the his own life and teachings, even when speech refers to enlightenment or Samadhi.

Actually, Siddhartha Gautama could be contemplated as the main Master, the *Maha Guru*, inside a long as ancient Tradition which firstly prescribes that authentic mission or truthful *Guru's* job is doing an Adaptation of the traditional knowledge. In essence, this is a kind of actualization, not because Tradition were incomplete but just un-contemplated¹⁷. Without this adaptation of the traditional teachings, each disciple (sk. *Chella*) can not follow prescriptions in “present time”, and knowledge couldn't has

¹⁷ Raynaud de la Ferrière, *Yug Yoga Yoghismo*. México, Diana, 1974.

any present meaning Etymologically, Initiation¹⁸ means contact with these adaptations of the ancient Tradition, made by somebody –Guru- what has lived and realized the different stages of the knowledge until get in *moksha* (sk. liberation) by himself, and this adaptations all are kept hidden by lineages in order to give them just when somebody has satisfied requirements very specific and offered enough proofs of prudence, patient and wisdom for keeping the mystery or secret which comprehension is the essence of schools. That is the reason for instance for Boddhidharma’s caution before accepting Hui-ke as the first Chinese disciple. And, of course, relate in which this experience is telling later, has a very symbolical meaning and probably has not be read literally. If not, how it is possible for accepting that it is necessary to lose a hand or a leg if anyone looks for wisdom?

So “information”, or Guru’s teachings are not only related with historical aspects but also about procedures driven to put *hic et nunc* (lt. here and now) prescriptions able for obtaining, always by “unknown procedures”, the re-birth of the founder hero of the school.

The Sanskrit root *Gu*, means: secret or something hidden, and *Ru*, is in verb *ru-rohati* meaning what enlightens and is able to give light about something, in this case, some kind of hidden knowledge. The Guru is somebody who shows the way to keep awake the secret traditions. That secret is absolutely unknown without Guru, because of it consist precisely in a kind of adaptations made by himself. The Yoga or way for identification, in this sense, meaning identification with Guru.

¹⁸ In-initiation in Sanskrit roots means, *in*, inside, internal, inner; *iti*, past participle of verb *i*, to go. So, go inner, inside .

Could be argued there is nothing like a whole of universal references, from everybody can get any mean without discrimination, but if it is possible doing “transversal” reading of universal thinkers in different times and places, it’ll be found a lot of parallelisms, not only in their lives but specially in development of their instructions. All this information always gives a kind of basic relation or structure between different events connected in exactly way with transmission or initiation, and, for this reason only with this it is possible get a kind of great clue in order to accesses inner, esoteric or secret instructions. It is possible for saying that there is not real Transmission without this kind of comprehension and mechanism.

This point of view does not involve to refuse the Sakyamuni’s historic presence and actions, but it is necessary to consider that most of facts attributed him have not any sort of historical or empirical proof, except the oral transmission which, almost legendary, in Buddhism like in all other religions, tends to reproduce a specific pattern seen in many instructors. So, life of Sakyamuni should be considered as hagiography looking for held the Dharma and built with ideas showing the way for ontological self-realization rather than something giving an exact historical profile.

Buddha’s teachings were not written but just transmitted in oral way and almost two century later they were conversed in *Sutras* (the Sanskrit term Sutra means i.e. flowers or pearls joined through a thread and making a garland. In figurative sense, instead pearls there are groups of ideas, making a real doctrine or *Shastra*) and made the Buddhist Canon which has been interpreted in different ways following the different point of view of the schools, rather than an exact an unchanged Buddha’s word and perhaps that was the reason for the ritual phrase : “I say this as I’ve heard”, said

frequently by every Buddha's disciple when transmitting the Dharma or Buddhist teachings.

So, the central idea of this Buddha's remembrances is not to offer descriptions linked to literal understanding but a specific way of transmission concerning the inner aspects of the traditional teachings. For that reason, in the most of cases, they could be regarded as prescriptions rather than mere descriptions even founded in the every day life of this Instructor.

Anybody shouldn't surprise by alternative interpretations of those facts: Buddha's teaching is just one but the ways in order to get an experience about it and then realize it, transcending its evident meanings, might be as different as individualities looking for this very special knowledge.

Anyway, scholars have recognized three main schools: Hinayana, Mahayana, and Vajrayana¹⁹. How could be explained these three ways to realize the Buddhist teachings? Has been thought (particularly in Platform's Sutra, by Hui Neng) that the major difference between Sudden and Gradual schools is the quick or slowly men's understanding, but this affirmation is useful just for hiding the symbolic interpretation about Hui Neng's life itself. Most of his facts are involved in the transmission of some kind of secret way, inside Ch'an Buddhism, as the chapter about Platform's Sutra will be point. i.e. What does exactly means the mill's stone belonging Hui Neng and why this object is involved in the Transmission's Act between Fifth and the future Sixth Patriarch? Next argumentation tries to explain.

¹⁹ Raynaud de la Ferriere, Serge. *Propósitos psicológicos*. Lima, GFU, 1976, p. 59.

The “speed for comprehension” has determinations that could be understood through *Samkhya*, one of the six Hinduism’s *Dharshan*²⁰ (sk. root *Drsh*, and verb *Drshiti*, he sees) or points of view about Reality called by Hinduism *Sanathana Dharma* (Eternal True, Eternal Law) and authentic metaphysical foundation for the *Yoga* (sk. root *Yug*, union), another one of the great six *Dharshanas*. In its *Tattwa*’s doctrine, *Samkhya* has explained that there are three qualitative aspects in the manifestation of the World (As in the Christian doctrine which refers all his Theology to Three Persons: Father, Son and Holy Spirit in the same way as were made by the ancient Egyptians with Osiris, Isis and Horus or in the Fo Hi’s knowledge with Tei, Yang and Yinn)

These qualities are called *Gunas*: the primordial and does not manifested qualities of the Universal substance: *Prakriti*, Sanskrit term usually translated as Nature, but in relation with *Pra, para* supreme, and root *Kr*, to make. So, Nature is always and completely some kind of action, the action itself. What better defines this aspect of the Reality is an verb –action-: “to be” . This action has one, or an combination, of *Gunas*.

Gunas are out of time or space, so they can not be alternated. But his manifestation in the special-time world appears in some order.

The first one, *Tamas guna*, associated at ignorance, darkness, egotism and confidence in a personal soul and consequently requiring a personal salvation. Is the duality realm. This quality affect everything including style of life, diet, or ethical options and, of course, the way trough the liberation is looked for.

²⁰ The Six Dharsans explaining Sanathana Dharma are: Samkya, Vaiseshika, Yoga, Mimamsa, Vedanta, Nyaya

Rajas Guna, is associated with force and govern, strong and energetic level, is the second quality and in one hand it involves intellectual researches and experiences guided by passion. In other hand, as psychical life and emotions are involved with intellectual comprehensions in this level or *guna*, ethical options appear. Moreover, everyone can here look for the knowledge through a symbolical comprehension of psychical experiences.

In the third and upper level is *Sattva guna*, implicating wisdom, and meaning purity, enlightenment, non duality, identification level, there are not individualized beings here. "Self" (*Jivatma*) is identifying One or Paramatma. Is the Buddhahood or the real nature of the Mind known as Samadhi, literally, being-with the Principle, being one as whole and whole as one, getting the Absolute. Actually, this is the Mind's natural state, never separated from Reality. It's independent of any individual consideration.

Samkhya²¹ is just a description of these ontological aspects and this does not involve any kind of valuation or preference. Everybody is living someone or a mixture of these *gunas* when following their mind activity. And this is expressed in their actions.

As *Gunas* are qualitative aspect of Reality, they are in each aspect of the Universe, and for that reason Geography (if she was thought as *hierro* or sacred Geography) could be seen also divided in three regions, each one in relation with *Gunas*, as being an manifestation in the Earth, in our World, of those three qualitative aspects of the Being.

²¹ Eliade, Mircea. *El yoga, inmortalidad y libertad*. México, Fondo de Cultura, 1998, p.116

In that way, and considering Hinduism and Buddhism, as adaptations of Ancient Traditions, the South of the India corresponds with Tamas, the Middle and North regions, including Nepal, are Rajas and the Mountain region, in Tibet and Central Asia are Sattvic. As was seen at start, some kind of sacred sense was present and acting in ancient peoples let them get sacred every part in the world .i.e. the Chinese ideogram for Ren joins the Sky, the middle world belonging man, and the Earth in only one character, expressing a sacred space. In this context, to get sacred anything means exactly to *find sense*, meaning, inside the external aspects of each thing. This is internal or mental operation is the *Manas* (Mind) realm, while the external aspects are caught by the sense organs. Without this operation, is not possible to inhabit any space, because our life is made in relation with meaning of the spaces: eating in dining room, sleeping in the sleeping room, preaching in temples, learning in classrooms. To find sense for everything is universal human quality and Buddha's biography, his actions and preaches, impregnate sense for places, towns, rivers, peaks, but also for people, deities or supra-natural beings.

In sacred geography, where physical location of the schools are considered putting its quality in the landscape, is in the south of India and in the South-east of Asia where it is possible to find the most of Hinayana Dharma followers, so, whenever those geographical references are gone in the symbolic view there are a reference at this level of knowledge transcending the mere objective information.

The middle, North India and Nepal, corresponding to Mahayana and because of that, the most of this school's histories are related with those regions. Related with rajas gunas and its characteristics.

In Himalaya Mountains it is located Vajrayana and Tantrayana, as also Tibetan Buddhism.

Is not possible to evade this three aspects because they are the ontological seed of everything, and also in the knowledge field is possible to find these and so seeing under *Samkhya Dharsan*, the three principal schools researching in Buddha's teaching could be put in order, following its specific characteristics, as three hermeneutical manifestations of different interpretations.

Hinayana will be in relation with *Tamas*. Pointed in objective and material life, with darkness, unknown, and literal interpretation of the Buddha's Teaching. The ethic goal in this level of knowledge is just the self-salvation because the seeker keeps dualistic and personal points of view about his salvation, and thinks of personal soul separated and different of the world. In this case the higher state reached, called *Arhan*, involves to recognize *annata y anicca*, not being and not consistence of everything. This could be the first experience for anybody when learning Buddhism. In other hand, this is related with *Nirmanakaya* as Manifestation's Buddha body. *Nirmanakaya* means "out of the mind" (sk. *nir*, without and *mana*, mind) so manifested in the material World.

These mentions doesn't mean some kind of degradation of the human experience. It is not said that through *Hinayana* people can not found their liberation or Buddhahood. If *Hinayana* is pointed in the material reality, the experiences and practices on liberation's Path will be specially in the physical way, and about moral status the most important idea will be keep free of evil behavior by observing a lot of vows. The observance of the law and fulfillment of several rites will be the principal instruments for the liberation.

Now, what could be the relation between Hinayana, this first level of symbolical considerations, and Sakyamuni's biography? Its necessary to think not only the historical facts but also his supposed legendary life. In that way, and thinking of symbolic meanings, Siddhartha Gautama was born in the North, inside sacred geography, his birth occurs in the borderline of India....so it happens in the "end of Mahayana". Of course Mahayana is an specific hermeneutical point of view including researching in the symbolical path, but since these considerations is also a kind of "place" in the sacred geography of the knowledge. If it is considerate three levels, Sakyamuni's birth occurs in the end of the Second and going to third levels...furthermore it will be studied those second and third levels. Now, come back to his birth...always seeing since the Buddhist legend.

Men and World were under delusion and living in suffering. Moved by his compassion *Avalokitheshvara*²² (sk. *Ishwara*, the Lord. *Loka*, world. *Ava-iti*, gone, sawn to down. So, The Lord Who sees down, to world) conversed in elephant during the Maya Queen's dream, touch her side with one of his six ends and she get pregnancy. Now, as Avalokitheswara is a *Boddhisattva* (sk. *Bodhi*, awakened. *Sattva*, the nature, the essence) his life, as the same as each *Boddhisattva*, happens in *Sambogakhaya* (the intermediate Buddhas's body in Sanskrit: *Sam*, with, on. *Boga*, *Boja* , joy. And *Kaya* vehicle or Body. Has been translated as Body of Joy because of the good action's made) between the Ontological one or *Dharmakaya* (The Law or Truth Buddah's Body) and the Manifested one or *Nirmanakaya*²³. From this intermediate plane came his reflect and went inside humanity trough Maya Queen, under the future Sakyamuni shape. The men will get Avalokitheshwara acting

²² Getty, Alice. *The gods of northern buddhism*. New York, Dover, 1988, p. 57.

²³This Trikaya ideas come from Mahayana School, precisely.

between them, giving his knowledges in order to stop suffering and get liberation. In Mahayana, one way through the Bodhisattva acts in the concrete world is assuming an human body for teaching and saving everything in the world...

Anyway, just in Mahayana and Vajrayana (*Vajra*: ray, diamond; *Yana*: vehicle) are considered symbolic interpretations, not only literal as Hinayana. Those offers symbolic cosmology which includes World's partition in three levels. In Hinayana that is expressed by Trilogy: Buddha, Dharma and Shanga. In Mahayana this is Trikaya's (Three vehicles) doctrine transmitted in oral way, along centuries, through lineages composed by Masters and disciples. Mahayana has spoken about Dharmakaya, Sambhogakaya and Nirmanakaya and in each one, six space directions are presented: North, South, East, West, as horizontal plane and with the Zenith-Nadir, in vertical plane.

Also here it is possible to find an ancient and universal conception considering the sacred space composed by six directions. That is the reason because of ancient Hebraism always has spoken about six levels manifested since the very beginning. The Hebraic term *Baereshit*, the first word in the sacred Torah (The Law's Book, like Dharma) means Six-in-the-start (*Ba* in Hebrew language is "in" and *rashit* means Principle, and also, *Bara*, emanating and *Shit* as six: Emanating six...so world became existing. Also in Chinese tradition, Fo-Hi teachings explains by hexagrams (six lines) the qualitative reality of everything in the Universe, not only in cosmological sense but in physical, magical, ontological or medical way.

In the Hindu tradition there are six *chakras* or wheels, the seventh is out of any personal body, even is not individual reality, is the universal conscious, the

Buddhahood. These six are all conscience planes and the last one, the seventh, is the summary of six.

Each of these six expressions could be found in the Mahayana and Vajrayana systems. I.e. In Mahayana, Dharmakaya is expressed up in Five Dhyani Buddhas, (*Dhyani*, concentration, Five States of the Transcendental Boddhi essence, in the Dhyana, or Cha'n plane) four are onthologycal seed of the space directions and in the Fifth is folded several levels up, all of them in vertical plane generically called Vajras: i.e. Vajrocana, Vajradhara, Vajrapani, Vajrasatvva, meaning aspects of the Transcendental wisdom. Each one of these Dhyani Buddhas have their expressions in Sambogakaya, they are Boddhisatvas. This plane, Samboghakaya, represents the “place”, but just virtual, where the Transcendental essences come to Earth and the human reality go the sky up. Of these it is possible to get an intellectual and ecstatic experiences as “*Hadarath*”, expression of the transcendental beings, called “Presences” of the Essence-One in Sufism²⁴.

It couldn't be exact thinking of Sambhogakaya as a fantastic or imaginative and abstract thing belonging only the human mind. Actually this exists as continuation of what's usually called material world, but if it is not only a kind of rational realm, there is not any reasoning able to get an effective understanding of Sambogakaya and It is always necessary became awaken to subtle existence in order to get contact with this subtle aspect of the Reality. If everything is One and One is Hole, Sambhogakaya is present in World, in Buddha, in everyone, so it is feasible to get an subtle experience of this.

²⁴ Inner or mystical ways in Islam.

Here, in this sutil realm, symbolism becomes real. In one sense, the symbol lives here, this is its field because this is not some kind of abstraction but precisely subtle existence of everything.

This last idea is very important and was wider studied by Henry Corbin, who made phenomenological researches through in the Muslim mystic, when regarding the Sufi Ibn'Arabi and Shiita Sorahwardi's books (c. XIIth century). Corbin published his works since 1955 in the Eranos' Jahre Books in English, French and Germany languages. His central thesis is to recognize something considered absolutely real in all traditional civilizations (including the Hindu and Chinese, of course) called by H. Corbin²⁵ "*mundus imaginalis*" (In Latin language: imaginal-world) and in perfect continuity with "physical" reality. It lets contact with in onthologycal essences. In fact, in that *imaginal* reality, Buddhism's Boddhisatvas are found by Muslim mystic like "Imaginative presences", and, of course, they are four in one level and the fifth is the summary of those four. In other hand they are the four main Angels supporting the Divine Throne in Ezequiel's book in Christianity's Antique Testament. Modern researches in religious sciences explain through them the knot between the material and spiritual worlds.

Finally, not only looking in traditional knowledge are found these levels. In XXth century Quanta Physic's spoken about six Quarks composing material Universe and the Seventh one has been thought like synthesis of those six. All of them were founded by physical researches through sub-atomical particles' accelerators... And just

²⁵ Corbin, Henry. *La imaginación creadora*. Barcelona, Destino, 1993, p.401.

now they are confirmed through microphysical researches in French-Switzerland borderline²⁶.

Theoretical foundation of this plane of symbols has been founded thinking reality through actual Cosmology. If it is considered that there is not just one kind of Universe, but a “Multiverse”, or realizing the Universe as a kind of “wave-function” existing in a multi-dimensional space (as mathematical Hilbert’s Space), as modern Quantum Physics has could explain. So, it is each individual mind which decides (through phenomenological *intentionality* of consciousness) how wide and deep it will be her apprehension of the Totality.

With these researches are related Raja Guna in both, Samkhya and Mahayana Buddhism. Naturally, it is necessary to assume knowledge as kind of energy better than rational abstractions. It must not be forgotten that these relations are true in subtle level, transcending the physical and historical realities. In this way, are done parallelisms with the archetypical Sakyamuni’s life. If somebody try to get enlightenment, it will should necessary pass by this experiences, like Sakyamuni when leaving the only physical ascetic and facing the subtle experience through meditation, before find the Middle Way, made by synthesis of physical and psychological experiences.

The third level is where both, ontological and symbolism levels are stayed in unity. In Samkhya is Satvva guna, in Buddhism as Vajrayana, as conscious like Samadhi, but, this last state is nor personal neither individual. Is the perfect identification with universal conscious and is out of any duality.

²⁶ Researches in Large Hadrons Accelerator.

This middle way will be related with this third level of the reality, precisely which does not have any duality. In his first experience Sakyamuni were in contact with Tamas Guna, and the experiences were focused in material aspects. His life as Prince, education, marry, and studying in Hindu tradition. Even when he went through wilds looking answers about the human suffering, and met his first masters in this way, he always was in this first state. Precisely, this is the first step in every path and for everybody. Under the idea what the Ch'an is something out of words and not depending of phrases, there are an inexact attitude which tries to deny Sakyamuni's education just underlining his enlightenment as it had could be possible without contacting his ancestral Tradition, forgetting what Boddhidharma himself offered the Lankavatara Sutra, together robe and bowl, as legacy to get Enlightenment.

After it has been sawn his mythical origins, now, let's see Sakyamuni's life as archetypal relate. So, since the very beginning, Brahma asked him to preach Dharma, and as proof of this deal He offered a yellow flower. In the ancient symbolism, the matter which is made the Universe is associated with the primordial waters, or "plastic" universal substance, called *Prakriti* (Sk. Nature o primordial matter) and chaos, before any order or something was into existence. Then, suddenly, and because of Brahma's will, appeared Order, in the Hindu tradition this is assimilated to Vishnu, the Brahma's *Avatar* (sk. *Avatar*, descent) and keeper of the Creation, made possible by universal laws. Is the realm of shapes, and the best sample of the harmonic shape is a flower able of living "floating" (so, no mixed with chaos, the primordial and non ordered matter) over water, as order "over" chaos, in Sanskrit there is *Padma* (Sk. Lotus flower) with five petals. The yellow color is associated to royalty and world's govern, and is also a solar symbol.

In the next chapter, this will be showed again, in order to explain the symbolism about Ch'an Buddhism. Later, after Prince Gottama became Buddha and was preaching in the Vulture Peak, he will show the same flower and only Mahakashyapa will understand his sign, opening the hidden path with his mysterious smile as unique answer.

The five petals are expression of five levels or *Buthas* (sk. Elements: Earth, Water, Fire, Air, Aether) composing the Reality. They will be present in any level of the human or universal life, i.e. every Chakra is made of one of the Five Elements, in Hindu, Tibetan or Asiatic traditions, and also there are five elements making everything in Chinese tradition. This is the reason for the Five Dhyani Buddhas's existence...Following this symbolism, a prophecy will be made later about Hui neng's lineage made by five main schools: The Five Houses.

Considering Siddharta's birth, his mother, the Maya Queen, includes in her name Hindu idea of delusion: the Sanskrit *Maya* means illusion, so the Prince Gautama is an delusion's son but he is going to defeat all illusions. In this situation, when Avalokitheshvara sent his reflection, it came from *Vayu* (Sk. the air, also wind) located in Anahata Chakra²⁷, the Fourth center of chakras's subtle physiology, inside Yoga System, and could be considerer as synthesis of the first four, from here is projected his reflection inside Maya for pregnant her with the higher human possibility for find the Truth. His result is a human being (this last is always symbol of the Fifth element) who will get the Enlightenment an then will show the Way to get the freedom from all delusions.

²⁷ Raynaud de la Ferriere, Serge. *Yug, yoga, yoghismo*. México, Diana, 1974, p. 264.

Siddhartha was born as four or five old child. There is no dates about his first years, because the most of these sacred heroes are carriers of one mythical image called by the Religious Sciences *ludus puerorum*²⁸. What it means is the triumph of the childhood as symbol of Purity and Vitality. So that not only in Buddhism but in Egiptian traditions, the boy-deity is invoked under the Child image like Osiris, the solar Deity, in the antique papyrus *Maneros lament*.²⁹ The same idea is found in Greek traditions with *Hercule* child. Sometimes this child has been represented as teenager like *Gesar of Ling*, in Central Asia and Mongol traditions or in Chine as *Sun Wu Kung*, the Pilgrim Monkey related in *Si Yu Chi*, who, with three more else companions went to West, during Tang Dynasty, looking for the authentic Buddhist scriptures. The Monkey King offers a youthful personality as well as another living Buddha but, this time, with a truly historical story: *Padmasambhava*.

The Sanskrit *Padme* is from *e*: locative declination and *padma*, lotus. *Sambhava*, to come to existence, so he is “Who was born from lotus”. He had, of course, an historical existence, but because of his religious importance, also had an early hagiography, exposed in *The Tibetan book of Great liberation* in which, he was born as nine years child, inside a big lotus in the center of sacred lake. His naughty childhood melt with marvelous wisdom, and extraordinary life, full in miraculous actions and mysterious knowledge, has served to show the mystical and esoteric way to introduce Buddhism in Tibet, after fighting and defeating ancient Bon’s devils which were conversed by Padmasambhava in Dharma’s guardians. Under symbolic hermeneutic, passing from India to Tibet or going Padmasambhava, hindous, to Tibet, is

²⁸ Jung C.G. and Kerényi K. *Introducción a la esencia de la mitología*. Madrid, 2003.

²⁹ Lalouette, Claire (Translator). *Textes sacres et textes profanes de l’ancienne Egipte*. Paris, Gallimard, 1984. p.75.

the way for saying: going from Mahayana to Vajrayana or from psychology to spiritual knowledge, when all is in reference to enlightenment path for everybody.

Here is not difficult to note transforming of the “biographical facts” in *sermo mythico* (from Latin Language: *sermo*, relate, tale, history and *myth*, the same Hindu-European root what is present in *Muni*, meaning “to teach without words”, to teach in silence, the hidden instructions....) in order to give another point of view about the history of the Buddhist faith in Tibet, and this is not because of some special weakness between Tibetan people for mythical relates but really to explain something impossible to understand without this mystical language, the only one capable to show the facts in this subtle world called since a few decades *mundus imaginalis*, which is Muslim version of Sambogakhaya, as well as with Mahayana, and is also a real but unknown dimension in the human life...

Generally, Mahayana has been usually considered because of his deep metaphysical appointments but even focused in intellectual researching, however it has always included a very special reference to the higher symbolism. The expression *Maha Prajna Paramita Sutra* means *Maha*, big, large, *Pra* the supreme, the higher, *Jna*, wisdom, *param* the other, or something located further, and the term *i-ta* is past participle of verb *i*: go. So its doctrine explain the Great Way (considered in all Asiatic and Near-Eastern traditions as symbolical or even esoteric way to get the Truth as in ancient Hebraism, Small Assembly tough just literal meanings but Great Assembly showed hidden and esoteric traditions through his main Book: *The Zohar*) offering the resources for get the higher wisdom.

This is the idea of Prajna, considered even a very special kind of energy, and not only mental operations. Paramita means: what has reached further shore or what is

gone to supreme region, in the antique Iranian *Phalevi* (language which together Sanskrit is related with proto-Vedic and ancient Hindu-European languages) that region is called *Para-desha* (Sanskrit: *para*, the other, the supreme, *desha*: region) from those words come the term Paradise: the almost celestial region for living in primordial purity. So, both in Phalevi as in Sanskrit, Paramita means the higher region, celestial and also earthly, the “other world” and in this work it’s considered as the world of sense, the meaning-world, the *imaginal* or the place where symbols are living realities.

Nagarjuna, was one of the main compiler and expositor (perhaps was author) of the Maha Prajna Paramita. In his name there are *:Arjuna*, the name of the Prince whom *Krishna* (*Avatar* or Brahma’s Descent) taught in Bhagavad Gita³⁰, the soul’s Science and the Eighteen Ways to get Identification (Samadhi) in Absolute (These are eighteen forms of Yoga, the paths to get Moksha , liberation and identification or Buddhahood). *Naga* means snake. Now, there is a very special kind of Buddha’s disciples called *Nagas*, precisely who were using the knowledge as a kind of energy, the snake-energy, called *Kundalini* in ancient Yoga traditions, and the only one capable to get enlightenment of Chakras when going from sexual region (*Muladhara* chakra) upper than head (*Sahasrara padma* chakra).

What kind of energy could be this? Yoghis (people who made Yoga or the Union-Path) called it *Prana*, and in Chinese systems is considered *Ki*. But, its etymology could offer some clue, because *Param* or *pram* means Suprem and *Anu* is the smallest particle of Reality... In the hidden ways, this Prana is really a very special knowledge, it is an *imaginal* operation, some kind of mental action when everything get

³⁰ B.Gita, or “The Lord’s chant”, in sense of knowledge pronounced by Krishna and in consequence, listened by Arjuna.

sense, while going to higher Identification. That is the reason because of Tibetan Yoga systems have taught techniques in which a kind of mysterious breathings called *Pranayamas*: mastery in hidden breath techniques, in order to drive *prana*, through *nadis* (literally: rivers, but actually mental operations accompanying breath techniques) and to generate special heat (*Tapas* in Sanskrit) called in Tibetan language *Tummo*: the heat of wisdom. This is one of the “Six Secret Yoga” systems exposed in the Tibetan Yoga and Secrets Doctrines, by Lama Kazi Dawa Samdup³¹, following a very ancient system, probably based in shamanic techniques coming from Central Asia.

About all of this way, Siddhartha Gautama made his greatest Adaptation (what is the Guru or Instructor’s Mission) but closely related with the antique tradition. So, Maha Prajna Paramita includes in its meaning and transmission this kind of hidden energy and all of these is accessible just by hidden transmissions only in secret ways and always asking Initiation (in Sanskrit: *Diksha*) or very special transmissions from Guru to Disciple... This happened in India, China, Japan or Tibet. And this is what happened when the Fifth Patriarch went inside mill-room to meet Hui Nang³².

With these considerations it is possible to relate those first experiences of Siddhartha Gautama researching the wisdom and the liberation of the rebirth chain with Hinayana in Buddhist schools and with Tamas Guna, that was his materialistic way. Actually, after he left his father’s house went to wild and took the ascetic way under Arada Kamala, Samkhya’s master. With him Siddhartha was connected to antique Hindu traditions and improved the knowledge of its philosophical and metaphysical bases, but always living ascetic disciplines and understanding every fact only in its literal sense.

³¹ Wentz, Evans. *Yoga tibetano y doctrinas secretas*. Buenos Aires, Kier, 1980.

³² Ping, He Xiao (translator). *Platform sutra*, Beijing, 2007.

Later came the contact in the forest with the hidden knowledge. How could it be possible?

In traditional Hinduism there is a kind of experience called *Vanaprastha*, in one life's pattern folded in four *Ashramas* (sk. States) coming since the origin (They are related in Mahabharata, the ancient aryan people epos). Anybody starts with *Brahmacharya* (devoted of God) generally in childhood, joining some Guru. Later come *Grihastha*, or familiar life with social responsibilities, but somebody goes in the next experience: *Vanaprastha*, it means going to the *Vana*, forest or wild, in order to get contact with the traditional sacred Books as Vedas, Upanishads, Shastras or Tantras. Eventually some of these yoghis reach the esoteric hermeneutic in their researches and then has a very different point of view, he gets the mystery or secret, hidden in each traditional scriptures. That was the last experience of Siddhartha in the forest. That is the sense of his long nocturnal meditation, and because of that he was tested by earth, water, fire, air and ether beings, represented by his attributes as sensual temptations for instance, and other proofs like fire arrow rain. Later, he left this way and went into village, he was not only hungry but starving. The iconography shows him as a very thin monk, just bone and skin...but here it is necessary to consider what his hungry means...and the really nature of this state.

The most of the western languages, are coming from ancient Hindu-European roots in the same way as Sanskrit or ancient Persian languages. Greek and Latin languages are some of them and through those is very easy to get a close relation between eating and getting knowledge. In Christianity, in the Start Book there is the image of Snake (popularly, the evil) tempting EVE, the First Woman, to eat an apple.

Snake means wisdom's energy and it is going to give men, through Eve, the fruit (apple) of knowledge's tree.

It is not bad to think was only hungry what made Siddhartha went out from forest, but is better to see now a kind of Sage going out, looking the next stage for. After he has got the literal (Hinayana) and symbolic (Mahayana) meanings, Siddhartha was "hungry" of a Synthesis. In the same way as the positive and negative polarities, together, make light, or Yang-Yinn joined give all the Reality, on Yoga Dharshan there are *Ida Nadi* (sk. left river, left or negative or literal way of the universal energy) and *Pingala Nadi*³³ (sk. right river, right or positive or symbolic way of everything) and in the human body both are presents in left and right nervous chains running in each side of vertebral column: Yoghi makes Prana (Chinese: KI, and also Knowledge) to run them and get enlightenment...He makes several operations: breaths, visualizations, mantrams, and yentrams, and all of these are made not only by physical body but they involves a very special kind of mental activities...

So, he went out and meet a girl. Again, in some traditions the symbol of energy is a female figure (as occurs with *Shaktis* sk. energies, powers, in each one of Chakras for Yoga disciplines, or female people giving born a mythical hero, virgins, even girls) it has no sense think about that as a material experiences but mystical or symbolical states. Girl gave him a bowl with milk and rice. Of course he needed meals but there is a close relation between meals and knowledge, and this is true not only in Asia but also in European or American traditions.

The word *sapere* in Latin Language, means both to taste and to know, that is possible to see just in Latin or Spanish languages (*sapere* from Latin, gives in Spanish

³³ *Upanishads du yoga*. Paris, Gallimard, 1971, p. 121.

language *Saborear* -to taste-, and *Saber* -to know-). Furthermore, the bowl means the sacred vase, or *Lotha* (sk. Vase, pitcher, recipient) where the Yoghi put his meals, when going in Sanyassa *Ashrama* state (the fourth *Ashrama* sk. To renounce, liberation from all human obligations, freedom's state connected with Samadhi) also Siddhartha Gautama and even now every monk use this for beg his meals, but in other level, internalized as symbol, bowl means soul, and meals are same as knowledge, that is just possible through Mahayana wisdom. Bowl is the own mind supporting of all dates. Inside it is put the iniciatic beverage, a kind of knowledge of course. This *mythema* (from Geek language, mythical unity as part of some legends) is present in all traditions with bowls in different shapes, sometimes a stone shaped as bowl. Centuries later this image will change in Hui neng's mill-stone, in the ancient version of Plataform's Sutra.

Anyway, inside this vase there is a seeds (rice) corresponding the *Bija* Sanskrit: the germ syllables presents in each power center as the essence of Deities and mental planes evocated through meditation (*Dharana*) technical, specially in Tibetan Tantrism. In Vajrayana, and particularly in Tantrism, there is one Bija for meditating every Dhyani Buddha³⁴ on. Yoghi identifies himself with that conscious plane using Bijas and the mind states are reached going to Enlightenment. Moreover milk was always considered as "sciences" metaphor. So, Siddhartha Gautama "ate and drunk" very special knowledge. With these, he went to set down under the Enlightenment three.

It's said what after eating this, he felt reborn his physical strong and discovered the Middle Way. In this level of experience the Sage is able to get an non-dual wisdom as the third level or meanings. This stage is related with Sattva Guna (Purity, no-

³⁴ Five Buddha Mind expressed in Dhyana, Ch'an or Concentration state, as roots of Reality.

duality, but also non no-duality). In Yoga Dharsan it corresponds to Kundalini going up through chakras and Mind is placed in Sushumna, the body's Middle way, between Ida and Pingala. In the sacred geography corresponds with Tibetan Meseta, specially Himalaya Mountains where is located Kailash Mountain, the World's Spiritual Top and Shiva's residence. Joining Brahma, the first one, and his Manifestation Vishnu, the second, Shiva is the third aspect of the Hindu Trimurti. Putting all of these in relation with Buddhist schools, here is the Third level, as the same as Middle Way, or Vajrayana (sk. *Vajra*, the Volt, but also the Mind's pure state, signed by vertical, or Zenith-Nadir axe. Is also Buddhahood in Buddhist schools, and particularly is Tantrism or the Esoteric school, understood as the school of Mysterious.

Tantra term includes *Tan* root meaning Continuity like Non duality, because there is not outside or inside, high or down. However it is necessary explain that its mysterious consists in always renovated Adaptation done by each Guru in order to mark the Way for Disciples. That is the reason because of each lineage has secret or internal instructions given by Masters when creating a Transmission's situation, generically called Initiation or empowerment. i.e. the hidden instructions asked by the method in the Tibetan Mahamudra's system, inside Kargyutpa lineage, appeared in XIII century. Without this, it is impossible to get any authentic result.

Both, fruit and seeds come from Knowledge's Tree. It is not difficult recognize here several trees. For now it is one tree in Bodhgaya forest. There are *Bodhi*, to get awakened, and the root for Gaya is *Guy*, to keep a secret. Siddhartha under the Knowledge's tree will get the last meaning of the Reality. As well as in Celtic mythology, Odin (curiously this term belonging to other Hindu-European language is related with another Deity in North Mythology: Wo-tan, phonetically very close from

Buda...) is hunged nine nights for getting the secret *runas* (language for sacred wisdom), with Indo-European root *ru*, verb *rohati*, to enlighten .

In North and East Asia, and also in Ecuadorian forest is found, in the ancient Shamanism, a sacred tree for every shaman (a medicine man, a kind of sage). That tree is the same as the Tree of Science of Good and Evil sawn in the Hebraic tradition, surrounding it is the Snake which will give his wisdom to men. The tree is always an axial symbol connecting sky, earth and hell and through this, the Sage have got the World's control by his Mind.

Under it Siddhartha Gautama will became a Buddha. At first, he made a seat with *Oushadi* (medical grass) a kind of sacred plant which has the same meaning as ancient *soma* in antique Persia and in Vedic traditions, this is the wisdom's plant whose beverage will be drank by medicine man, priests, shamans and Yoghis. Soma has the same function as vine, and its juice give men all kind of wisdom. This kind of sacred drunkenness will be sawn in Padmasambhava who initiated these sacred practices in Tibet, for example. Obviously is related with wisdom. In Christianity there is the Noah's history where this ancient hero get the same mental state, pressing and mixing its juice for getting drunk...but by light. All of these acts are following, as sawn in Rig Veda³⁵, the *Indra* sample who drank the Vedic Soma before defeats evil snake in the beginning of the World. About Soma, considered as deity, the Rig Veda prescribes his ritual use in order to get Enlightenment by getting the secrets of the Three Worlds. That is the sense of Sakyamuni's Dharana-Dhyana-Samadhi, these three stages called *Samyama*, the last discipline which take Yoghi inside definitive Identification or Union in Absolute. Then pronounce his supreme aim "Even my skin

³⁵ Tola, Fernando (Editor). *Himnos del Rig Veda*. Buenos Aires, Sudamericana, 1968, p. 87.

dried, even my bones get powder, I won't leave this seat after get enlightenment". Later, it will be possible to see this mention to skin and bones³⁶, repeated in many transmissions, because they are part of unique symbol.

So, sat there, Gautama won't left his mental researches which should not be understood as something made in a few hours. This is probably an intensified period of researches following traditional prescriptions which were made by the future Buddha as they were since very ancient times...

Evil will try to stop him sending many temptations. Since very ancient times as could see in Hindu Mahabharatha, there is nothing so feared by deities and evils as *Tapas*, the magic fire (able to burn every in the nature and transmuting it) coming from ascetic disciplines of Yoghis and Siddhartha Gautama showed himself as one of the greatest one. After vanquish all of those, he overcomes the latest one, understanding Evil as a himself aspect and triumphing definitively over duality.

Of course it is possible go on with these transpositions of each literal aspect in Siddhartha Gauthama's life and preaches to get its real symbolical meanings, and this kind of understanding has several levels of depth that will should be realized in order to get Buddhahood.

Now, following this same method, it will be considered another field to research, analyzing facts have been traditionally offered as historic review about circumstances surrounding Ch'an Buddhism transmissions.

At first, it is not too much important the exact language, it means, in literal sense, in which those descriptions were presented and even could be avoid any worry

³⁶ When Boddhidharma is looking for sucesor.

related with authors and versions. Actually, the most interesting thing is to note what something like a kind of “visual image” has been performed with more or less details but always keeping only one sense and meaning. However, it could be said that there is a kind of meta-language in which is possible to preserve very specific information.

In this sense, it seems to have a kind of minimal relations which must be always shown and, through them, to get identical comprehensions starting eventually in different facts. Perhaps this cryptic explanations will be clear in the next chapter.

The starting point is, precisely, the independence of the symbolic language of the meanings in relation with forms, interpretations, words or phrases. Probably could be argued that here is a kind of contradiction in the sense that every thought comes from words and phrases, but, the idea of finding a fundamental structure of thought, expressed in the traditional way of transmission, is the source of exact hermeneutic applied in order to get the hidden sense of every speech or image transmitted through different lineages.

CHAPTER 3

SYMBOLICAL INTERPRETATION OF THE TRANSMISSION'S MECHANISM OF CH'AN BUDDHISM

Ch'an Buddhism has been considered as preserving a "secret" tradition which goes back to Shakyamuni himself, and which contains the essence of his own experience of enlightenment, transmitted directly from Master to disciple through non-verbal communication, based on the practice of seated meditation...³⁷

Thinking of lot of details about several descriptions, when studying just in their literal sense, as the mysterious atmosphere surrounding transmissions, or feeling of danger and even shocking images involved in some of them i.e. one disciple losing his fingers, another his leg³⁸ or Hung Ren warning Hui Neng about be noted by others and keeping him hidden in mill-room before delivering him bowl and robe, but later telling him to left monastery and do not speak about his knowledge for many years³⁹. One could asks how should be interpreted all this odd situations? Could be there something what if it is not considered, obstructs understanding the right meaning of all this?

These difficulties for complete understood have been increased by the interpretation of the stanza attributed to Boddhidharma⁴⁰: "Ch'an is a kind of special

³⁷ Xe Xiaoping. *History of Chan Buddhism*. Chapter III. Beijing, 2007.

³⁸ Xe Xiaoping. *History of Chan Buddhism*. Chapter II. Beijing, 2007

³⁹ Hui-Neng. *Platform sutra*, Chapter I. Internet version.

⁴⁰ Some authors consider that the Stanza was done later by Boddidharma's disciples.

transmission no depending of words or phrases...” sometimes used as reason for reject any reflection about this way, forgetting what from Boddhidharma himself, the Transmission’s Act is something always involving an image showing an existential situation produced between who transmits, a Master, and who receives, the disciple joined with an external symbol represented for giving the bowl and the robe, and also accompanied by a sort of “phrase” or more or less short “story” usually called Koans what joined in canonical descriptions have been kept through centuries and considered as “public documents”, transmitted generation by generation, like “Denkoroku” in Japan.

In other hand, Boddhidharma delivered to Hui ke the Lankavatara Sutra as part of his Transmission. So, there is no reason to exclude any interpretation or attempt for understanding the whole of remembrances or teachings includes in Ch’an, although probably there has been some kind of hidden language which always required a sort of initiation in order to find its non-evident meaning.

This could be the origin of a kind of secret wisdom and if that exists, what kind of language could have been used for its transmission while keeping it out of everyone does not included in the inner circle of initiated?

Could be put away, inside histories about how Indian Buddhism became Chinese Buddhism, and also in Chinese transmissions, contemplated in symbolic way, some kind of information related with the essence of experience of Enlightenment?

Since the very beginning, in the Transmission's history, has been underlined the condition of "special" applied to Chinese Buddhism, perhaps it is necessary to start in this point in order to understand the real characteristics of Ch'an.

What could be the circumstances doing *special* that transmission? In this reference the canonic term "special" has been changed for another one: "secret". Anyway, what does special or secret that transmission?

Has been proposed what Ch'an does not depend of words for instruction, also pretending that is enough looking inside oneself for obtaining a personal experience of the Enlightenment, but that could be equivalent to deny the value of Traditional Teachings, Schools, Masters and lineages of Transmission themselves⁴¹. If just personal sight would have been enough, why Boddhidharma left Lankavatara Sutra? And What could be the usefulness of Vajrachedikka Sutra, Lotus Sutra, Platform Sutra and many others else? What could be the meaning of Bowl and Robe, includes in the Transmission act? In the opposed side, could be possible to understand both symbolical objects, through symbolical hermeneutic as a kind of very specific knowledge offering some kind non-evident instructions?

Once, thirty years ago, in this city, Quito, while a Master offered his teachings for a few joined here, somebody remembered him the traditional idea what "the True is furthermore on books" and he answered "Yes, furthermore on them, after them, *not before...*"

Since that it is possible to consider what for getting teaching "without words" could mean also going inside another kind of comprehension about knowledge and

⁴¹ Raynaud de la Ferriere, Serge. *Grandes Mensajes, Mensaje 3*. México, Diana, 1972, pág. 280

instructions, instead of just known in their literal sense, achieving his secret, hidden and no evident sense.

In almost all people keeping some sacred Tradition, that required something called Initiation. Although badly knew, this fact involves lineages, schools, and of course something what is transmitted, so, a very organic and large Tradition. Besides, in all traditions it has found the mention about that secret, which is accessible for a kind of oral transmission in order to preserve it, and let its reaching only by who has showed enough preparation and qualifications. This “secret” is quite a lot mentioned what there is a technical name: Initiation’s secret⁴². And even if somebody has intended to catch it but looking out of traditional way, he has not any opportunity to get in.

In other hand, it is interesting to note what just related with the spread of Buddhism in China, were asserted the existence of something really special which is transmitted systematically through each lineage. Perhaps never that was said so clearly, as in China.

Keeping all these characteristics it is possible to speak about “Tradition”.

Claiming the status of possessing some secret, Ch’an tradition confirms something already saw in other cultures. In fact, also Hinduism has spoken about secret ways followed to get Enlightenment, as Ojas Shakti Yoga⁴³ system, always kept for oral transmission. In Chinese tradition, the situation was also known, particularly in its “alchemic⁴⁴” systems.

⁴² Laurant, Jean Pierre. *Del secreto esotérico*. Axis Mundi Review. Barcelona, Paidós, 1997, p. 63

⁴³ Raynaud de la Ferriere, Serge. *Yug, yoga, yoghismo*. México, Diana, 1974, p. 485.

⁴⁴ This arabic term means “black earth” considered as basic element which is transmuted to gold in alquimia

A secret way is related with many other transmissions. In Christian Tradition, whose inner way conferred to Apostle John insists on look for the spirit of the speech overcoming the letter. It means take the symbol further on literal mean. In Islam, there is the Sufi interpretation of Quran putting in first plane the hermeneutic associated to Iman's interpretation of its sacred book. Also in Tibetan tradition which is considered representing precisely a secret way for Liberation through Tantrism and its esoteric or hidden schools. Because of that, was written and came to Western "Tibetan Yoga and Secret Doctrines"⁴⁵, by Lama Kazi Dawa Samdup, who received himself initiation including texts, carefully translated at start of 1900's in South-east Asia.

In all of these traditions and also in Ch'an, the first preparation for going into secret ways, was always in literal field, putting disciples in contact with ancestral tradition based in some kind of sacred books. This is the place for Sutras both in Hindu and Chinese Buddhism.

Now, the esoteric, secret or hidden reading of the Traditional teachings consists in look at them since very different point of view, and the clues to get the capability for do it are given for a suitable Guru.

So, it is necessary at first an exact system of transmission based in living lineages which took knowledge and order it sometimes in texts, in oral traditions or even as physical practices or any other way, but, the peculiarity is that all this systems show the same structure, identical composition, and could be divided in parties corresponding with very ancient and practically universal structure, which could be found everywhere and every time.

⁴⁵ Lama Kazi Dawa Samdup. *Yoga tibetano y doctrinas secretas*. Buenos Aires, Kier, 1971, p. 145.

Into this universal system, at first it will be considered the primordial condition for having succeeded in search of the Enlightenment: to find a capable Guru. In the world all, it is not possible to get that experience without Guru.

This term comes from Sanskrit language, and in its primary sense means: a teacher, someone important, or even heavy, but, his roots *Gu-Guyati* means to reveal something secret, and to tell secrets; *Ru-rohati*, to give light about something. So, Guru is somebody dispelling darkness, offering an individual, adapted and very specific comprehension of knowledge generally just studied in its external version. Who is able for creating the existential conditions in which the disciple can awake his comprehension about something what never could be explained by oral or written words. In that case, the Guru uses of different classes of symbolism included in sciences, philosophy and particularly in arts. So, the secret way has an aesthetic kind of perception of the Reality. And also could be understood as a new and subtle way for reading literal words or information.

So, always it is necessary a first period of instruction for getting literal knowledge, as an “external” preparation, in Hui nang’s case this is represented by his childhood when just listening the Diamond Sutra, he had an insight about enlightenment. Later he will go into “official” center where are followed conventional instructions not because he needs that, but only to show the natural way to get the most important secret. The mode of representation for parallelism between those ways, like two polarities are needed in order to produce light, is established by observation of the normal success inside monastery, confronted with the strange and mysterious retreatment of Hui nang at mill-room.

It is underlined what this secret Tradition go back from Sakyamuni himself, in whose name (how it was previously seen: *Muni* , through Greek, *mu:* to teach without words) is an authentic clue about that mysterious teaching related with thinking of Ch'an as something "out of words, and in no dependence of phrases". It is suitable remembering here what the second element, Water, is related with the plastic nature of world in the sense of everything has some shape. Now, the second Boddidharma's affirmation about Chan, (as to say the "Water", second element) expresses precisely, this absent of any forms...so, here there is a new way in order to realize the intimate nature of the Water, in this case: no forms, no phrases.

It must be remembered what the Chinese term Ch'an comes from Sanskrit Dhyana. Now, this means the state following Dharana and both are steps in the traditional Hatha Yoga system.

In fact, one of the eighteen Yoga ways taught by Krishna to Arjuna in Bagavad Gita⁴⁶ is Hatha Yoga, presenting eight steps to get Samadhi, the higher Mind State, like Buddhahood. They are Yama (Abstinence), Niyama (disciplines), Asanas (physical and psychological attitudes), Pranayama (breathing techniques to drive Prana, or subtle energy hidden in the air), Pratyahara (sense and emotion's control), Dharana (Meditation), Dhyana (Concentration) and Samadhi.

The Dhyana term has been translated as Meditation, taking the idea from Yoga sutras of Patanjali, but actually it better means Concentration.

The difference is related with the mental situation in these states. When meditating, the mind is "walking around" something which is put in center of the

⁴⁶ *Srimad Bhagavadgita*. Gorakhpur, Gita Press, 1984.

mental operations (Mantram, yentram or some other topic). In this state, *Manas* (the Mind) keep itself differentiated from its object of meditation. In other words, there are Subject and Object, and the relation between these is Thought. So, there is not only duality but a complete process in which Yoghi sees (“mentally”) in every direction in order to catch the relations consisting the world. It could be understood as a period in which the Reality is contemplated as a whole of relations, the goal in this step consist in have a hole comprehension of Totality but in terms of relationships. The mental operations here are analogies, correspondences, equivalences, comparisons. All of them allow get the universe as a Whole of interrelations. Then it is possible to pass in to next step: Dhyana, Concentration or Ch’an.

Dhyana, Concentration or Ch’an consist in remove any duality, as is taught in Lankavatara Sutra. By this operation, both Subject and Object, are canceled and Thought is realized as something in which there are any differentiation. The Subject become Object and Object has any difference with Subject, there is no more any “mental distance” between these because of there are no Two, but One. The three parts of the process: Subject-Thought-Objetct, are realized as One. Becoming “identified”, Yoghi converses himself in contemplated Object. The identification state is reached. In exact sense, this is Samadhi in Yoga, Nirvana or Buddhahood in Buddhism, Satori in Japan, or going into Celestial Realm in Christianity. Now, because of there is not duality, nor Subject, neither thought, its founded the authentic Unity. If there is no thoughts, there are not words, because they are always born in thought, in order to reflect it. Composed of words, the language is the exact reflection of Thought, only could be spoken what is thought. So, Cha’n is transmission without words because as identification, does not have any duality, or mental operations. Without thought, there is no place for words or phrases...

If there is no thought, no words, it is not necessary any language to explain both transmission and comprehension. That is the reason because of Sakyamuni only showed a flower and Mahakashyapa just smiled. This image is furthermore any word, and represents the identification between Buddha and his enlightened disciple. Both, in perfect, peaceful state of identification. Realizing the Unity. There is no more Buddha *and* his disciple, but just something like “Buddhadisciple”, if it could be showed, for uniting two words, the unification in Only-one-Mind... Here is one reason for understand why Ch’an do not requires word for its comprehension, but it is also necessary to remember what this come only if the disciple did before Dharana operations, paying attention to knowledge, several, very wider, and deeply meditated...

This situation corresponds to Buddhahood itself and so Dhyana and Ch’an shows the way to get in identification of personal conscious with universal consciousness. In Sanskrit: *Jivatma*, personal conscious living in *Vicchudda chakra* (the Fifth one), Pure in the sense of non-dual center of conscious, in identification with *Paramatman*, the Highest, the Supreme Atman. In other words, let conscious to come back on its authentic source: Buddha himself. In the Sanskrit way, there is a kind of Mantram speaking about this: TAT TWAM ASI. That could be translated as “ You (*TWAM*) are (*ASI*) That(*TAT*)”: the exclamation of who has not self or soul anymore and achieve a permanent insight of the ultimate Reality.

Now, coming back to start. When Brahma asked the future Buddha for preaching Dharma when time will be arrived, He showed a yellow flower. It could be argued if that was yellow or not, but one of the meanings of this color, and not only in Hindu tradition but also in Chinese (just remember Huang-Ti, the Yellow Emperor in

the Chong's origin and also the Yellow River, probably the principal vital stream for ancient China) or Tibetan traditions (the yellow throne for the Ocean of Wisdom in Lamaism, and the Yellow garments for Gelugpas sect) The main interest on this image is related with presence of a very special symbol which come from very ancient traditions: the flower showing a kind of ordered universe, because it is able to survive, always absolutely pure, in marsh (Chaos) This is the most perfect symbol of a kind of inner Tradition coming since the origins as a result of certain "deal" between Brahma and "his- Himself" in the future Earth: Buddha.

This deal had no words, as if there were only One conscious in each part of this equation what could be mathematically expressed by "Brahma = Buddha". So, if this image was in the origins of Ch'an, its transmission was about the absolute Unity. It is undoubted that when Buddha was preaching in the Vulture's Peak (the top of the Earth, like Meru Mountain in Caucasus traditions, or Ararat in Ancient Hebrew, Tien Tai in China or Kailash for Hindu people, anyway, the Spiritual Top of the World, but in Symbolical way, the Top of the Comprehension, the Higher wisdom, and even more subtly, the Principe Realm... the place where exist the Essence, the manifested Absolute) he never could show another thing that the same Yellow flower, and the only coherent answer for this was an smile, not because Buddha needed it, but only for human beings could get some sign (symbol) about what was happening and what was transmitted there.

Now, even it could appear contradiction, the Tradition evolves. That is the idea related on the World's ages in Brahmanism or Greek traditions. First of all, there was *Satya* (Truth) *yuga* (period of Time, cycle), immediately *Trita* Yuga, later *Dwapara*

Yuga and finally *Kali Yuga*,⁴⁷ (or Golden, Argent, Cupper and Iron ages, for Greeks, as said Hesiod). That means what *Sanatana Dharma* (Eternal Truth), going down for men, needs some kind of Adaptation because they can not preserve their comprehension faculties. In according with this, are founded four kind of texts, one for each Epoch, as Vedas, Upanishads, Brahmanas and Tantras. This let think what always there was a different way in order to transmit identical essences. As it is possible to see here, there are four world's ages, four kind of texts, which are in exact correspondences with four stages of existential experience looking for the Truth.

Opening each of these great Ages and some others included in them, there are Instructors. In Sanskrit, they are called *Avatara*. The word means Descent. That want to say what in order to act in the World, Vishnu (who is Brahma's form, and the responsible to keep the Life –or Brahma- expressed as Universe of shapes) himself goes down adopting a form, sometimes a Human form. So, Rama and Krishna appeared, both were Vishnu's Avatars

The “history” of Krishna was included in Mahabharata⁴⁸, the biggest human Epos and the pattern of every heroic story appeared everywhere, later in the World. Rama's history has told in Ramayana⁴⁹ and happens through India, (the Ancient Baratha) when Rama, the Hero, lost his beautiful wife Sita, kidnapped by Evil Ravana. Immediately, Rama and his brother start looking for her. They traveled thirteen years through Baratha's territory, living a lot of adventures which always let find clues about research of the Truth human nature. Finally, and in alliance with Hanuman (a kind of

⁴⁷ González Reiman, Luis. *Tiempo cíclico y eras del mundo en la India*. México, Colegio de México, 1988

⁴⁸ Vyasa. *Mahabharata*. Barcelona, Edi. Comunicación, 1986.

⁴⁹ Tulsidas. *Ramayana*. Barcelona, Visión Libros, 1981.

wisdom and valiant Monkey) they found Sita who was withheld by Ravana in his Winter's palace, located in Sri Lanka...

Here, the research take a surprising turn...because one of the "objects" given by Boddhidharma, to Hui ke, after 525 a.C. when staying in China with the mission of take Buddhism at this new fertile earth for the Truth's cultivation, was, together Bowl and Robe, precisely, The Lankavatara Sutra⁵⁰.

Etymologically *Lanka*, Sri Lanka island, in the South India, and *avatara*, go down, landing, so it means The Sutra which relates the Descent in Lanka. Why Boddhidharma left this Sutra?, and What does it means? Its noun explains Descent of Buddha's Dharma in Sri Lanka. In its argument are specially defeated any duality and discrimination, the nature of causation as understood as combination of illusory factors including an important development about the unreal value of the words and arriving at comprehension about everything is only Conscious, as in Yogacara School. Buddha thought there what if over words is put the self-comprehension of Wisdom, dissolving the erroneous mental state of opposition subject-object and leaving the untruthful ideas about realism or nihilism, everyone can walk through comprehension of Nirmanakaya, Sambogakaya and Dharmakaya and finally getting Nirvana.

When Buddha arrived in Lanka, saw the castle where in mythical times Sita has been kidnapped, then he met a lot of Rakshas (a kind of evils) and by compassion preached the highest Dharma even for Ravana⁵¹. Some legends affirm what this instructions couldn't be understood by humans, so he preached for this marvelous beings. Anyway, Lankavatara Sutra has a dialogue shape between Buddha and

⁵⁰ Suzuki, D. T., Translator. *Lankavatara sutra*, Internet versión.

⁵¹ Suzuki, D. T. *Budismo zen*. Buenos Aires, Kier, 1995.

Bodhisattva Mahamati and consists in one of the most important Sutras for Mahayana, giving the essence of Dhyana and consequently of Ch'an, but furthermore, which is the sense of Lanka in sacred geography and in a kind of "mental" geography?

It is necessary to collect some information coming from different sources, because the most sacred places were revered for more than one people, through centuries and sometimes millennia.

In agreement with ancient Muslims traditions, First Man was created in Sri Lanka, and also there is the grave of one of their Masters, the *Kadhir* (in Arabic language, the-always-Green) He was, if not the most important, certainly the most hidden and mysterious one. His surprising actions has been told in Qoran, Sura XVIII, 53 y ss.⁵² and he is considered as opening a kind of esoteric way in Islam, which was a few decades ago studied by Henry Corbin, Miguel Asin Palacios and a few ones, because of his complexity and extraordinary meaning⁵³. Lanka was a very important place for Islam's pilgrims, and not only for those following esoteric teachings.

Furthermore, it was one of the most important places for ancient Bharathas, because of it was there, where Rama, his archetypical hero, recovered Sita. In other way and according with Mahabharatha since almost mythical times, the most sacred pilgrimage in India, starts in Sri Lanka, crosses over the sea and later, following through the Sub-continent, goes to Himalayas up. Seven sacred cities are visited for *Yoghis* and *Sanyassas* (Yoghis having renounced all in the world) who walk several

⁵² Qoran. Similar meaning had Gesar de Ling in Central Asia, Padmasambhava in Tibet, Elia in ancient Asia or Sun Gum Kun in China.

⁵³ Corbin, Henri. LA IMAGINACIÓN CREADORA EN EL SUFISMO DE IBN ARABI. Barcelona, Destino, 1993

months, along meridian (located on 81 degrees at Eastern longitude) representing the vertebral column in man, as same as ascending their *Kundalini* (the *fire serpent* located in Muladhara Chakra, but also the wisdom's power) up to the most sacred mountain, Kailash Rimpoche (*Sahasrara Padma*, one thousand petals lotus, the seventh chakra) in Himalayas. Yoghis arriving there get the Paramahansa Title and obtain Samadhi, both lightening their chakras through mental operations while finishing this extraordinary mystical route made in physical sense. Even today, this great pilgrimage, which includes baths in seven sacred rivers and specially in Ganges (because those represents Nadis, or power's chanel) is made, every twelve years.

This is called *Kumbha Mela*, its rulers are prescribed in Mahabharatha. At 1998, more or less eighty millions of pilgrims (yoghis, saddhus, masters and monks belonging to more than three hundred different religious sects, and common people) went to Gogra, Yamuna, Ganges and other rivers, for the last one. Only very few of them can get Himalaya and access to Blue Moon's valley, in North Kailash's slope, for *Wesac* Festival, when Buddha again visits Earth carrying a new message...

Now, Kumbha Mela in Sanskrit language means: *Kumbha*, cup, bowl... and *Mela*, great meeting. It is not difficult found here the authentic reason because of Bodhidharma left his bowl when transmitting Dharma to Hui'ke. This Hindu Master wanted offer in China together Dharma (The Samdharma Lankavatara Sutra) and Robe, the Bowl, the Wisdom cup. This is "*Lotha*" for yoghis, the cup where they had meals and the fundament for containing all wisdom. Along Middle Age, also Western people knew this sacred Tradition, , it was called "The Look for Saint Graal": the sacred cup containing blood of Christ.

It is necessary to mention that even this is not the place to explain why it could be found this parallelism both in East and West, but by the moment it must be accepted that there is a kind of universal tradition showed through the world all, in different shapes but always with the same structure and characteristics.

On this point of view Bowl become a kind of medium to get wisdom. Of course it is used to have meals, but, since no memory times, Sages have seen meals as Wisdom.

The Bowl, in this sense, let everybody receiving, to access a system of knowledge which drives his inner energy (Kundalini, Wisdom's power) through different conscious states (cities in sacred geography, chakras inside man) to higher levels until get in Identification state, Samadhi, or Supreme Ch'an. Of course, these are just words and they only try to offer a little exposition about something being far any expression. Anyway, the system is absolutely valid, even today. Actually, the Master's jobs consist precisely in its actualization, perhaps modifying only forms, never the essence.

When Boddhidharma arrived in China, was carrier of all those remote traditions which were present even in Buddhism. He made an specific adaptation because if he doesn't that, instructions won't be alive and they will be only iced forms, empty of sense, generating just a kind of ritualistic religion which needs more of faith rather than any personal experience or proof. However, it is very important for seeing what only shapes change. So, this different levels of experience are conserved, but, everyone should live them through his specific characteristics.

Related with this last pose, Chinese thought, when absorbing those traditions, paid less attention to their metaphysical considerations rather than practical developments, and in that way it created suitable methods which, however, are used in order to pass each one of archetypical states.

In the last part of this chapter, are considered the first four ones of these estates.

It was mentioned before what it could be recognized different levels of experience in the Path of Enlightenment. Always considering this since symbolical view, it is possible also to examine this levels expressed in different times and circumstances.

Those could be founded in the fourth great ages of the world, as was sawn before, but also in countless mythical tales or systems coming from Hinduism, ancient Persian traditions, Chinese relates, Indo-European pantheons of deities or American traditional systems. Also there are several reports that could be put in parallel with the Greek Fourth Elements Tradition of Empedocles, which marked the Western philosophical tradition since its inception.

Now, it is necessary to see this for example in the life of Sakyamuni, in his four phrases after his Enlightenment when showing the noble eightfold Path. This is in relation with the stanza which defines four characteristics of Ch'an, as well as in Boddidharma's transmission to Hui'ke, asking before his four disciples to express their realization of the Truth through a stanzas ordered in four verses, or when the Fifth Patriarch look his successor and his disciples wrote stanzas in order to choice one of them, and even in that case, the quaternary structure has been maintained.

The idea here is pay attention about this structure passed keeping his meaning, but with different shapes. In one sense, of course, there is no doubt what it is necessary to analyze every situation in its own context, for getting specific instructions, but furthermore it could be noted a kind of pattern inside them.

This framework is in close correspondence with systems acting very successfully when applied in the Path of Enlightenment. So, coming back to Yoga system, there are four primary states related with the first four *chakras* (wheels) or conscious states which could be realized in liberation way. They are explained in numerous sources in the Indian's classical literature From Vedas to Tantras, including Upanishads and Bhramanas. Or, more specifically in texts as Hatha Yoga Pradipika or Yoga Shastras.

Each of those must be reached, first studying by himself and later receiving specific inner instructions from Guru in order to improve their understanding and be trained to put this in practice, and later come in self-realization through personal experience about them. Of course, there are a lot of details about each one because of they are explained through symbolical languages which associates them to Sanskrit letters, deities, mantrams⁵⁴, yentrams⁵⁵, seed-syllables, colours, technicals for breathing, corporal positions, meditation techniques and many other details, not only in its theoretical exposition but specially in their practical realization .

The first one of these states appear when the disciple get a deep comprehension about his physical condition, is conceived in analogy with *Pritivi* , Earth (*Muladhara*

⁵⁴ "Magic word", in order to put in action inner mental energies related with the deepest sound frequency which the universe was built as is possible for seeing inside Dark holes or in solar wind which has sounds 300 times under sound could be eared by human beings.

⁵⁵ Diagrams made under symbolical sketch which following exact mathematical and geometrical rules for drawing.

Chakra), the second one is in analogy with *Apas*, Water, (*Svaddhithana* Chakra), it let understand everything as form depending on plastic qualities. The third one, *Tejas*, Fire (*Manipura* Chakra), assumes the world as energy and, finally, the Fourth one, *Vayu*, Air (*Anahata* Chakra) let to rely on everything in the Universe is ready to help each thing “to get back” in Absolute.

In fact, It has been selected just a few of characteristics of these conscious levels but is enough to get a brief idea about this system making possible to operate with subtle energies. Now, if it is considered what this comprehension of Reality as composed by four kind of Elements, being the Fifth One, *Akash*(Aether), consist in part, in get understanding of the fourth previous and the perception of their unity and origin in the fifth element, anyway, this information in real sense depends of an oral transmission, even if that dates are written since millennia... The Sixth “element” is *Manas* (Mind): the Real all, become mental reality and the Seventh is Absolute or Buddhahood.

Then, it is also possible to connect all of them, always in symbolical way, with a lot of traditional expressions conceived and transmitted as four-fold composed. Actually, since no times there are a lot of relates and lineages whose principal mission was their transmission, even when people didn’t have enough capacity for understanding.

Only, It should be pointed that all of those “Elements” are not proposed only in physical sense. Always the traditional thought has spoken about them as qualitative states of the Reality, so, in subtle sense. Consequently they are giving meaning and “tone” to everything. This “Eastern” consideration about reality is identical with “Western” Quantum Theory when universe is considered as physical manifestation of

qualitative reality out of time and space. For example, the Universe now is considered as a kind of Function-wave. It means that “the future” in every instant consists in a real conjunct of probabilities and is the human election, strictly , which gives “reality” in the sense of being in this manifested world some or all of this infinite possibilities...In mathematical conceptions, it was defined the Hilbert’s space as a kind of multi-dimensional space, and there is where occurs all of those decisions which put in present and here some of those, producing our universe in the sense of a fact.

When it is considered the symbolical Sakyamuni’s life, it was said that just being born he gave seven steps in each of the fourth directions in space. This is an ancient symbolism meaning he came in world when he had been completed his way in every level (7) and in each direction (4) of this manifested universe. It must remembered what he was in Nirmanakaya (the Physical world) manifestation from Avalokiteshwara, Bodhisatva existing in Sambogakaya (the intermediate World in Mahayana). Also this is in relation with those four elements spoken above, so, Buddha’s nature as well as Buddhahood, includes the Real all.

Few years after, once going his father’s palace out, saw a sick, an ancient and later a dead man, realizing through them the human suffering and understanding the actual universal pain’s state for everybody and everything, and assuming as mission to get the last answer about this unavoidable situations. Finally, as fourth experience, could see a monk and had the first insight, in this life, of how to find a way to defeat pain. Each one of those experiences, because they are four, are also related with those elements in the nature, chakras in men, life’s periods in ancient Hinduism, Dhyani Buddhas in Mahayana, or even in Physics or contemporary Cosmology, four fundamental forces or “interactions” between seven kind of basic particles (quarks)

grouped in twelve families, composing the hole Universe, micro and macrocosmically, in sense both physical and functional...

When finished his researches and became Buddha, his first teachings for human beings, showing the founded Path were exposed divided in four stages: in their exact order, they could be matched with those four Elements, and through them with any other aspect of Reality in every World... in this way The-Enlightened-One showed his actualization: the Noble Four Truth were the *new way* in order to get the identification with each one of the eternal Four Elements. There was a new Path opened, activated, for achieving Eternal Truth (Sankrit: *Sanathana Dharma*). This is the Adaptation spoken before. Without it, is impossible to get the Way. Every Master, or even Boddhisatvas, must do so through the “*Upayas*” (sk. able resources) offering their effort and so carry out his initial vote “do not enter in Nirvana until last stone has not been Enlightened...”

Finally, it is evident what numbers are used as a bond that connects all aspects of Reality. This is the reason because in the south of Italy, in the Magna Greece, Pythagoras and his disciples conceived Numbers as qualitative entities of the Universe, and between them “Tetraktys” was assimilated with God himself⁵⁶. Initiated in this Way had put his resources in action for keeping transmission of Truth. An application of this is the matter of the next subject.

⁵⁶ *Tetraktys* was composed by the first four numbers, and each one was considered as formed by every before All, so, one has just one element, two has two, three of course three and four is made by four elements, but, considering

ANALYZING THE IMAGES OF TRANSMISSION IN CHINESE BUDDHISM

Before it has been told what it is possible to apply the numerological analysis also to get meanings in the comprehension of chain of Transmission of Chinese Buddhism. The start assumption is that Transmission was always done on the same content expressed in different shapes. The rules for that operation were showed wherever Transmission occurred observing lineages, the only ones capable of doing needed Adaptations.

Now, the research will be focused in understanding a kind of relation between the succession of Patriarchs and the events involved in these operations, and looking for their meanings.

It is known what Bodhidharma was the 28th Patriarch transmitting Buddha's Dharma. The first two verses in his transmission's stanza, were commented before in order to get a comprehension about another meaning of Ch'an's secret and no-dependence of words and phrases, following in this, strictly, the instructions of Lankavatara sutra, which offers the reason because of words are not useful to get insight of Buddhahood.

In the third Bodhidharma's verse it is said what Ch'an allowing direct contact with one's mind, for seeing in Buddhahood (the fourth verse). This is an authentic "statement of principles" laying the real nature of Ch'an. This distribution in four levels was not casual, as it has seen, and it could be find even when Bodhidharma was looking for successor.

First of all, it is suitable to consider what in every mechanism involving four levels, always the fourth one helps for passing all of them into a new qualitative level⁵⁷, that is the relation with air, the element which is not inside human being, always comes from out, and its function is to help with evolution. When symbolism of this four-folded system is applied to identify every level with functions or missions, it is in the fourth one where could be found a very special operation to take all into a new state. In several orders of initiation, whose mission was to provide a Path of Enlightenment, this fourth level has the plane for Guru, the only one capable to make those operations, using Upayas.

If Siddhartha Gautama was the 25th in the Buddha's lineage, Bodhidharma turned out to be the 28th, and in that sense, the fourth one counting from Siddhartha Gautama. So, he, Bodhidharma, is who must pass everything into a new state. And "casually" he made precisely that operation carrying Buddhism not only into a new state, but into a new country where it will be shaped into something new, according to Chinese spirit.

For saying this is just causality, it should be remembered that nothing is at random in any "Order of Initiation" (the western name for the eastern "Lineage"). A Lineage, or an Initiatic Order appears when there is a conscious of a kind of mission, in relation with particularities of comprehension or methods, related with systems of transmission of the Truth, or in this case, transmission of Buddhahood.

When Bodhidharma was in China, he created a method based in "Two Gates, and Four Practices". It is important to note here, this idea about "Two entrances" (by

⁵⁷ In antique Hebraism, the God's sacred name has four letters, and the fourth makes that operation. Carrying everything since actual vital cycle to next cycle.

principle and by practice) because it represents again not only eternal duality or the permanent existence of two ways in order to obtain identification in Unity, but more important, historically, it is possible to recognize in Greece⁵⁸ or Egypt⁵⁹, systems conceived as an adaptation of this idea, showing paths in which it has been spoken about two entrances, or two doors, both in relation with that called “Two doors”, associated with Earth’s positions over its orbit surrounding Sun and, for that related with

In other way, those four practices are in resonance with a system conceived in four levels, as seeing before. Here, Boddhidharma made a new Adaptation following antiques rules inside of an ancient method.

For Hinduism those two were *Ida Nadi* (Sk. left river) as nervous channel in left of spinal medullae and *Pingala Nadi*, the right one: two powers what Yoghi will converse in only One. The first one could be understood as being a kind of Soul, even personal, if seeker start working for liberation. The other pole of this duality is Universal Conscious, so, who is meditating, specially by “wall gazing” method, cancels this duality realizing their Unity.

Hinduism talked about *Pitri yana* (Ancestor’s route) and *Deva Yana* (Deity’s route) and those two gates should be understood as cosmological symbols which are pointing specific “places” on the orbit for Earth’s translation around Sun, for that reason are related with dates in year : Winter (December the 22th) and Summer’s (June the 22th) solstices. They were studied in broader contexts, rather than personal achievements. Actually, they were conceived as two regimes in self-realization

⁵⁸ Parmenide’s Poem about Being.

⁵⁹ Budge, Wallis. EL LIBRO EGIPCIO DE LOS MUERTOS. Buenos Aires, Kier, 1994

methods. In this case it is considered as one of the most interesting and mysterious searches in various lineages.

Their equivalents images are, for instance, in China Tai-Ki seal, in Buddhism are Hinayana and Mahayana with a lot of combinations, between them, one “positive” and another “negative”. Here it is a symbol in relation with horizontal and vertical planes. Two entrances in cosmological symbolism were functioning in old Hebraism, they were called Great and Small assemblies (In *Zohar* book, from Hebrew language: Brightness’s Book) as well as in Muslim tradition with two schools or points of view about Truth: *Al-Batin* and *Al-Zahir*, routes for exoteric and esoteric researches, respectively⁶⁰.

Finally, it is possible to see one of the most surprising pairs in the complex symbol belonging Hui-Neng: his mill-stone⁶¹, because of each mill in everywhere is made by two elements. One is round and hollow, the mill-stone, and the other one is large or lineal, called in some places “grinding mill stone”, this second stone is used for pressing grains or seeds which of course, in its turn became a kind of knowledge, connected at solution for duality as good as with cosmological principles. In this last sense, they were put in relation with Sun and Moon and equivalent combinations. This apparently basic symbol must be very well understood as condition for a chance to walk a Path of Initiation.

About these ideas there is a larger research by Giorgio di Santillana and Hertha von Dechend in *Hamlet’s Mill*⁶². This title precisely alludes to very rich and complex

⁶⁰ Corbin, Henry. *HISTORIA DE LA FILOSOFIA ISLAMICA*, Madrid, Trotta, 1994

⁶¹ Mentioned only in the older translation of the Platform Sutra, in He Xiao Ping’s translation. Quito, Usfq, 2009

⁶² Santillana, Giorgio de, von Dechend Hertha. *HAMLET’S MILL*, New Hampshire, Godine Pub, 2002

symbol, universally manifested in Legends and Myths coming from the most diverse cultures. Furthermore it could see its significance relating with Hui Neng.

In other hand, when Bodhidharma selects successor in China, opened this new state asking disciples for explaining their comprehension about the ultimate Truth. The answers included a new four divisions: one of them (Dao Fu) accessed just his skin; another (nun Zong Chi) his flesh, the third one(Dao Yu) reached his bones, and the fourth (Hui Ke) , the last, was located in his marrow...through his silent answer. So, this four “anatomic levels” are symbolically planes when going deeply into comprehension of the Truth. Bodhidharma has identified himself as Buddha by using “wall gazing meditation”, in order to change his state from Samboghakaya (he was a kind of Bodhisattva) in to Dharmakaya. In this method he surpassed duality, as it had been prescribed in Lankavatara Sutra. The image is he seated in front of wall, in deep Meditation and later Concentration (Dharana and Dhyana) or suspending any duality. That was his “pilgrimage” sacred since Muladhara to Sahasrara padma, but how it is could sawn, it was made sitting in meditation. So the mode for realizing it is just an image, the real fact could change for everybody. After this, his body become Dharmakaya itself, and “going inside it”, his four disciples reached different levels of self-realization. Marrow corresponds at fourth level, and was Hui’Ke, whose was the silent answer, who inherited Lankavatara Sutra, Bowl and Garment.

Anyway, Bodhidharma has shown there his absolute knowledge about Nagarjuna’s quoting in Prajnaparamita Sutra “Moral behavior is skin, meditation is flesh, higher comprehension is bone and subtle Mind (Buddhahood) is marrow”⁶³. But all of them has been showed what since Siddartha Gautama (and before him) same

⁶³ Suzuki, D.T., ENSAYOS SOB RE BUDISMO ZEN. Buenos Aires, Kier,T1

Tradition was transmitted in a quaternary form. Four directions for Buddha, Four Noble Truths, Bodhidharma fourth from S.Gautama and his stanza in verses, four disciples for him...and a lot of ways for comprehending those symbols.

Hui-ke's mission was to get Indian Buddhism in Chinese way, or passing everything known before in another shape, he became the first one of another chain of Transmission. The Chinese Lineage had started, with specific characteristics.

There are 32 Patriarchs, since the First One until Hung Ren, the Fifth in Chinese lineage; 28 until Bodhidharma and , in China appeared 5 more before starting a very special kind of Adaptation, done by Hui Neng's sutra, the Sixth One Patriarch, who represents in one sense the consolidation of a new shape, linked with the Sudden Enlightenment, and created a new way, completely Adapted and including in it every particularity of Chinese Thought.

Now, when considering the Sanskrit language connected with Yoga System, it is possible for seeing what every Chakra or conscious level has been symbolized by a lotus flower with fixed number of petals and over each one of these, there are Devanagari's ⁶⁴ letters always in the same distribution. Its etymology shows: *Deva*, deity and *nagari* as locative case , so "Devanagari" is "place" where deities live. All traditional texts have fulfilled this distribution, because of it makes the foundation of many exact techniques used to get Enlightenment specially by Tantrism.

Every letter was conceived as Deity, and each one of those are sounds, as well as living forces, planes of reality, colors and an enormous group of correspondences with everything in Universe. In order of getting a successful use of these tantric

⁶⁴ Sanskrit language is written with Devanagari alphabet.

techniques is necessary not only know it by theoretical study but a all of clues always given by a suitable master or Guru. So, in visualizations are included a lot of symbolical information which needs an adaptation. This let getting mantrams and yentrans and proficiency in hidden techniques.

Now, Devanagari has 33 consonant letters and 16 vowels, several orthographic signs and morpheme called *anushvara*, a point over words sounding “M”, and sign which is red as H letter⁶⁵. From this whole, only consonants are arranged in the first four chakras as following: 4 in first, 6 in second, 10 in third and 12 in fourth (32 in total). They are the 32 symbolic forms doing the manifested world grouped in four elements (one chakra in correspondence with one element: Earth, Water, Fire and Air) In this sense, consonants are expressing the whole “material” or “manifested” forces, they are tangible part from Reality, even through human senses, in strict sense, they are making the objective world .

This distribution keeps original division in two ways, as Method of Two Gates and four practices.

Furthermore, only consonants are also arranged in Ida Nadi, which in human body is the chain made by nervous ganglions sat in left side from vertebral column.

In other hand, Fifth Chakra has 16 petals, every one has a vowel. These same letters has been distributed on vertebral column’s right side, making *Pingala Nadi*. Made by Ida and Pingala, 32 nervous pairs are coming spinal medullae out , united at nervous system coming brain down. Such is the anatomical foundation to get “exchanges” with reality. Ancient Hindus called them: *Nadis* (Sk. rivers), the suitable

⁶⁵ Here is considered a symbolic distribution rather than linguistic.

material substratum for running Prana (stream of Life in this world) and used them, increasing their function until get in subtle world. This anatomic details have quite a lot importance in Tantrism's for breathing techniques, driving inner energy through chakras and nadis because they depends on it. The Mastery in this methods gave them Buddhahood, or Samadhi in this case.

That was possible because anatomic dates were equivalent, one to each other, with symbolic meanings. The first ones are material realities in human body, the second ones are known by Traditional transmission, when they are understood as Devanagari letters, or instead of it, as instructions or teachings.

Anyway, it is interesting to point relations between all of this and Chinese Buddhism. For instance Boddhidharma, the 28th Patriarch, in Hinduism and seeing in symbolic sense, is himself the manifestation in the human history of those "28 steps", seven in four space's directions, walked by Buddha immediately after he was born...So, in that way Boddhidharma, "completes" a great state of developing teaching. For that reason and because he is at same time the fourth Patriarch, counting since Siddharta Gautama, he "changes everything to a new state" even in physical sense, and trip to Chine, where he become the first on Chinese Lineage (always, the first one "opening a new lineage" comes from foreign countries, this a kind of mythema, a basic pattern visible in many Traditions). He is like Earth element, or Muladdhara Chakra for Yoga System, and always in this cases, the first one has four disciples...as Chakra-Flower has four petals and four Devanagari letters for meditations, which in their turn are as the "four answers" given by those four principal disciples kept by Tradition in Boddhidharma's transmission. So, those four responses could be meditated as letters, symbols, instructions, points of view about the basic instruction

which is growing in new land. Naturally, is the fourth of these (Hui'ko) who changes simultaneously his own state and the shape through the Traditional Instructions has been preserved until him.

Hui'ke, 2nd Patriarch in Chinese Buddhism but 29th since first Transmission, “is” also the Second Chakra, or Water element. Always offering something being upset and for that reason attracting over him not only doubts, since officials instances, but also the condemn for death, following Tao Hsüan's Biographies... What was the matter which converted martyr Hui-ke?. Was there something really dangerous or it is necessary that symbol for expressing what 2nd Patriarch knew a kind of secret furthermore literal interpretations, metaphysical explanations and moral applications for Dharma? In his letters Hui'ke's explained a way to surpassing duality, and for getting Identification. That includes a way for everyone find own life as expression of Dharma itself, a way to Realize in internal mode all instructions, keeping free of any institutionalized teach.

Jianzi Sengcan was in forty years old and *feng-yang* sick when met Hui'ke, who helped him for understanding what there is not something like sins (“It was all a product of deluded views” wrote later Jianzi Sengcan in his “Faith In Mind”⁶⁶). To understand the symbolic meaning of illness it must be remembered the first answer for Bodhidharma's question: the disciple reach just skin... and remember what Nagarjuna's explanation of Prajnaparamita sutra conceives “skin” as “Moral Behavior”, so acting in accordance with rules. That was the reason because Jianzi Sengcan asked saved from sins. Leprosy⁶⁷ was related with non purity in moral sense.... After had understood what if Minds is pure, everything is pure, he became the 3rd Patriarch and

⁶⁶ Xiaoping He'trad. FAITH AND MIND BY THIRD PATRIARCH. Quito, USFQ, 2009

⁶⁷ SUZUKI, D.T., Ensayos en Budismo Zen.op.cit.

30th in the lineage all. Was Fire, the third element, which purified him becoming health and realizing Buddhahood as not different of Dharma and Shanga. Always was only Mind, and everything was just Mind, however that should be realized intuitively, in this case, that means without any mental operation. This affirmation, everything is Mind, let remember what in sixth chakra, the “element” is just Mind. And this is de heart’s knowledge also.

Asking for Liberation Path appeared Tao-hsing in front of 3rd Patriarch, when knew what it couldn’t be liberation because anybody could enslave him then get in to his real nature Mind, but before he passed long times studying with his Master. Later, teaching from 4th Patriarch produced two ways. Is interesting for observing what in the same way as the fourth carries everything in a new stage, is not exceptional what also in fourth level are presents two ways o routes for job. The explanation should be looked understanding the level fourth.

In fourth Element, Air, concludes “material” cycle, composed by four elements. What’s following, called in Sanskrit *Akash* or Ether element, is the first one could be said “over-human” element but not in fantastic sense. Since this, is better conceiving it as medium, perhaps as Greeks thought *eidos*, form , but in its really and subtle sense. So rather than something mysterious material substance, it should be understood as *information*. Etymologically, there is *in*(inside) and *form* (shape), something able to give its essence as form...Using a modern and non very exact metaphor, a kind of “software”. Its better realize all this plane as symbolical world, but it is necessary *do* understand all implicated there.

Anyway, always the Fourth element, Air, as the Fourth patriarch in this case, offers two ways. One of these come back starting the cycle in material sense (it is

possible for understanding here even a new incarnation...) and other jumping in new level: Ether. For these reasons Fourth Patriarch seems offer a double mission and only through one of them will be born Fifth Patriarch, Hung Ren, and with him a new vision about Ch'an start increasing.

The entrance in this new state, as seen in many traditions, is surrounded by a lot of strange circumstances, including appearance of two schools and confusion of lineages or presence of some masters not included in "official" lists of transmitters. Not without reason, Koan involved in meet between Fourth and next Fifth includes a kind of "play on words": when Tao hsing asks Hung ren about his family name (*hsing*) and receives answer related with "self-nature" (also *hsing*).

In traditional sense, when Fifth element starts appearing, a complete universe of senses and meanings becomes audible, and this is an exact image, because the Fifth Chakra⁶⁸, plane, or in this case Patriarch, will should exposes the real way into universe of vibrations (Akash) in which, the meaning of every heard word is relevant. In fact, everybody is used at just one mean in words, but, precisely here, must be developed a kind of basic *Siddhi* (lit in Sk. Power or achievement): the sense or capacity for getting symbols. This is an authentic hermeneutic power. In other words, it is not possible to get through this level without understanding of symbols. Here is necessary to remit at initial chapters of these research for studying the nature and operations involved in symbolic understanding.

The play on words, in that sense, is not an innocent match or play but an image for realizing what the real value of words should be understood, in order to get them in the widest field of comprehension, so far from literal understanding. Besides, that

⁶⁸ Viccudha Chakra, or Center of purity involves non-duality state.

game is about Name and Nature of Buddha, or nature of Mind, which has not been subject for thinking before now.

The main idea here is give some interpretations about events and dialogues which only have been seen in one sense. Now, if attention is paid in this direction, then it will appear a new level for reading even “official” descriptions, because of the most of them were made very carefully and this has been useful to get exact details, about which should be made new job. For question of how it could be possible to get a new way for awakening every chakra? There are a lot of symbols, as literal instructions, included in each transmission’s story and new reading does not deny literal meaning but recognizing many other significances.

If it is reconsidered the language, physically vowels are made by air passing without interruption, in continuous flux, through phonation organs (windpipe, tongue, mouth, nose, etc.), the degree of mouth opening determinates the “high” vowel’s sound. So, all of them could be related with Yang principle (solid or continuous lines).

In other hand, consonants are made by interrupting air’s fluxes in different levels of those organs. So, all of them can be represented by interrupted lines or Yinn principle.

It is not possible for speaking only with consonants, without vowels, as same as is impossible get the Reality without Yang *and* Yinn. So, here, in speech, these two polarities of the Reality are joined. If somebody is crossing Path, this is the place and moment for establishing the Unity. Instruction of Hung ren had that mission, because the first four all had been realized, and through symbolical meanings (the Fifth

instruction, if things were understood as a Path) everything is going to jump in to a new state.

Fifth chakra, fifth element as Ether, or Fifth Patriarch (the 32nd in general system) all of them open the plane for combinations of vowels and consonants for making words, Yang with Yinn or also Fo Hi's trigrams making 64 hexagrams for producing Reality by qualification of it, and in logical sense, (given it quality or tone, even in musical sense) matching literal meanings with symbolical senses in order to get hidden aspect of everything before understanding all as Mind's expression, which will be subject of facts and instructions of Hui neng, 6th Patriarch in Ch'an Buddhism and who will show the last period of maturing of Buddhism and Dhyana in Ch'an, ready for crossing centuries without any other formal modification because of after six stages of transformation and maturation, Ch'an don't need new robe, bowl or theoretical transmission, but just realization.

Hui Neng sutra will be that expression and the subject for next chapter. Through his instruction, cycle made by 33 consonants, or 33 Patriarch, has been completed, and in that subtle level will flourish Five expressions (Five Houses) always in sense of show Chinese adaptation, in five Chinese elements, with musical sense (as Chinese language, which has every ideogram pronounced in one of its four tones and one more else without any tone, as the silent). All Hindu knowledge was in that way, transformed into a new expression. The gradual way, necessary before, after Hui neng, was substituted by Sudden Enlightenment, because of in Mind plane, there is no space and no time, so, there is no process. But this is not getting without that process prior.

This kind of interpretation of images and expressions of transmissions do not deny the literal meaning associated which each one of Patriarchs, just let get a relation

coherent between tantrism and Buddhism because of if they are considered together, both of them are part of just only one Tradition, as was said before.

The fifth one involves the comprehension of a kind of cosmological mystery, which is develop through a complex symbol and it will be studied in next chapter.

CHAPTER 4

HUI NANG'S MILL, A SYMBOLICAL INTERPRETATION OF CONTENTS OF PLATFORM'S SUTRA

It was said what the fundamental difference between instruction by Hui Neng and anterior periods of Chinese Buddhism consists in Sudden method. This main character furthermore expresses the Chinese spirit and essence of Ch'an and Zen. In Platform Sutra, there are instructions for reaching Buddhahood by non-gradual, but direct and personal experience.

However, in order to apply of this nowadays, that could become dogmatic information and encourages hopeful attitudes but without concrete results. If it was clear that in transmission of the Patriarchs, contemplated as all, were present a set of states, they were described by each transmitter by putting their own lives and speeches as a symbolic example. Since Fifth Patriarch a "new state" for Chinese Buddhism is almost ready, in symbolic way it is "ether" plane, where all kind of vibratory realities are literally causing the world and as noted above, corresponds to Chakra Vicchuda of Hindu Tantrism⁶⁹.

The next stage, the sixth, is related to a "mental plane". Called in Hinduism *Agna* (sk. Control Chakra), this is where Hui Neng appears, symbolically speaking.

⁶⁹ In Tibetan system there are only five centers, in exact equivalence with Five Dhyani Buddhas from Dharmakaya

With him, Mental Plane is “activated”. World is noted as mental expression and this last, itself, has no absolute reality but relative. Only if material and method are mental, sudden Enlightenment became possible, by using (it is better to say: realizing) the most subtle appearance of Being: The Mind.

Here it is undisputed that Sudden Enlightenment is, essentially, the Instruction of Hui Neng, only this has been put in context, based in affirmation above: how is it possible to use nowadays the ancient method taught by Hui Neng? Why nobody else has claimed for itself what the same poise, the state of Sudden Enlightenment, as Hui Neng did? Was his method useful only in those days, for those persons, or there is something else that has not been considered?

The main character of this research is precisely try to understand those images and instructions as veiled way to pass an Initiation. Or people have changed so much in a few centuries, or there is a need to reconsider what does it mean not only the biography of the Sixth Patriarch but also what is said in Platform Sutra. It is necessary for seeing clearly what, without achieving each one of previous planes, accessing to this level does not seem possible. However, walking in order the previous levels, is in some sense a guarantee for the state Mental, the only one in which the event of sudden Enlightenment, is possible.

Thus, it is necessary to consider the events and matters set forth in the Platform Sutra, from another point of view.

First of all, this Sutra is the only one attributed to someone else rather than Buddha, and written in a country and language different than Hindu. Moreover, in this, clearly was showed the complete nature of Chinese Buddhism. For that reason

insists on Sudden Enlightenment. This teaching both will guide and nuance final Chinese Buddhism.

Studies in some versions, speak of a “prophecy”, made 120 years before, when platform appeared or was built. Made by Gunabadhra, it stated that a man, lay but Enlightened, would take there refuge in Dharma, Buddha, and Shanga. That really happened when Hui neng arrived, as prophesied. Of course, it is necessary to understand “platform” as a doctrine, in the same way as temples are really “spiritual constructions” rather than buildings made by stones. At least in Christian teachings this conditions were realized, when in Gospels it is said that Christ himself was “the keystone whose position the first builders didn’t know”⁷⁰. So, buildings are really made by men and their Enlightened conscious, as was said also in esoteric Islam (Shi’smo and its junction with the Imam) in that way, the Platform is some kind of basic or foundational instructions or teachings, which are contemplated by other instruments than rational thinking, so, in subtle way, as symbolical meanings.

Beyond wanting to understand this as legitimization of life and teaching of Hui neng, presenting them as prophetic fulfillment, rather affirms the idea of the mission of a lineage, in full development and implementation. Platform, rather than a physical construction, is a system of traditional teaching, a basis of understanding, a foundation. It is also a complete level of development, basis for other experiences.

In Explanations given by several scholars, about Platform Sutra, for instance by D. T. Suzuki⁷¹, events are read with a common hue and it is not possible to understand what really happened because mythical material become journalistic description of

⁷⁰ Gospels. Matthew Ch 21, v. 42

⁷¹ Suzuki, D.T., ENSAYOS SOBRE BUDISMO ZEN, Buenos Aires, Kier, 2004, Vol 1, p93 and ss.

political troubles managed to hatred and jealousy by opposing sects. Following this way the quiet and mysterious relationship between Hung Ren and Hui neng can not be explained, neither strong opposition to Hui neng manifested through cautions around his presence in monastery.

Either way, opposition it is only possible between two terms, allegedly contrary. In fact it was heralded as symbol of the dual made by pairs as Shen hsiu and Hui neng, illustrated and illiterate, Gradual and Sudden, official and marginal (Remember that Ch'an is a transfer out or outside the scriptures, so, "marginal" in that sense). In geographical sense North and South (whence comes Hui neng), geometrically horizontal and vertical, and in Chinese traditions Yinn and Yang, or in Hinduism Ida and Pingala.

So, in that images there is something much more deeper than a mere opposition of schools, which even though could be an historic event, should also consider a symbol, because experience has shown that often the specific events were given as an expression of ancient, archetypical myths.

In that way, the insistence about illiterate condition of Hui neng could really means, the absence in him, of commitment with any official transmission. His teach proves knowing of many other sutras suited in his time. That fact, instead of be taken as literal information, only underlines what some transmitters, as a lot of mystics, are outside the formal lines or lineages of transmission or even outside the ordinary currents of teaching and thinking. It is not infrequent what some of them contact official orders and lineages, maybe not because they need those instructions. This last, is tested a bit with the story of Hui Neng very young, taking his first (and definitive) insight of Enlightenment, by contact directly Vajracheddika sutra, without

intermediaries. This sutra as explanation “about nature of Foundational Reality”, said Subhuti in part 14, Buddha while eliminating any duality, category or independent existence of soul or reality “egoic” (born in an ego) , including mental...was the gate for Hui Neng’s illumination. In it, *Vajra* (sk. Diamond and Ray) expresses the pure Nature of Mind as well as later it will be seen in Tibetan Buddhism under Vajradhara, Vajrapani, Vajrasattva or Vajrocana, all of them sat in vertical Axe of the World.

At this point, it should be checked that sometimes couldn’t be determined neither the beginning nor the origin of some lineages. In other words, some transmissions has not historical proof of their origin, as occurs with Kargyutpa lineage, starting with Tilopa, it seems not get historical background. There are non intelligible origins for some transmissions, or sometimes are shown with shocking images, as when him, Brahma by himself offers yellow flower to Siddhartha Gautama, or Buddha shows it in Vulture’s Peak.

This is a way for saying: this method as this lineage have a mysterious origin and had devoted to mysteries. This phenomena is widely present in human history. For instance, it is almost impossible to detect a historical origin of Kargyupta lineage in Tibetan Buddhism⁷², as difficult as finding in the Christian Traditions the origin of the lineage of Melquisedek (forty centuries ago?) ,although this is the origin of the Hebrew and later Christian priesthood. Nor is it clear historical origin of the Islamic Sufis, or the Persian Ishraq who operated between X and XVI centuries . From China could be contributed Sun Wu Kun’s “lineage”, really without historical existence and only visible in King Monkey’s Name: *Sun*⁷³ child ; *Wu*, void; and *Kun*, awakened (to

⁷² Flourished between the eleventh and twelfth centuries.

⁷³ An., VIAJE AL OESTE, Vol 1, Madrid, Siruela, 1994

void)... A child (in Sanskrit, *Chandra*, the “Male” Moon,)seeing void, awakened (Boddhi, awakened, and also Buddha...)

Beyond the unclear origin of Hui Neng lineage, without father because of political difficulties, that is right, why all those special beings, for different reasons have not father or lost them early in their lives? Christian traditions said about Melquisedek: fatherless, motherless, without origin and without end ⁷⁴ In Chinese Tradition, the origin of the Chou was only a trace, exactly a giant footprint, and so the son of the woman impregnated by it, created rituals to meet his father. In many ways, the father is a source, an origin, and symbol of a lineage. And also marks the point for return.

Before going in to comments about a lot of particularities presents in Platform Sutra, should remember that this offers no historical profile about Hui Neng, (as in Buddhas’ biography) and probably neither about events related to specific situations of Chinese Buddhism, should rather be conceived as symbolical expression of circumstances surrounding the search for Enlightenment, when sudden method is in course. So, it is possible to say: for Sudden Enlightenment, it is necessary to cancel any relationship with any lineage (represented in this case by the dark relation with father) official or not, recognized or unknown; cleanse the mind of any memories and also a parent, only rely in own nature, the Buddha nature. This are some of the initial responses that are founded when “descriptions” are accepted as “instructions” on Sudden Enlightenment. This is a special hermeneutic applied in order to get the full meaning of this report.

⁷⁴ GENESIS, XIV, 18

It is very interesting to note that the sutra offers, as part of its instruction, the outline of the life of Hui Neng, so, it is necessary to take all these details as an instruction for Sudden Enlightenment, rather than simple biographical about him.

The only consideration would add is that symbolic analyses offers several levels of interpretation.

In course of this research will go on several of these not visible aspects, to give examples in this method which, moreover, was not unknown for some lineages. All this shows that several instructions were passed using languages whose meanings always required an initiation to get all their senses. In some truth and traditional transmission, there frequently was a secret path to Enlightenment.

For that reason there was in Tibet, Secret Doctrines as the Six Yogas (including particularly the Conscious's Transference Yoga) transmitted by Kargyutpas as Tilopa, Naropa, Marpa, Millarepa and Gampopa (all of them, Gurus and Chellas, lived in XI and XII centuries, and later, more and more in a long alive chain until today. In fact, 2002 was in San Francisco University, Quito, Ecuador, His Holiness Chetsang Rimpoche, representing one of the last blooms Kargyutpa lineage in one of its branches reborn probably in XVI century, he transmitted the empowerments of Padmasambhava, in special.

Modalities of transmission in this hidden way were illustrated in Platform Sutra, that explains the mysterious behavior of Hung Ren and Hui neng since his arrives in Monastery. After his answer about his real origin and nature, was taken to the Mill, where he was devoted it to discern the grain, in this case rice.

Seeing not only in literal sense, could be understood as a metaphor for knowledge, one could say “separating the wheat from the chaff” as in Christian Tradition, in order to indicate that the grain is a kind of knowledge related to the essential, sudden, and original, far from incidental, gradual and linked to the time (straw)...But, this is a new level.

In lectures of “Chinese Philosophy”, in 2009⁷⁵, professor He Xiao Ping presented The Platform Sutra, an English translation from original Chinese version. A few lectures later starting, appeared the image of Hui Neng in Monastery, going to Mill, but in his hands just a sieve. Until then, take rice as symbol of knowledge was well, but, in thinking about other Traditions related to Chinese Buddhism, for their content and methods of transmission, was clear that could be another important symbol included in it.

Since Hui Neng was hidden in a mill, and as it appears in many foundational myths⁷⁶, the object he had in the night of Transmission could be, not a sieve, but a mill or something similar. Later it will be explained the basis of this intuition. A few months later, an older version was presented by professor He, and there it was, simply and clearly, the image of the mill-stone, to be played three times for Hung Ren at the time of Transmission.

So, it was necessary a new comprehension of the image. Hui neng stayed eight months (as eight are Trigrams or fundamental notions about changing Reality) “considering” some kind of cosmological mystery, symbolized by mill-stone. And this image is coming from Chinese origins.

⁷⁵ He Xiao Ping, Readings PLATFORM SUTRA, Quito, USFQ, 2009

⁷⁶ In Celtic Traditions, specially, Hamlet’s Mill.

It was said above that in this history are many pairs of opposites. One more is in mill-stone: in fact each antique mill was made by two objects, cupped and rounded stone, and elongated cylindrical stone. Both of them presents in a lot of legends. Universally, their symbolic meanings including ontological, cosmological, cultural and even sexual aspects.

In cosmological sense here is again a powerful and universal symbol. The opposition between the plane of the Earth's orbit around the sun, and the axis of the celestial poles that cross it perpendicularly.

This may seem only a curious interpretation but if you care to focus in the act of transmission between the Fifth and the future Sixth Patriarch, that is without words (i.e, under the ineffable nature of the Cha'an) in silence and solitude of the granary or mill (so, retired) past midnight and a time to remember another mysterious transmission, one which the Monkey King, is named and reached via a secret initiation at the beginning of Si You Chi, what refers to the "Pilgrimage to the West" performed by the Tang Monk, Sun Wu Kung, and two companions, to get the truth scriptures of the Buddha, as told in the novella written over centuries during the Tang Dynasty, however this symbol is present almost universally, en every people and epoch, in different ways.

See below for further reading symbolic of this moment. Anyway, there are again two polarities, which must be united to cancel definitively any duality.

In several traditions are expressed the same idea. Sometimes clearly, another veiled and many times the symbol has lost through centuries and no complete

transmissions or non fidelity in sense, were made, all of them were exacts in literal meaning.

The most of times, the symbol of mill stone appears near from a great change in any sense, and particularly with cosmological relations. Always is imagined as an object made by two parts. Eventually four parts, and when “time arrived”, this objects are disarticulated and the greatest change comes to World, with important transformations in religion, philosophic points of view and others. In its more general meaning, mill-stone is related with time, and authentic changes of eras are announced by its damage. After those “catastrophes” World begin a new age and men get a new law, or new way to get realization of his own nature.

From antique Fo-Hi Seal, the scheme of yann ying, passing by Hindu Ida and Pingala, to various forms of cross, are expressing it. Also cup and spear which in European Middle were in quite a lot of stories, poems, sings and legends. The most famous of this was “Britain Matter” made by quite a lot of books talking about “The Saint Graal quest”. Also in American tradition can be seen these polarities. The great door of Tiahuanaco, in Bolivia, in central South America, shows Huiracocha, the legendary Deity of the Inca people, holding in each hand one scepter, what offering two-way for self-realization.

Here has been exposed just a symbol, in next it will be put in relation specially with cosmological meanings.

THE COSMOLOGICAL MYSTERY IN HUI NENG SUTRA, AND ITS FOOTPRINTS IN CHINESE THOUGHT

A few decades ago, George Dumézil, the great researcher of Indo-European thought, wrote in his book "The Warrior's Destiny" "people who are no myths are doomed to die of cold..."⁷⁷ In fact, the ultimate goal of this very special kind of thoughts called Myths, is saving in central position, the justification for the existence of a people who, in many cases, conceived their history as fulfillment, in time, of the essential meaning encoded in its earliest founding myths.

It could be thought that there are numerous legends as people over Earth, but, curiously, all those materials can be ordered in a few categories. In fact, that has been done by researchers as René Guénon, George Dumézil, Mircea Eliade, Karl Kerényi, Henry Corbin and some others else, who worked those thoughts in Structuralism or Phenomenology ways and, whose comparative analyzes of these results let to see something like an unique cosmic drama...which can be put in some categories...For that reason it is possible to talk about founder myths, myths about the center of the world or cyclical time and many others which can be studied finding a lot of relations between meaning in the most of them.

However, it is necessary to do a major difference between knowing the myths so erudite and, in a sense, "scientific", and study them looking for instructions walking the path for Enlightenment. In this second way there are schools, lineages, masters and disciples who share a very specific understanding of this information. Perhaps this was the reason to ignore that most of these myths were associated with certain types of cosmological information and, more important, in agreement with this last sense: that

⁷⁷ Dumézil, Georges. EL DESTINO DEL GUERRERO, México, Siglo XXI ed., 1971

it were ordered actions made by different transmitters in response to specific missions as dependent tasks of understanding of these myths.

Was only in nineteenth century when some authors, French specially, explained that observing the planets movements in Ecliptic, through zodiacal constellations, was possible to get an information about astronomical references which have been passed over millennia in different peoples.

Between 1947 and 1962, the French author Serge Raynaud de la Ferriere wrote the basis astronomical, mathematical and symbolical for applying this instrument of analysis, in order to explain ancient Traditions coming from different peoples, and how it could be studied nowadays⁷⁸.

In 1969 Giorgio Di Santillana (from M.I.T.) and Hertha von Dechend (Frankfurt University) wrote their book *Hamlet's Mill*, where taking again previous French investigations put one of the most interesting thesis gave about hermeneutic in myth language. The central idea is to understand that there was a different kind of formalization of celestial mechanics in the most of ancient peoples. Nowadays, when is in use the technical language in order to describe the world, based specially in mathematical or geometrical abstractions, it is very novel to accept that "people does not think of the possibility that equally relevant knowledge might once have been expressed in every day language. He never suspects such a possibility, although the visible accomplishments of ancient cultures –to mention only the pyramids, or metallurgy- should be a cogent reason for concluding that serious and intelligent men were at work behind the stage, men who were bound to have used a technical terminology".

⁷⁸ S. R de la Ferriere, obras completas. [www//sergeraynauddelaferriere.net](http://sergeraynauddelaferriere.net)

Thus, archaic “imagery” is strictly verbal, representing a specific type of scientific language, which must not be taken at its face value nor accepted as expressing more or less childish “beliefs”. Cosmic phenomena and rules were articulated in the language, or terminology, of myth, where each key word was at least as “dark” as the equations and convergent series by means of which our modern scientific grammar is built up.”⁷⁹

In this way, various cultures without physical or historical connection between them, but in some way linked with only one Tradition, transmitted a knowledge, ciphered in their buildings and in the widest encyclopedias of the ancient world under legend form or as sacred books as the Chinese Six Classics, or Hebrew Torah (particularly the first Five books attributed to Moses) or marvelous “histories” consigned in Popol Vuh and many others. So, the great epos like Hindu Mahabharatha and Ramayana, the Greek Odyssey, or the Finland’s Kalevala as the Iranian Avesta, conceived as buildings, were born by Principle which expresses the *weltanschauung* that builds them. This is showed in a formal language and with very specific astronomical contents, describing celestial mechanic, not in metaphoric sense but as it was studied by Newton. This astronomical and also symbolical reality was perfectly known by people “creating” myths from everywhere.

Simultaneously, these myth became constructions in many senses. To get their meanings it is necessary to go inside the “software” of that hardware which are buildings of the antique world as temples, pyramids, convents, cities and citadels over world. Not only in those researched by Archeology but in the software of “built tales” transmitted by oral and sometimes even written.

⁷⁹ Santillana, G. and Von Dechend, Hertha. HAMLET’S MILL. Boston, D. Godine, Publisher, 1977

To go inside dark sense of this books, it is necessary the achievement of a kind of “hermeneutic power” coming from psychological experiences very definite, which let to understand teachings in several levels, far from literal meanings. This is allowed just by traditional system of transmission asking contact with knowledge thought in *Guru-Chellah* chains.

What kind of astronomic knowledge transmitted Myths? One of the most important date for the ancient people, was to determinate which of the zodiacal constellations (group of stars) could be observed rising the Eastern horizon, in the sunrise of the Spring Equinox, which for North hemisphere of the Earth occurs more or less every March 21th. in order to understand this idea, it is necessary to know a bit of astronomical elements.

Making just a basic summary which starts putting Earth in the center of the Universe (Geo-centrism) and projecting her 0° parallel (Equatorial line) to Celestial Sphere, it is made a plane: Celestial Equator, which divides it in two halves: North and South.

This plane is crossed over another one, called Ecliptic: a band in $17,5^{\circ}$ wider, from geocentric point of view, always surrounding Earth. Through Ecliptic are thirteen Zodiacal constellations, and in this “*via solis*” are moving, for ancient peoples, Sun, Moon, and the five planets visible to the naked eye: Mercury, Venus, Mars, Jupiter, and Saturn. So, “seven planets”. Now, all they cross the ecliptic, “over” zodiacal constellations at steady speeds.

Because of inclination of the Axis of rotation of the Earth (value in $27^{\circ}30'$) relative to orbital plane around Sun (considered “horizontal”), results a relative

inclination for Ecliptic plane over Equatorial plane(which is perpendicular to the Axis of the Earth). So, if possible view from outside this Celestial Sphere, it will look like an “X” letter, made by Celestial Equator and Ecliptic Plane.

So there are an angle of $23^{\circ}30'$ between the Axis of the Earth and the Axis of the Celestial Sphere, and geometrically there are the same angle ($23^{\circ}30'$) between Celestial Equator and Ecliptic.

These inclinations, and the Earth's rotation (on its polar axe) combined with translation (around the Sun) movements are the reasons for North-South Axe of the Earth seems to describe in the sky, a kind of circular movement called Precessional Circle movement. All ancient people pay great attention to this, because that was the only fixed point in the Cosmos, around which was turning all the world. Precisely, the Sanskrit term *Rit* , which Ritual term is coming from, means “the axe around which Universe is spinning”. The Polar constellation or the Polar (North) star was one of the most important astronomical date consigned everywhere and that was surrounded by a lot of mythical descriptions.

The top of this North-South Axe, describes a Circle in the sky in more or less 26.000 years. So, the polar star is changing along this time. For instance, 13.000 years ago, the Polar Star was located in Alfa-Draco star, now is in Alfa star of boreal Minor Ursa. Moreover, this inclination and motion, moves Equinoxes through Ecliptic.

Of the two points at which Equatorial plane and Ecliptic intersect each other (Spring and Autumn equinoxes) it is very important that marks Spring Equinox, astronomically called *Vernal* point. This has an apparent sliding motion through the Ecliptic in the opposite direction of motion of the planets in it. This phenomena is the

equinoctial precession and occurs at a rate of 1 degree of arc every 72 years or so. It takes about 26000 years (25920) to travel the 360 degrees of the ecliptic.

This cycle was called Great Platonic Year and was described among the Greeks by Hipparchus (two centuries B.C), but, in fact, was known by all civilizations of ancient world. Proof of this is that, as is clear from research by Santillana and Dechend, was depicted as one of the most universal myths.

The myth that represents the astronomical event of the Vernal point moving from one constellation or zodiacal sign to another, was always described as a universal catastrophe consisting of the collapse of a mill, hence the title of the book mentioned. In this authors it was the Scandinavian Amlodi's mill (sometimes Amleth or Hamlet, like in the Shakespearian tragedy, which should be read under alchemic symbolism because this melancholic prince represents the first operation in the ancient Great Work, called *nigredo* in Latin language, and "black bile" or *melano-choelis* in Greek...) which lost his axe and, consequently, destroy the world, only to start again under new forms. In the Hebrew biblical tradition Hamlet was Samson, blind, with the millstone, near from the slaves, made the biggest effort and demolished the two columns supporting the temple of his enemies. In Finland there is Kullervo, and his millstone was called *Sampo* (Hindu-European and Sanskrit root: *skambha*, which means pillar and post).

Amlodi grinded gold, peace and abundance, spinning the wheel of the mill, until the giantess Freja and Menja rebelled and destroyed the mill, which sunk at sea produced the *maelstrom*, the magic swirl which will produce the new world.

This same *mythema* appears in Central America where giantess were substituted by four Bacabs, (four cardinal points, four elements in chakras, four ages in the

world...) in Maya myths. Also in Island as Amleth. In the Greek Odyssey, Homer put Ulysses near from Ithaca, before destroying his home (or the temple, or the world...) meeting with woman who was grinding too, here are twelve women in mill stones and the thirteen (to remember 13 constellations) is awakened when Ulysses arrives after surpassing the *maelstrom* as Charybdis near from Messina Strait.

Why a mill? One explanation is the most of the old mills were made of two stones: A stone, generally more flattened and rounded with a big hole inside which was put the grain or seeds and another enlarged or cylindrical for pressing the grain. The whole easily represents the Ecliptic (rounded stone) and its Axis (cylindrical stone) and functionally remember the movements involved in celestial mechanic. Moreover, the grain added the symbolism of knowledge associated with the meals, as was studied before.

So, there is a very special circumstance: always this mythical instrument was handled by foundational hero who, after collapse, let a new born of everything, in new forms. In Platform Sutra, there is hero, Hui neng, understood in mythical sense, starting a really new comprehension and practice of the Enlightenment, after have been during eight months (one month for each Koua) sieving, grinding, and preparing the grain (the knowledge, related with precessional mysteries) which made possible the Traditional Transmission or Initiation in Mysteries of that lineage...

Before explaining the circumstances of the Transmission between Fifth and Sixth Patriarchs, it is useful to consign the opinion of the archaeologist Jane Sellers (University of Chicago, Ill.) cited by Graham Hancock⁸⁰, one of the researcher of Santillana y Von Dechend: "Most of archaeologist don't understand precession

⁸⁰ Hancock, Graham. LAS HUELLAS DE LOS DIOSSES, Barcelona, Ed. Zeta, 1998

phenomenon which affect their conclusions concerning ancient myths, ancient gods and their temples alignments...”.

Now, with the goal of finishing these brief explanation about presence of astronomical values of precession in mythical references coming from different traditions, here we are some “exact” numbers about movement of Vernal point through Ecliptic touring 1,30, 60 o 360 arc degrees:

1. 50” in 1 year (Hipparchus d. in 127 a.C. calculated 45” in 1 year, 3” less precise than myths.
2. 1° en 72 years (Astronomically 71,6 years).
3. 30° in 2.160 years
4. 60° in 4.320 years
5. 360° in 25.920 years
6. The most important number is 72. Like a key, adding 36 there are 108, multiplied by 100, 10.800 which divided by 2 results 54, and its multiples are 54.000, 540.000 while 2.160 leads 4.320, 43.200, 432.000 and so on.

When Vernal point travel these distances, is crossing constellations. It is known that Zodiacal constellations measured in arc degrees have different length, moreover there is no agreement about where start or finish each one, but in order to get symbolical meanings, superimposed at everyone there are a Zodiacal sing, which value is 30 degree, exactly. The 13 constellations are arranged in 12 signs, and every civilization knew twelve categorizations in contemplation of reality, and those were put in different codes as 12 Adityas in Hinduism, 12 tribes in Israel, 12 months in years, 12 works for Hercule an many others. On the other hand, even one can not determine the origin of

their meanings, all cultures have used them with the same idea. Perhaps it is possible only speculate about a common source of that information.

Anyway, let's see the exact arithmetical correspondence between numbers related with Precession of Equinoxes put above and numbers included in myths from several places and times:

1. Between Scandinavian: 432.000 warriors going out Valhalla to fight Fenris wolf.

2. In Babylon, Berosus (III century b.C) speaks of the mythical kings who rule over Sumer 432.000 years, and established 2'160.000 years between the creation of the world and its end.

3. The calculation "long" of the time among Maya, states: 1 katún, 7.200 days, 1 tun, 360 days. 2 tuns 20 days, 5 Baktuns 720.000 days, 5 katuns 36.000 days, 6 katuns 43.200 days, 6 tuns 2.160 days, 15 katuns 2.160.000 days, and all this measures ruled its time.

4. In Cambodia, Angkor temple has 4 avenues with 108 stone figures each one, 54 per side.

5. In Java, Borobudur temple has 72 stupas.

6. In Lebanon, 72 megaliths at Baalbek. In Egypt 72 conspirators help enclose Osiris on sarcophagus

7. Rig Veda has 10.800 stanzas and Agnicaya, the Indian fire altar, must be built with 108.000 bricks.

8. There are 108 marks in Buddha.

9. In China Monk Tang pilgrimage to the West for 5.040 days, with Sun Wu Kung and other two companions, and in Vulture's Pike, they get just 5.048 empty scrolls containing "the authentic Buddha's teachings".

Beyond the mathematics and astronomy, the position of Vernal Point (VP) determined the shape and tonality of religious symbols put into effect.

Thus, while the VP moved through the constellation Gemini (The Twins), mythical kings, twins, appeared in cultures. In China Fo-hi and Ni-kua, sometimes as brothers, another as husbands, always in pair as Adam and Eve among Hebrew, or Osiris and Isis in Egypt as was told by Plutarch⁸¹.

Later, when VP in its retro-gradation movement (another term for Precession movement) arrived Taurus constellation, religions included Bulls in their messages. Fo-hi and Ni-kua were succeeded by Cheng Nong, a bull-head king. In India, *Avatara* Vishnú (Sk. *avatarati*, who descends) appeared riding a cow, because of that cows are sacred. There was a winged bull in Minor Asia's sanctuaries, and another Bull, called Apis Ox, now in Egypt is drowned at the fountain of the priests, who later pick up their mind. In Sidon, Tiro, another bull horned with crescent moon-shaped, who was Zeus himself, kidnapped Europa and for their union was born *Minotauro* (in Greek, the bull – tauro- from Mino island), then enclosed in a labyrinth on Crete. In the south of Iberian Peninsula, Tartessian instituted Taurobolium, a kind of ritual bullfight. In North-América, among Hopi people, an Ox stamped with its four legs the ages of the world and in South America camelids known as "*alpaca*" (in Kichwa language) were considered sacred in Andean Mountains and the term "*paco*" in that language means also medicine-man. So there are a lot of examples of animals related with bulls over the

⁸¹ Plutarco, *ISIS Y OSIRIS*, Buenos Aires, Lidium, 1986

world when VP was crossing Tauro sign and that happened more or less 6.000 years ago, if consider that its speed of movement in Ecliptic is around 1° every 72 years.

Bull symbol, or the instructions born in that epoch, survived until the arrival of Lao Tse, who at end of his public life went, “riding an ox”, to western borderline and disappeared after has written Tao Te King. If this is considered from the perspective of language it is necessary to recognize that in many ancient Mediterranean languages and in the Near East, the stylized image of head of bull (like mathematical sign for angle) was the morpheme or sign for “A” letter, especially in Phoenician scriptures. In this case, this first letter gave meaning to Principle of built of alphabet which make words and speech transmitting thoughts. Thus, bull *is* the letter A and the Principle of the alphabet. As Principle is a System of thought, a complete *weltanschauung* which has its basis in Tradition.

In this sense, when Lao Tse reached western, was not “ridding a bull” but a systematized thought, a clear teaching, a complete and very structured comprehension of the world. It could be considered that everything Lao Tse transmitted in his entrance at the unknown through western, was part of knowledge that was an earlier tradition which he adapted after realizing. The great symbol of that knowledge was precisely a bull. Also it could think that not only in Chine but everywhere that symbol appears, consists in a reference to the same set of ideas that was broadcasted in the ancient world. All of these perhaps it will do more clear the description of the hunter of ox in Ch’an Buddhism. In this case the ox looked for meditate could be more rather than only a mental attitude: a complete system of knowledge transmitted through millennia.

After having been in Taurus VP, always in precession, reached Aries constellation, marked by sign of Ram (more or less 4.000 years ago). And again, the

religious symbolism changed. In Hinduism started Rama cycle, and this hero protagonist of the Ramayana (the second big Hindu epos) exalted the warrior ideal, as was made later in Homer's Odyssey with Achilles, remembering almost at the end of this cycle, in VII or VI centuries B.C., events occurred eight or nine centuries before, in some of the ancient Troy. Law, warrior, and Beauty were the prominent ideals of this Epoch. The Minotaurus from Tauro cycle was killed in Creta Island by Theseus, a Greek hero who was wearing a fleece or sheepskin of gold. In the Near East, Moses descended from Sinai Mountain, with ram's horn in his head, bringing the Law formulated under number 10, and prohibited the worship of the golden calf. Mitra killed with his sword the sacred bull in ancient Persia, and started the religion of fire (ram is associated with fire) with a new Zoroastrus. In the South of Spain, Iberian substituted taurobiolian for criobolian (ritual festival for rams) and in China the divine farmer (Bull and farm made only one mytheme) king head's bull, was replaced by Huang Ti emperor.

Since Maspero⁸² it is known that in Chinese Mytho-history, the Three Augusts and the Five Soberains, who even related with dates and years (since 2952 B.C for Fo-Hi, until 2184 B.C whit Shun) could be understood as "primitive deities" which later are "emperors and functionaries" of Paradisiacal state when men were happy, just governments and everything was lived in harmony with nature. This historicizing of spiritual realities was common in ancient world as could have seen in antique Roma's with "history" of Horacie and Curiacie, as was told by Tito Livio⁸³. Also in ancient British history this occurred with Arthur King⁸⁴.

⁸² Maspero, Henri, EL TAOISMO Y LAS RELIGIONES CHINAS, Madrid, Ed. Trotta, 2000.

⁸³ Livio, Tito, HISTORIA DE ROMA DESDE SU FUNDACION, Lib.I-III. Madrid, Ed. Gredos Clásica, 1990.

⁸⁴ de Monmouth, Godofredo. HISTORIA DE LOS REYES DE BRETAÑA, Madrid, Ed. Siruela, 1984

Huang Ti, patron of the Taoists, master in built and fire arts (Aries, Ram, Fire, built, are symbolic values related with this sign), data suggest that the major construction works in relation with him has more symbolic than historical value.

Two thousand years ago VP was in Piscis, constellation or Fish sign, and again, religious changed. Jesus, in Near East, “fisher of men” gave his message to fishermen, around Tiberiade lake (Palestine) and starts Religion of Fish: temple were “ships”, bishops has fish-heads as hut, and primitive Christians identified one to each other drawing fishes.

Today VP is situated at start of Water-boy sign, corresponding to Aquarius constellation.

This large symbolical parenthesis, even this research is not related with those specific topics, had for intentionality to show the mechanism and the meaning of Precession and its importance as a kind of symbolic language related with astronomical realities, perfectly known in ancient world. Every religious message or civilizing hero had an exact knowledge about this and, perhaps more important, each hero probably was not only an individual but schools, systems of realization, traditions and all of those adopted an *eponimus name* (generic names, not belonging person but traditions in thinking transmitted under signs represented by those heros): Hermes in Greece or Egypt as well Moses in Israel were not persons but schools.

Finally, no religion or system was born from nothing. No system came without traditional antecedents, included Buddhism and of course Cha'n or Zen. China was not the exception. Every “new method” is just a brilliant adaptation from old systems which force was lost (by cosmic reasons?) following the Eternal Changing, that is both

Time and the Mandate of Heaven, in which comprehension Chinese thought reach the summit.

From this sight, it is impossible getting real and operative Enlightenment without Tradition, that is the lineage's essence, that is the secret and the only reason for schools, masters, disciples, gurus and chellahs. No one got illumination without Tradition. Hui neng and his mill are much more than mere images, for that reason there were a lot of cares about let anybody get something outside of Method.

When Hung Ren, Fifth Patriarch, wanted find successor, asked his disciples to write a stanza in order to demonstrate their knowledge of the Truth. The "official" candidate done it, but in secret, during night arrived Hui Neng and dictated his one, he was illiterate. Hung ren understood that this hidden Boddhisatva had the best comprehension and at next night, always in secret, went to the mill-house and found Hui neng with mill in his hands. Then, struck three times with his stick the tiny mill and, asking if the grain was ready. Hui neng responded with three mild shaking of the mill. In that moment total Transmission as recognition of the status of Buddhahood was achieved.

Hui Neng had understood the nature of quaternary, the complete Truth folded in four levels such as was transmitted by Buddha himself and through lineages of initiated, comprehended by Boddhidharma and patriarchs in the long lineage as cosmological mystery related with four chakras in Hindu system.

The second part of this Transmission occurred after midnight (mystery, and concealment), inside place where cosmological knowledge was hidden (the Mill-house), as knowledge related with mysteries of the time, because of as Mircea Eliade did intuit

in his fourth volume of *“History of Beliefs and religious ideas”*, the Supreme Initiation is related with the reborn of the Hero. That is the last reason about “second coming” for Buddha, as Maitreya, for Imam in Islam, as Imam Mahdhi, for Christ as was “predicted” 2.000 years ago, as Wiracocha in Andean Mountais and Quetzalcoatl in Central America, all of them predicted their return, in the End times, or, when time is canceled by Enlightenment.

In the Western Middle Age, ancient alchemists, after have inherited through Arabic sages not only Greek philosophy but all Eastern Tradition, founded perennial Truth and ciphered their findings under the symbol of the Greek letter “X”. For them there were Three Mysteries, called in Greek language: Kone, Krusos, and Kronos, all written with Greek “Xi” and meaning Golden, Crucible and Time. The same “X”-image that was used by Plato -and before him by Egyptians, and before them, the sages about who talked the ancient Master near the Nilo river when spoke with Solon’s Grandfather... “ Oh! Geeks, always you are so young...”- in his *Timaeus* to explain the construction of the Universe through the *crossing* (“X”) of “The Same” and “The Other”. These three were “new versions” of the crossing of Axis Mundi and Ecliptic, the ancient mystery transmitted everywhere Tradition reappeared by actualization of it.

Hung ren with his stick and Hui Neng with his mill reproduced the miracle and again Light shone when they crossed their stones three times: first in Nirmanakaya, second in Sambogakaya and third in Dharmakaya , fully opening the mysteries of the three worlds realizing The Absolute entirely by the Trikaya as has been happening since immemorial time.

Then the septenarie from ancient times come back and offered once again the light to the world because of, is right, the Initiation involves the reborn of the Hero as said by St. Paul “until each man get the perfect stature of Christ...”

Nil novom sub sole (there is nothing new, under the Sun) used to say old Latin, and Shakespeare answered in his Hamlet (Act 1, scene 5): “*There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy*”. So, the actual researches about ancient systems need more dates, a new kind of hermeneutic it is necessary to find and penetrate old mysteries.

Hamlet constitutes an authentic symbol: he wanted the subtle knowledge (symbols) that inhabits the middle world (world of resonances and musical correspondences, world of Poetry in Confucian sense, Rajas world for yoghis, Sambogakaya in Mahayana) the only world where he finds his father to cure the melancholy (in alchemic techniques, the First Work, *Opus nigrum*) that follows the loss of the sense, the absence of meanings, the realm of quantities...

CHAPTER 5

PERSONAL EXPERIENCE IN THE WAY OF SYMBOLISM

Since middle of the XXth century, it was visible a crescent movement in order to get oriental knowledge. After terrible experiences of first and second world wars, Western thinkers faced nihilism and collapse of moral authority of each religion while Existentialism proposed human freedom as condemn and empty or nothingness as final destiny for everybody.

In the last part of XIX century, several oriental masters (as Swami Vivekananda, or Paramahansa Yogananda in EEUU) specially linked with Hindu systems, reached offer some aspects of his ancient wisdom to curious American observers, who only get the most of that in superficial and physical sense and later created something like religions, derived from systems which never were conceived for only external practices,

In Europe, researchers by Arthur Avalon⁸⁵ pseudonym of Sir John Woodroffe, who traveled to India and get traditional initiations through lineages coming from ancient and published his commented translations of “Sat Chakra Nirupana”, one of the most complete expositions about antique system of Hindu Tantrism. In the same way it

⁸⁵ In this pseudonym it is possible to observe the reference to ancient British “Duce bellorum” (warrior drive) Arthur, name actualizing the reference to Polo(warriordriver) whose life was conversed in legend starting a spiritual lineage linked with ancient western origins. Avalon is the sacred land where mythic King Arthur was buried.

is found Evans Wentz, who under his master Lama Kazi Dawa Samdup, allowed Western World get contact with Tibetan Yoga and Secret doctrines, as entitled his book about Six Secret Tibetan Yoga, coming from Kargyutpa lineages starting in XII centurie with Tilopa, and prosecuted by Naropa, Marpa and Millarepa, the great tibetan yoghi whose life and poetry was also taken to Western by him (“Millarepa, the Great Tibetan Yoghi”, and “Millarepa’s Chants” Volumes 1 and 2). The Padmasambhava’s hagiographie⁸⁶ reached Western through this way with the Title of “Tibetan Book of the Great liberation”. This author united erudition, knowing of the language with the deepest respect to Tradition and developed a critical apparatus following to literal exposure of hidden techniques, most of them sawn at first time in different languages from Tibetan.

Our interest in these authors is related to they belonged traditional lineages allowing them to find authentic materials and provide proper warnings about “internal instructions” required by right comprehension and practices in these pathways, because of without competent Guru is not only futile but even dangerous approach to this knowledge.

Besides all this, there are the interested efforts of a lot of authors that with little knowledge of language and traditions have insisted in practices whose actual meaning unknown. Many of them belong to a certain American “theosophism” (which does not has anything to do with authentic works of mystical and theosophist Europeans as Meister Eckhart, Jacob Boheme, Hildegarda or Swedenborg), that mixed ancient knowledge with fanciful speculations coming from “spiritism” force in the second part of XIX century as reaction to mechanic-materialism triumphant, after industrial

⁸⁶ Special biography conceived as mythical tale rather than historical report.

revolution. One of them wrote a book on “Esoteric Buddhism”, which for many researchers was not Buddhism, nor esoteric.⁸⁷ This movement was in connection more with ancient “Goetia” practiced by the sorceress Circe against the companions of Ulysses in Cadmus⁸⁸. But, on the other hand, all this confusing material prepared by the birth of a movement which more than an institution, is a mental attitude, so-called “New Age”. There, principal idea is getting a kind of eclecticism between antique and modern ideas coming from Eastern and Western, forgetting that different traditions could not be united only in external but in internal meanings. The “New Age” is not the vanguard of a new worldview, but the tail in an era ends.

And, with this it is possible to arrive to real reason for reborn of ancient world. Perhaps it could be difficult for accepting an explanation coming not from current sociology, specially when the main modes of those thought have been lost long away, as said in the start of this exposition.

In fact is the presence of VP in the Aquarius constellation or Water-Boy sign which actualizes the synthetic investigations and communication between different levels of knowledge. That is the reason for looking in Eastern and Western, communications, science, comprehension, because of this is an Era of Knowledge, not in Beliefs or Faith as the last one: Piscis.

Moreover, this cosmic situation reproduces point by point those occurred in the born of Gold Ages as seeing by Hindous and Greeks. The researches in Eranos circle is tax of this astronomical situation. And this is not the first time that occurs.

⁸⁷ Guenón, René. TEOSOFISMO, HISTORIA DE UNA PSEUDO-RELIGION, Barcelona, Ed. Obelisco, 1989

⁸⁸ Homero, ODDISEY, Madrid, Gredos, 1990

Was during Eranos' Circle researches when deeper aspects of thoughts coming from Asia (Far East: Japan, China, Middle East as India, Tibet and Ancient Persia, or near East as Muslims countries and Hebrew people) were presented in Western intellectual environments through excellent researches as done by Maspero in Chinese religions, Corbin's studies about Muslim mystic in Iranian wisdom coming from Ishraq (as Sohrawardhi, Jalalodin Rumi) or Sufism. (specially the Teaching from Ibn Al'Arabi) or Gershom Scholem and Jewish mystic with conceptions about Qabbalah: the hidden gnosis of Israel.

In the most of these researches, there was the fundamental western attitude (different of works coming from Avalon or Evanz Wentz) kipping "scientific objectivity". Despite this, the fact that the work of authors of Eranos is the broadest and deepest in that disclosing completely ignored elements.

At first everybody start with conception of symbols in the sense of some kind of knowledge which is possible for getting without any kind of involvement in matter. Of course this is an western attitude related with general comprehension about nature of scientific thought.

In that case, symbol knowledge is considered as a kind of plane more or less connected with "real" or "empirical world", so it is possible even doing "Dictionaries of symbols" like catalogues in which find iced one-dimension meanings in limited forms. That would be consecration of "official meanings" that depend of some authority, canceling the multivocal status of symbol. In real sense, any symbol could be truly understood in this way.

However, this is not the point of view considered in this research.

It was necessary a lot of experiences in a Path of Enlightenment to get understanding about the truly nature of symbols. Early in this path, was possible for seeing that there seemed a kind of mysterious atmosphere surrounding a special kind of beings who were capable to get internal meanings in knowledge. Our permanent question was, How it could be possible?

In Islamic way, the enlightenment experience involves the pilgrim of the seeker around Kaaba, this is the representation in Earth (in Meca, Saudi Arabia) of Kaaba Celeste, which is a Cube as the platonic solid representening Earth (Also square represents Earth in China). Once in life each muslim must do this sacred pilgrimage which will made him an Hadji, as Paramhansa in East. Only very few of those can reach internal level which consist in a kind of appointment, absolutely personal with a youth “apparition” in the corner of Kaaba, the Black Stone, she is a kind of Stone “fallen from heaven”, an authentic Bethilo (sacred stone supporting the Divine presence. in Hebrew *Bait* house and *el,God* so, Good’s house.) Who meets with this apparition, meets Jibrail Angel, as Gabriel in Hebraism and also the Knowledge’s Angel. He take pilgrim inside Kaaba and there he reveals the supreme meaning of Reality, through text. If that occurs, Pilgrim conversed in his divine *alter ego*, stops circunvalations around Ka’aba and penetrates inside the Cube, going in to hidden place. Getting identification or Samadhi in East. Become God. However this should not spoken, do it caused the execution of al Hallaj, the brilliant medieval mystic executed for shows his comprehension...

In this example, taken from Islamic Tradition, and analyzed by Ibn Arabi, the most representative in hidden spiritual tradition in Islam, there is an authentic program: circumvolutions means study, meditation, investigation, so, long work with texts and

teachings and in a pre-destined moment, Tradition is got in inner sense. But, before, there are a lot of experiences which transform seeker in this Path.

At first condition, symbolism is a method, a real “level”, coming off a complete system. From this point of view, you can not access them without those systems which includes not only technical or theoretical knowledge, but all human aspects, from physical conditions to ethical life, which are affecting intellectual comprehension and spiritual development.

As second condition, the symbols are all related to a Tradition, they are its language. K. Jaspers wrote “they are the language that Transcendence speaks to the hearth of man” and can be recognized everywhere and in every age beyond localized traditions. But this re-cognizance does not occur in the “external” or literal sense but in internal, hidden, meaningful, symbolic “space” which does not need empiric existence. Only there, it is possible to get correspondences, equivalences, identities between worlds (or waves...) using thought in a kind of Fractal-“ness”⁸⁹ of the meanings, it is the world of meaning.

Imaginal world as said by H. Corbin in his researches about Ibn’Arabi. *Imago-*magic. “It is imagining that the Deity has created the World” said the Muslim Mystics. This creation (all the Universes, the Multi-verse) is divine Magic, whose Hindu Name is *Maya* (same Hindu-European root as Latin Magic, Sanskrit root for *Magika*: the Science of the ancient Age) and his Lord is Vishnu, The Form. The World is the magic of Vishnu, or “Maya”. It is form. For that reason it is necessary Shiva, the Form’s Destroyer, that Chinese people called “*T*”, The Change and the Greeks: Dionysus.

⁸⁹ Reproducing in each level of the analyzing or studying, the same set of ideas and relations between them. This was made by Traditions as procedures in which several levels are qualified and later named as entities with seeker is in contact while investigating.

These Three, in “different” cultures expressed the perpetual transformation of everything.

Always is human being who is able to look for meanings. For that reason Alchemic transmutation (turn Lead into Gold) was always possible, but as a mental art. And, in the same way, in *Kundalini* rising, in Hindu or Tibetan Tantrism, through the *chakras*, until “exit” the man in identification with the Universal Consciousness (which is the same that Buddhahood) getting *Samadhi* (the Only Truth Experience), was always also a mental experience: using meaning of knowledge, not literal, but hidden and “transmitted” as Initiation, because of the meaning *is* the real Hindu *Prana* or Chinese *Ki*.

Literal form, morpheme or any physical support (number, color, sound or any other) is the sign, and is supporting the symbol, the meaning. So, it is perfectly possible to get different media (sign) for a single meaning (symbol). Not only in built universes as languages, but in everything, every success in universe, has a qualitative level, beyond its spatiotemporal quantitative condition. Perhaps only through Quanta Physics, will be possible to understand this real fact. Meanings or symbols are like a circular wave, and its creation, in exact sense at least for Traditional thinking, by continuous emanation, are the signifiers, each of these are “points” (quantum, describable by discrete numbers as 1,2,3,...n) in function wave.

Signs and Symbols, Numbers and Meanings, Quantity and Entity: Pythagoreans knew this very well (One and Unity, Two and Duality, Three and Trinity) and since XIX century also Western mathematicians as Cantor or all those who re-founded the Mathematic. After all *Mathema* was the highest and the most perfect knowledge among Greeks and Plato’s Academy was open only for Geometers.

World is Will as Schopenhauer, The Buddhist lost in Western, used to say. Each thing has real existence in indefinite quantum levels, in “front of waves”, simultaneously, and everyone is “choosing” and “moving” things to time-space, by a human will. That is “our” power of decision. So, the Universe is, at first, will...

But it is also Re-presentation, so, from eternal (Presence and present, no-time, no-space, no-categories) each thing is coming to “concrete”, or better, empirical World. Waves are “changing” in concrete points in its circumference, waves to particles, Symbols to signs.

So, there are Lineages, and Tradition, there are a Truth which was passing millennia in many ways, and some of them perfectly consciously. Then were born Universities, Colleges and Schools, but in mysteries, not like nowadays, when almost all such Knowledge is lost. Who can today explain correctly Eleusis’s mysteries or Koans of Ch’an? But if somebody get Samadhi, Nirvana, Buddhahood, go into Sky or get Alchemical Stone, Philosophic gold, certainly, he can, and his explanation will never be a definition, but a method. A Sage does not offer fish, teach to fish. As Socrates, a Sage will shine in everyone the memory (in Greek language: *anamnesis*) of Eternity.

The language of those lineages, the language of this Tradition, was always Symbols. And they need an exact pedagogy in order to allow its use.

It is possible, of course, to understand some isolated meanings in each symbol or get metaphoric sense and even being put in relation with internal development of individuals, but all of this in any case exhausted the meanings. Therefore, although correct, these approaches are insufficient.

It is better to understand symbols as a plane: another state possible for everything and which can be “actualized” by using appropriated techniques. Above, they have been related with initiation in many systems. But, the essential condition to get all it is a kind of Adaptation of Traditional knowledge. Systems from everywhere consist in that. When operating this mechanism, then starts the way to understand symbols beyond limited sense or applications, because of symbols are precisely the Tradition language.

If that condition is completed, then every data, tale, art, science, philosophy, historic situation or circumstance become symbol, or in exact words, as Reiner M. Rilke wrote “world comes to me, eager to become in cipher...”. Only in that Way it will be opportunity to get Enlightenment.

Each product of *Skandas* and thought itself, begs to be deciphered, and for a seeker this capability is a kind of Third Eye, when in Agna Chakra he can recognize the unity of the contraries: sign and Symbol, things empirically consistent and Ideas-*Eidos*. The “Element” composing this Chakra or Conscious level is, precisely, Mental “substance”, or it could be said, paraphrasing Descartes: *res Mental*, another state of *res cogitans*.

Now, being necessary not only rational data for total comprehension, a competent Guru (Who is dissipating darkness) builds a Way, “defines” (in fact, just advices...) a Path “motivated”, in Buddhism, by Compassion, (*Karuna*, one of his *Paramitas*). His system of Adaptation of the Tradition will must include all the aspects of human life. Actually he does it using all items available in episteme, discovering and creating new *Upayas* (the useful media). So, if Tradition could be awakened nowadays, its Path should be built by knowledge present in actual Episteme. For that reason the

Guru will use the symbolism coming from Science, Art or Philosophy creating an appropriate Didactic in order to make possible the different states in the Path of Enlightenment, through situations generated by him, following exact traditional prescriptions whose results were real in both ancient and nowadays situations.

Of course, in this moment Tradition is Adapted, adding resources or data which are not “completing” it (Tradition, as Truth, is always complete and present) but allowing “to contemplate” it in every “new” time.

That was the reason for a Guru thought and wrote, in 1956, when starting “Second Moment” is his Adaptation of Tradition, in “Psychological Purposes”: “a new philosophical theme was prepared for the next age, a epistemological theme: the comprehension of the Science”⁹⁰ and so, using a philosophical symbolism quoted Susan Langer’s ideas: “the built of the human knowledge stand before us not as collection of reports with a determined sense, but as a structure of facts, which are symbols, and laws that are their meanings”. Here it is very important to note that the hole of knowledge, coming from everywhere, is conceived firstly as structure, so it is possible to find a lot of relations between every element involved in that structure, allowing later get meanings not only by comprehension of literal expressions, which are linked with very specific cultural environment, but through intercultural relations, based on symbolic “medium”.

The central idea here was to shed light on events occurred several years before (in 1947) when he have founded an Institution choosing time and country (21th of March, 1948, Caracas, Venezuela, South America), devoted to renew the Traditional Knowledge coming from everywhere, and particularly with the idea of unifying Eastern

⁹⁰ Raynaud de la Ferrière, Serge. PROPOSITOS PSICOLOGICOS, T1, México, Diana, 1989.

and Western thoughts. He have considered the creation of a kind of “New-Humanism based in all the gnosis and philosophies about Spirit” inherited through lineages, traditions, customs, books or tales and created his organization according to an archetype, for that reason it was endowed with four disciples, as four elements are in Traditional thought, four ages of the world or four first chakras in Hindu Tantrism. Each of this “disciples-element” acted inside this system, recreating situations related with intima nature of Earth, Water, Fire or Air, and, all of this was the “First Moment”. Each one was managing the Institution for a pre-fixed number of years, according with astronomical dates interpreted in symbolic way.

This operation is not new. Actually, that is the sense of four Caliphs in Islam following Mohammed Prophet, or four canonical Evangelist in the instruction of Christ, four Major Prophets in Ancient Hebraism, four great Cherubs in Mercabah of Ezequiel in Ancient Testament understood only by hidden gnosis of Israel, four great Angels in antique Zoroastrism, “symbolizing with”⁹¹ four directions in Earth, four elements in world or four ages in human history, or even four interactions in Physic (strong, weak, electromagnetic, and gravitation). Everyone of these sets of facts are organized under mathematical law of quaternary, as the Phitagorean conceived the four-level Tetraktys (4,3,2,1) doing the formalization of manifested Deity. Four Dhyani Buddhas in Mahayanic Dharmakaya, four *Ashramas* or existential states for every man in Hinduism (Brahmacharya, Grihastha, Vanaprastha and Sanyasa) and it is possible get a very long list of “quaternaries”! In contact with this four-folded reality there is a basic psychological attitude: literal knowledge, founded specifically in rational operations. Further of this, there is the Fifth Element.

⁹¹ The expresion belongs Henry Corbin, when studying Muslim tradition. He proposed that there is not something like “symbols of” but always “symbolizing with...” because of the very nature of Symbol consist in a kind of “dualitud” more or less duality-unity made just one thing.

Through this operation, the Great Symbol, for instance in the sense in which this is understood by Kargyutpa lineage in Tibetan Buddhism, was deployed in time. These First and Second moments, in time, are reproducing the basic duality characterizing the nature of the Reality, and the years between them, were full with a lot of tasks done by each one of those disciples, with the goal of creating situations in “identical vibration” with the very nature of the Elements. The result was to give birth to a set of human beings, who initially went inside that institution to get knowledge, attracted by the possibility of Enlightenment.

For a hole of reasons, some of which can be explained by sociology of institutions, in that period of time and because of the situations produced by each one of this “four elements” acting inside human matter, managed by a kind of “Demiurge”, the result was a polarization ethics, forcing people to choose, as in limit-situations of Existentialism. The “final act” in this giant social-“performance” was a big catastrophe in which not actors or participants were clear about their roles and exact situation, everything was a genuine “collapse of the world”, at least from what was “their” world. And with it, also collapsed Ethic and there was a profound psychological change in some people who have lost everything: time, friends, jobs, family, values, beliefs, confidence and weltanschauung. In one sense, just a few people could “scape” from this, *through investigation of the books*.

The only parallel possible are the monologues in the final part of Joyce’s Ulysses or in the third volume of “The Roads of Freedom” (Vol 3, J. P. Sartre “The Age of Reason”), but it could be also see as a new “Götterdemmerung” (Wagner). In that moment, the symbolism was discovered: not only in epistemological sense, but completely linked with an Ethical commitment.

Actually, that “discovery” was a new process taking several years, before the Fifth element appeared. Called in Sanskrit language *Vicchudha Chakra* is translated as: Purity level. That means what Ethical situations are *essentially related* with the knowledge. A “moral sense” was also present in our Hilbert’s field. Perhaps for that reason Greeks conceived of Truth, Goodness and Beauty, as a hole.

The founder, in parallel with a creation of his organization, built a literature, whose elements were drawn from many sources coming from Science, Philosophy, Arts, both from East and Western, always from of a synthesis of the senses “internal” rather than external details.

However, the particularity wasn’t only in this but also in the “*mandalic*” structure of this “*Opera*”. A *Mandala*, in Hindu or Tibetan Tantrism, allows get a symbolical representation of the World in different levels in order to make possible visualization and identification with it. Usually is composed by geometrical figures which are associated with deities or metaphysical principles. But, the essence of this technique is a way to manage the mind in identification process. So, it is fundamental getting the meaning of each element included in the built of mandala, and also a clear set of relations (the most of them are obtained even mathematically) between mandala’s components. In that sense, for example, each of the four person-elements was related to a book written by the founder, in a specific country (to “given meaning” geography) and dated in specific time (to consecrate or give meaning to time). So, all these books can be “armed” as a symbolic structure that give reason for countless historical processes, knowledge, or facts of daily life. If this is contemplated from the East, this is a kind of *Maha Yoga*, including many procedures coming from everywhere.

After that literature can achieve a core set of relationships, you can see the laws bind these meanings and understand the connection between different aspects of reality and the information we have on it, opening the Way for identification, by applying the comprehension of the relationships between cosmos and man. For instance, human heart beats 72 times per minute as Vernal point in 72 years moves one arc degree in Ecliptic, everybody breaths 18 times per minute, and the movement of Moon nutation is 18 years, and so on.

Through this books, was firstly possible for understanding what have been occurred with his organization, or what kind of laws were reveled in its events. After, considering the organization as a “world model” because it has been “built” with the same elements and relationships that make the universe (in “Traditional knowledge”, cosmos is made with earth, water, fire, air and Aether) could be realized the *sense* of “subsidence of the world”, “universal catastrophes” and mythical series of events, which are full the “Chronicles” of the ancient world,...all of this different levels of the events, were related by “resonance” and could be understood one *by* each other, one *with* each other using a kind of “fractality of sense”, through analogies, correspondences, transpositions, equivalentents, and many other “operations” (including mathematical equations or geometrical demonstrations) whose *sense* mathematicians ignore, occupied only in formalization and abstractions.

In short, the first discovery was a kind of “general” structure, in which were constant relations between components. Traditionally it is called *Archeometry* (in Greek language, *Arxé*: Principle, and *Matra*: measure). So, the first work was to find a structure and simultaneously to get mathematical and symbolical relations in each item. This is the sense of a Matrix, and is the meaning of Mather, Mother, Muther and so on.

Sensu stricto this is the first operation and so that the Adept can get in experiences and practices looking for Enlightenment. This “plane” could be called an “in-formation” world, perhaps in the sense seen by Aristotle, the only “new” would be its relation with the Fifth Ether in Hindu system, when Yoghi access to Fifth Chakra’s enlightenment or Buddhism get Sambogakaya, called, in a inter-cultural sight “*Mundus imaginalis*”, the world where Spirits go into matter and matter is identical to the spirit . The world lost by Western 26 centuries ago.

Considering this, symbolic meanings are much more than just data. The few of examples given before in this research are just an essay in symbolic interpretation, as valid as any other approach, and are validated by internal and personal experiences, because of no one can be specially authorized for giving an value criteria about interpretations of other.

In fact, if we accept the idea of the universe as “function-wave” each point in this Hilbert’s field has a *legitimate existence*. Of course once a point is chosen, the “real” occurs in that direction, (the Schrödinger’s cat is caught!) and Universe is confirmed as election: so, was Schopenhauer right? Is the World Will and Representation? but, the alternatives are not canceled, at least not in the totality, but only in this universe, in which our choice occurs. That means what only in order to get or sustain an specific world it is necessary “that things were that they should be” , that “should be” means an election and of course “cancel” other possibilities, or, reduces the Hilbert’s field to a point. Enlightenment cancels that choice.

CONCLUSIONS

When someone faces traditional teachings or books, coming from different cultures and environments, the first trouble consist in the non-comprehension of their signification. Chinese texts, from Fo-Hi, to Buddhism are in this category.

Of course, there is a “literal sense” that can get just by reading and frequently this is considered as mythical o legendary information, however, when you want to apply this knowledge, the seeker is not able to find a safe route, because they can not be taken literally, as when a text tell about a Master cutting disciple’s finger, while another depicts a monk losing a leg because his teacher threw the door against him. Tantric books encourages to make air circulating on “left nervous channel in body”, but actually that can not occurs because of there is no physical or physiological connections between anatomical components of this “channels” (the sympathetic ganglion chains beside vertebral column) and the physiology of the air inside human anatomy.

This occurs very frequently with all Traditional books and knowledge, coming from everywhere, East or West. It would seem that ancient people had been in possession of a kind of secret or hidden language whose lack disables everyone for understanding the real meaning of these teachings. In parallel, there are a lot of relates which are full of marvelous events and heroes with miraculous behavior and showing even a lot of “super-powers”. All of that allowed “to conclude”, without other criteria that his unknown by Western, through superficial judgments that ancient authors were

in infantile development of thought. Because of globalization in communications these ideas were not only present in western prejudices but also acting on inability of traditional peoples to interpret their own books.

But that was not the situation in the ancient world. Actually, people who built these books has been used a language characterized by its plurality of senses as consequence of a thought coming from *weltanschauung* always conscious of the different planes in which every fact in the world is happening. They called these worlds “ethers” which were authentic planes of existence from come the principles doing human beings. It is difficult do not put this in relation with Hilbert’s Field. So, western mathematician have been go in them, but getting just their abstractions and formalizations, forgetting their sense. The researches made by Gilbert Durand and the meetings with western sages in order to discusses the very nature of this levels of the reality, sawn from mathematic, geometry, biology, physics and other sciences as is showed in the chapter about return of Symbol to the subtle center of the Western knowledge and the reborn of an authentic subtle world that in “scientific” language is named “creodo”, “implicated order”, “non-located identity ”, “arké” in an effort to handle a level whose existence was before unknown, until quantum physics, with non-Aristotelian logic, was able to intuit it.

An interesting symbol was present when Champollion in 1822 deciphered Rosetta Stone, founded in Rashid by French troops occupying Nile Delta (1799), the same text had been inscribed there in three different scriptures: Greek (54 lines), Demotic (32 lines) and Hieroglyphic (14 lines) Egyptian, this allowed to find the correspondence between three systems of transmission, usually used in Ancient Egypt by more than five thousand of years. Certainly, the antique Ptolemaic sages in 192

B.C. putting a royal Decree in that media, had not intend to offer any kind of key to translate for future readers, but only reflected the current procedures that in their times were already very old to expose knowledge: Greek was the language for expressing ideas in ordinary and “empirical” life (the world of the factual). Demotic Egyptian was referred to an “intermediate” way (the “law” world) in which the sacerdotal, sacred or Hieroglyphic wisdom was transmitted (the “Principle” world).

This threefold teaching had been in place since foundation of Egypt by Menes, divided in High, Middle and Low with 10 nomes in each one. This, can not but remind us of the triple division of the world in countless civilizations. In this research it is agree with Vajra, Maha and Hinayana for instance. And in many others transmissions, one can distinguish the same triple constitution of the world and teaching.

That let us to conclude that even if there was not any direct or physical transmission of specific dates, at least the management of information was very similar. In general, there is not difficult in order to recognize equivalent mythical structures and functions in a lot of aspects of knowledge, although teachings coming from different cultures, environments and times. This surprising similarities should be studied more deeply because of evidences in texts lead to even consider the existence of a “Unanimous Tradition”, known in many parts of the Antique World, in different civilizations. The most dramatic example is related with cosmological and astronomical knowledge, and, particularly in formalization (Cosmogony myths) and symbolic interpretation of this dates, as can be observed in comprehension of movement of equinoctial retro-gradation and legends to which results in many towns.

This situations, in turn, suggest that you can re-find a common source for these transmissions, which are different just in their formalization, but very similar in their

meanings. From this, the synthesis between knowledge coming from Easter and Western world, or even between ancient and modern, can not be obtained just comparing legends and myths in external aspects (always different) but, essentially in significances. The synthesis should be sought in the world of sense, not in form.

In other hand, transmission of these knowledge never was a superficial or only intellectual event but always was surrounded of rituals and methods devoted to let getting his secrets only by disciples enlightened by correct pedagogy that, in fact, had been implemented by lineages of transmission, covering not only intellectual aspects but basically ethical and aesthetic, reaching up to our days.

For Western thought, these last two aspects (Ethic and Aesthetic) was not considered as determinants of supposedly objective knowledge, but the evidence let see that at one point in the investigation of truth, ethical option determines the progress or arrest of the search. Now, this “moral” plane is strictly involved in the perception of the reality, so, there is no complete knowledge without implication of the seeker in the result of his researches.

The essence of ethical plane consist in a kind of situation, in the factual world, in which it is necessary a choice. Western world would will see here, later, through Existentialism, the “limit-situations” and the “choice” which suspends Ethics, as Kierkegaard stated in “Fear And Trembling”⁹². Now, the “place” of this choice is always the meeting point between “self” and “other”: every choice is between these two poles of the experience of reality. If option “favors me”, the result will be perceived as an alienation or estrangement in relation to All. Mathematically it would

⁹² Kierkegaard, Soren. TEMOR Y TEMBLOR. Madrid, Technos, 1987

be to choose the *one* (quantum, described by discrete numbers) instead of *wave front* (continuous, described by functions). Physically, the option for point (with its space-time) on the wave (non located in relation with point and out of time, permanent). Ethically, is the Self triumphant...

But all of this has a prize: If I take “my option”, cancels the other possibilities, at least for myself. In the “other possibilities” there are the others, in fact, the “rest” of the Hole. Each choice has a *chooser*, and every choice founds, epistemologically, the five components of Buddhist *Skandas* Doctrine, and particularly, the fifth: consciousness. Now, Conscious is always *conscious of*, or *relation with*, and involves “intentionality”: another name for “choice”. But, “relation with” is another name for physic *interaction-between*. So, the *direction* of *interactions* (weak, strong, electromagnetic and gravitational, as four elements, as four chakras, as four worlds in Qabalah, as four Ages in World) are the “moral body”, in Quantum Physics. The Knowledge, as the World, is election, and both are wave-function. If knowledge is choice is a moral issue. Mankind have a moral body, as saw Hindu-tradition when explained Vicchuddha Chakra, before realizing Agna Chakra, a mental body, going to Absolute.

It is not possible get agree with something without disagrees the rest. Choice is possible only from chooser. Choicer is self. So, if I “feed” Self, by choosing, this, simultaneously cancels not only ethically but even physically (whenever I look, can only see *one* point, which in facts, does not cancel the rest of the visual field “outside” of my choice) and metaphysically, the Hole. My unavoidable moral election affects, in essential mode, my ability to know. Because of that Samaddhi or Buddhahood is a “state of” Supra-consciousness. Further than Five Elements.

From this, could be researched the real value of moral or ethical world related with knowledge world and re-think the relationship between Truth, Goodness and Beauty in the same way that all of this mattered to the Greeks.

Now, if election necessary conditions the wave of knowledge (and for that reason limits it), an moral attitude in which knowledge is favored, involves a choice whose choicer selects, *against* himself, the “other”, and “dies”. The death of Self opens the others-world, but no one is saying that this involves absence of experience of an experimenter, further than self. The only thing here stated is that the choice that allows me to achieve all the knowledge and knowledge of the All, also “cancels” the elector, who has “conscious” of being. And then it’s opened the world denied by election and appears a plane of psychological built, *res symbolica* reconnecting facts with essences, metaphysically. This is, probably, the only Freedom accessible to men. For that reason Sartre concluded “the man is an inutile passion”: his final realization includes his finalization. It is useless to try to define that world, before was called Enlightenment, the way going to *Jivan-Mukta* (sk. Jivan, living and mukta, past participle of Freedom, so: living-freedom), the Yogi in Identification with All.

And here is open the last world of meanings, the aesthetic world. Here it has been sustained many times that symbols are essentially related with aesthetic experiences. In fact only understanding world in aesthetic sense is possible getting it, at all. This is the subject: only the esthetic experience, is a “complete” experience, which discover (or create, is the same) the *relation* (conscious, with its intentionality, so *conscious of*) with world out of limited “options” (in fact, who is “condemned to choice” can not be free) going to eternal and non limited possibilities or probably states of existence of each phenomena, and does them “to pass” from probabilities to facts,

allowing an “entre-vision” of the All, or of the “complete” Hilbert’s field, , also in it, here choice will be canceled again.

So, aesthetic or artistic contemplation (in Sanskrit: Dhyana, Chinese Ch’an) of Beauty is complete Knowledge and wakes to *Ananda* (Happiness) “completing” the manifestation of Absolute Being, incorporating the “World” and “I” in Him, the Absolute. The corresponding mantram is *Tat-Twam-Asi* (That, You are) echo and human answer for *Sat-Chit-Ananda* (Absolute Being, Thought, Happiness).

Those “two” states, probable and actual, are not successive but simultaneous, as *simultaneous* or *synchronic* are hexagrams (wave) *with* each phenomena (particle) that manifesting them. And, so on. The next necessary thing is thinking about what kind of language can communicate, explain or offers this plural, synchronic and perpetual being of everything, for human contemplation, and the only answer is the symbol, which can not be eluded in the look for Enlightenment.

The last sense of the symbol must be looked inside researcher. So, symbolism is not a data set, but an conscious state. Which appearing in fifth chakra, or in Dharana State in Yoga (Meditation).

Even “lost” since almost twenty six centuries, as sawn in the start of this research, because of a kind of adaptation in which ancient sages decided to transmit their knowledge under another form, privileging the rational approach to truth, developing Philosophy and systems like born in six and five centuries BC, in ancient Persia, or China and India as Zoroastrism, Confucianism, Taoism or Buddhism for example. However, it should not be consider this creations as spontaneously appeared without historical antecedents, in fact, all of them were Adaptations of older systems

born in the only One Tradition, but, with Vernal Point in another position in Ecliptic, there was demand of a way privileging the use of rational resources, eluding in part the multiplicity accessible by symbols. However, this didn't canceled the real system. When those last adaptations appeared, the mankind was prepared for a dark age, in which knowledge will be spread only insisting in Believe, through two thousand of years, until new age in which the complete knowledge were recovered.

In the last two centuries, the principal trend in looking for Traditional Knowledge, was marked by important reductionisms. So, there were mythical, religious, sociological or even psychological interpretations (as in Psycho-analysis by S. Freud) of it, but all this approximations were always insufficient in order to get the conjunct of dates included in each symbol. Out of context and aliened from their systems, the real meaning and relations between them were unknown, until twenty century when Erano's researches start applying hermeneutics which set sense up, but even in this way they considered always necessary to keep objectivity, denying any subjective implication in researches about symbols. That was one of the characteristics of Eranos' investigation. However, soon was clear that if each symbol is not studied in its specific context, that means, inside system whose language they are, it is not possible to get something different of more numerous but always literal interpretations. In that case, it was possible get excellent descriptions of ancient systems, full of details but without possibilities of applying for anybody. Furthermore, the last sense of books and traditions keep their secrets untouched.

It is very difficult to have a precise point of view when considering this knowledge if researches insist in keeping an "objective" approaching, in last instance because of the meaning of symbol is related with ethical situations which must be

clearly resolved before get into inner senses. Epistemologically, this circumstance could be sound unjustified but experience with systems built with this aspects can help for understanding this.

But since symbol consist in language for systems perfectly structured, the real meaning only could be get inside them, and in order to get their complete sense it is necessary be in possession of adequate hermeneutic, based in founding sense rather than insisting in merely descriptive aspects of knowledge. Anyway, these elements are not accessible except in possession of specific clues transmitted by subtle operations made by instructors correctly qualified in this fields. This less known process is called, in systems whose instruction is even operative, Initiation. Even nowadays these circumstances have not changed.

In order to get such understanding, lineages have designed specific ways of mental training which characteristic is a profound respect about individual abilities for getting meanings. Never in this ways, if they are authentic, is denied the personal penetration in symbolical worlds. So, this is a pedagogy based in individual freedom. None is offering an iced meanings but only instruments in order to penetrate these elusive worlds. Always it is necessary a special kind of pedagogy to be allow of getting meanings. It is better has a method rather than a conjunct of interpretations born in any authority, also in this case, penetrating in symbolic way constitutes an pedagogy of liberty.

The result of all of this is the development of a kind of hermeneutic power based in a real internal comprehension of external significances and, even in this case, it is not possible for getting the total meanings: frequently, this could be called a kind of “open

work”, something called “recurrence of the creating action” as was perceived by H. Corbin, studying the Sufism of Ibn Arabi.

Symbol is deeply related with esthetic thought. In fact the authentic mission of artists, consist in offers to world objects capable of sustaining “supra-normal” influxes. Only in that case it is possible to get the All...that is the last reason for the artistic activities in men. Developing the knowledge includes the use of aesthetic perceptions in the same value as scientific comprehensions.

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