

CLASS at Wisdom's Goldenrod, Hector, NY
with Anthony Damiani (AD)
February 7, 1982
BUDDHISM: INNER KALACHAKRA
with Appendix: Classnotes AB 1982 0207.

TOPIC: Buddhism

SUBJECT: Inner Kalachakra

SUBSUBJECTS: Elements, Subtle Physiology, States of Consciousness, Astrology

CONTENTS:

Kalachakra generation stage visualization: done to purify vehicles; use of various cosmic mandalas; attempt to align oneself with cosmic processes
Bodhicitta's entry into embodiment; mixing of subtle elements brings about vortices into which bodhimind substances are placed
Special relationship between Bodhicitta and air element; airy body retains traces of life, enters with Bodhicitta in next incarnation
Hrih, Hum, and Ham; development of channels, winds, drops will mirror process of union of subtle elements with gross
Bodhicitta holds onto air level on withdrawal from life; has experiences in intermediate state; its contact with elements is through airy vehicle
Earth element: reflected in body's channel system; formative forces regulate health of body; deals with general vitality
Water element: manifests through drops in central channel; formation of chakra system
Fire element: corresponds to winds; winds flow through central channel apertures above and below heart
Air element: Bodhicitta has power over this element; yogic practices aim to purify elements using air element; drops called bodhimind substances at this level
Three levels of wind (fire): 1) coarse: vitality involved in perception; 2) subtle: gandharva body; karmic inheritance (knowing, willing, feeling); 3) very subtle: causal level vitality
Three levels of aether: 1) coarse: corporealized space; 2) subtle: cessation of polarized thought states; pure space; peace; 3) very subtle: light
Three lights
Three drops at four levels; states of consciousness; objective vs. subjective dreams; spiritual man works with both wakeful and awareness; six yogas
Natal chart may be looked at in terms of one of the three levels
Planetary functioning: 1) affects subtle body; 2) modifies winds; 3) influences four elemental levels

Degrees and signs determinative of entity formation
Mother and Father tantras
Three levels of degrees
Seven levels of being investigated by four states of consciousness
Seven centers as openings to lokas; within each loka are seven spheres
Three levels of aether correlated with eight consciousnesses (Yogacara)
Mystical development of supersensory organs
Appendix: AB class notes
Threefold division of sublunary, planetary, and inerratic
Grid connected with subtle aspect of elements; real chakras in the subtle; man of light has seven organs
Four levels of chakra system: salt level – form

DIAGRAMS appended to this transcript:

- FIGURE 1982 0207-1. Elements, Channels, Winds, Drops, Space.
- FIGURE 1982 0207-2. Chakras and their Cosmic Correspondences.
- FIGURE 1982 0207-3. Vajra Tent.
- FIGURE 1982 0207-4. Kalachakra Element Detail--Air.
- FIGURE 1982 0207-5. Kalachakra Element Detail--Earth.
- FIGURE 1982 0207-6. Kalachakra Element Detail--Water.
- FIGURE 1982 0207-7. Kalachakra Element Detail--Fire.
- FIGURE 1982 0207-8-AB. Threefold Division of Sublunary, Planetary, and Inerratic.
- FIGURE 1982 0207-9-AB. Grid and Subtle Elements.
- FIGURE 1982 0207-10-AB. Four Levels of Chakra System: Salt Level -- Form.

RETYPE AND REFORMAT by IT 2021

NOTES:

- **RETYPE PARTIAL TRANSCRIPT (hence V10) from PDF files noted below.** THERE ARE NO AUDIO CASSETTE TAPES EXTANT. Presentation by Gabriel Aiello ("Chip" Aiello).
- Partial transcript (Scan File 1982 0207-15R16.PDF) exists.
- Diagrams in the partial transcript were hand-drawn by a student.
- AB Classnotes have been appended because they contain information and diagrams that the partial transcript does not have and thus help round out the class. Retyped from Classnotes AB 1982 0101 to 1982 0207.PDF. All spelling, capitalization, and punctuation corrected, all abbreviations and some numbers spelled out in AB Classnotes.
- Spelling and grammar have been corrected where obvious; where not obvious I put [sic]. All numbers and abbreviations have been spelled out.

1982 02/07 at Wisdom's Goldenrod

Buddhism: Inner Kalachakra

[File 1982 0207-14R16.PDF Begins]

Gabriel

Buddhism 2/7/82 Inner Kalachakra

In the stage of generation there is a visualization exercise that one does to purify the vehicles. The mandalas of various cosmic processes are employed. These include the mandala of space, air, fire, water. .

..

One imagines a descent through the planetary spheres and into embodiment. The visualization is an attempt to align oneself with the cosmic processes going on.

On coming into manifestation, the Bodhicitta needs the assistance of the father to enter into the womb of the mother. The motions of the mixing of the subtle elements during the time in which the sperm and the ovum unite bring about certain vortices into which the Bodhimind substances will take place. After this stage the Bodhicitta will get inserted. The Bodhicitta cannot operate with the elements of fire, earth, and water directly. It may organize them on a causal level but it is not until the element of air is introduced that we can speak of the Bodhicitta as actually coming into contact with the body, the elementary gross body.

It seems the Bodhicitta has a special relationship to the element of air. They speak of the Bodhicitta 'riding in on its aerial body[']'. When a person dies, the Bodhicitta retracts from the elements successively, but there is an airy body in which some of the traces of that life are retained. This body stays in contact in some way with the Bodhicitta and will enter with it in the next incarnation, bringing with it samskaras of the lives past.

The penetration of the subtle fire into the gross element will bring about the arising of the letter Hrih which is associated with the five pranas or vital currents. Hum is the letter associated with the conjoint of the air element with the gross level. When this combination has been completed (Hum + Hrih), (air + fire), we have the fertilized ovum, which will have the letter Ham associated with it. Next all this emerges into light and then into Kalachakra. The Kalachakra would rule over the cell division and growth of the fetus. The primary division would be likened to the two mandalas of inner and outer. From this point on is the development of the sensory spheres, elements The development of the system of channels, winds, and drops are going to mirror the process of the union of the subtle elements with the gross.

Again, when the Bodhicitta withdraws from life it drops all these elements but it does go into a causal state and hold onto the air level. (Willing, Feeling, Knowing, the grid.) It lives in an intermediate state and will have experiences there. There must be a vehicle constructed for it on the gross level so that it can reincarnate. The Bodhicitta always remains pure. Its contact with the elements is through the airy vehicle.

The earth element will have its corresponding system in the body reflected by the system of channels; the water to the system of chakras; the fire to the system of winds; and the air to the system of drops.

EARTH: We will look at the three channels from the point of view of the four or six elements. This level is dealing with how the formative forces or etheric forces are regulating the health of the body through the circulation of the fluids and other functions. At this level they are speaking in term of a general form of vitality.

They are not speaking about a chakra system yet. To visualize the mandala of earth they include a whole system of subtle physiology in terms of the regulation and health of the body.

WATER: It will penetrate the gross level in the form of drops. These drops will take place or position in the central channel. When these drops enter into the central channel there will be an immediate reaction on the part of the elements. On entrance the elements are drawn to them, inward from the two side channels (which the elements preside over). Knots are tied by these elements which constrict the vital energy which is or was flowing there. Since the vital energy gets constricted, it forces the petals to form at these particular points where the drops have been positioned. Thus the chakra system is formed around where the planetary energies have entered.

FIRE: This element corresponds to the winds, five or ten. There are five that work with the spheres of perception and five which work with the organs of action. These winds run mainly through the aperture just above the heart in the central channel and the aperture below the heart. Also there is a wind associated with a pair of petals. There are ten main channels that the winds flow through.

AIR: There is a fundamental shift at this point. The Bodhicitta has some power over the air element. The yogas are concerned with bringing about a union, a purification of these elements using the one level that does have this power associated with it to control or manipulate the others.

At the level of the air, the drops are called Bodhimind substances because the Bodhicitta has assimilated that level. The Bodhimind substances are not the Bodhicitta in its pure state.

Three Levels of Wind (Fire)

COARSE: The coarse is in contact with the elements, the rupa skandha, and has to do with the modes of perception. Take the eyeball. The wind is going to flow out of the eye, contact the object and return to the eye. This prana is going to be the vehicle of the person's consciousness. The consciousness never directly contacts the object, including the persons own body. It is the vitality that contacts the body, goes out and comes back. The consciousness 'rides' on the vitality. Some of the Western occultists say that it is the double (etheric level) of the object that is contacted by the vital prana and then goes back and contacts the manas.

SUBTLE: This is the level of wind associated with the ideas, one's own karmic inheritance in the form of knowing, willing, and feeling, and the forms they have taken. So the thoughts arrange themselves according to a pattern of vitality which is called the gandharva body.

Anthony: "This pattern of vitality is actually felt as a pattern of waves, rhythmic waves. This can be experienced in meditation. When they strike you, you will feel the urge to create a thought."

VERY SUBTLE: The vitality to which our thoughts are connected 'ride' back to the causal level at death and become undifferentiated. In this undifferentiated state there is still a permanent association with the very subtle mind or Bodhicitta. This is the causal level of the vitality of life.

Three Levels of Aether

COARSE: Space (the receptacle). This is not space per say but as it is manifest in perception as corporealized space. This is as an idea externalized.

SUBTLE: Thought not corporealized. States of internal imagination. This level would be a system of thoughts prior to manifestation.

At this level there is a cessation of thought patterns. These patterns at the gross level are based on a polarity. Seen as the subject/object duality. When there is a unification of the elements, the polarity ceases and this results in pure space, felt as peace. Aether will never manifest in a situation of polarity.

VERY SUBTLE: Light. This is the body which during mystical experience will get projected out and experience various colours of lights. These lights can tell the person at what level they are functioning.

Dionysius, Eckhart, Paracelsus all speak of three lights. The natural, the ghostly, and the divine.

Can we think of the last four houses as Fire, Earth, Air, and Water, as the universal man, and these being the elements that compose him? How can we see this as the fourfold system that they speak of?

They speak of three drops at each of these four levels.

The drops of body + form = Wakefulness

speech + sound = Sleep

mind + thought = Dream

awareness + wisdom = Bliss

Wakefulness is a combination of the energizing of the navel and the forehead. Dream is a combo of just the throat, or the conjoint of the throat and the secret place (which is subsumed under the navel). Sleep is a combination or energizing of the heart and the jewel, another of the chakras below the navel but which is subsumed under navel.

At the level of dream if there is not a conjunction with the navel, the dreams will remain subjective only. If there is a conjunction, then it would be a big dream and we would say that there is information of an objective sort being given. The lower centers are represented in dreams oftentimes by the lower animals and the higher centers by the higher animals. The different levels of ontogenetic development that have been picked up in the process of growth is what is forming the dream.

Anthony: A truly spiritual man would be working with both the wakeful and awareness simultaneously. If you go into the subtle domain without prajna you won't know what happened, or if you use prajna without the wakeful state you again won't be able to know. Both must be active to go to Shambhala.

The six yogas are concerned with the various combinations of these states.

Further notations

--The whole chart may be looked at in terms of one of these three levels. i.e. to look at the way the elements are arranged in a person's chart will tell you something about the gross aspect of their nature.

--It is the middle or subtle aspect of the salt level, the inner Kala, that will be effected by the outer Kala. The effect on the subtle will cause an appearance on the gross level. To say that the subtle body is co-extensive with the universe is to say that the planetary functioning directly affects that body.

--Each planet will work on the four levels.

--Winds = patterns of energetic motion coming from the soul. What modifies the winds are the planets.

--How are the subtle and the gross brought together?

Earth -- A planet moves into a sign which corresponds to the elements, this will affect the etheric forces of the earth, fire, air, water, and will produce a particular felt change.

Water -- Planets' motions affect the drops. This light or drop will appear as some kind of feeling. The whole cognitive apparatus will transform the light into a feeling.

Air -- If we watch the transits we can see how mechanical our thinking is. At this level the samskaras inherent in our make-up are stimulated.

Fire -- The sense organs are an extension of the nerves or channels. The channels are the ducts through which the mind (as heat and light) will flow. Alterations here will result in an affect [sic] of the perceptions.

--How can we see the mind as included in the salt level? We must be able to include it at this level in some manner.

There are whole systems built on this level alone who are speaking of the constitution of man.

--The number of degrees in a sign will give some information about the elements composing that person.

--The degrees will have much to do with determining the entity formed. The alchemists speak of the stone getting dropped into the 'stuff' which affects the whole material nature.

--The mother and the father tantras are referring to cosmic processes. The mother refers to the cosmos and the father refers to the Bodhicitta getting injected into that cosmos.

Three levels of the degrees

1) This is the produced entity, prior to our perception and independent from it. The symbols are a reflection of the degrees. They are not at the level of the primal image.

2) The combination of the ideas at this level is represented by the various life systems.

3) Ideas as they are in the productive imagination, again prior to our conception.

--The seven levels of being are to be investigated by the four states of consciousness.

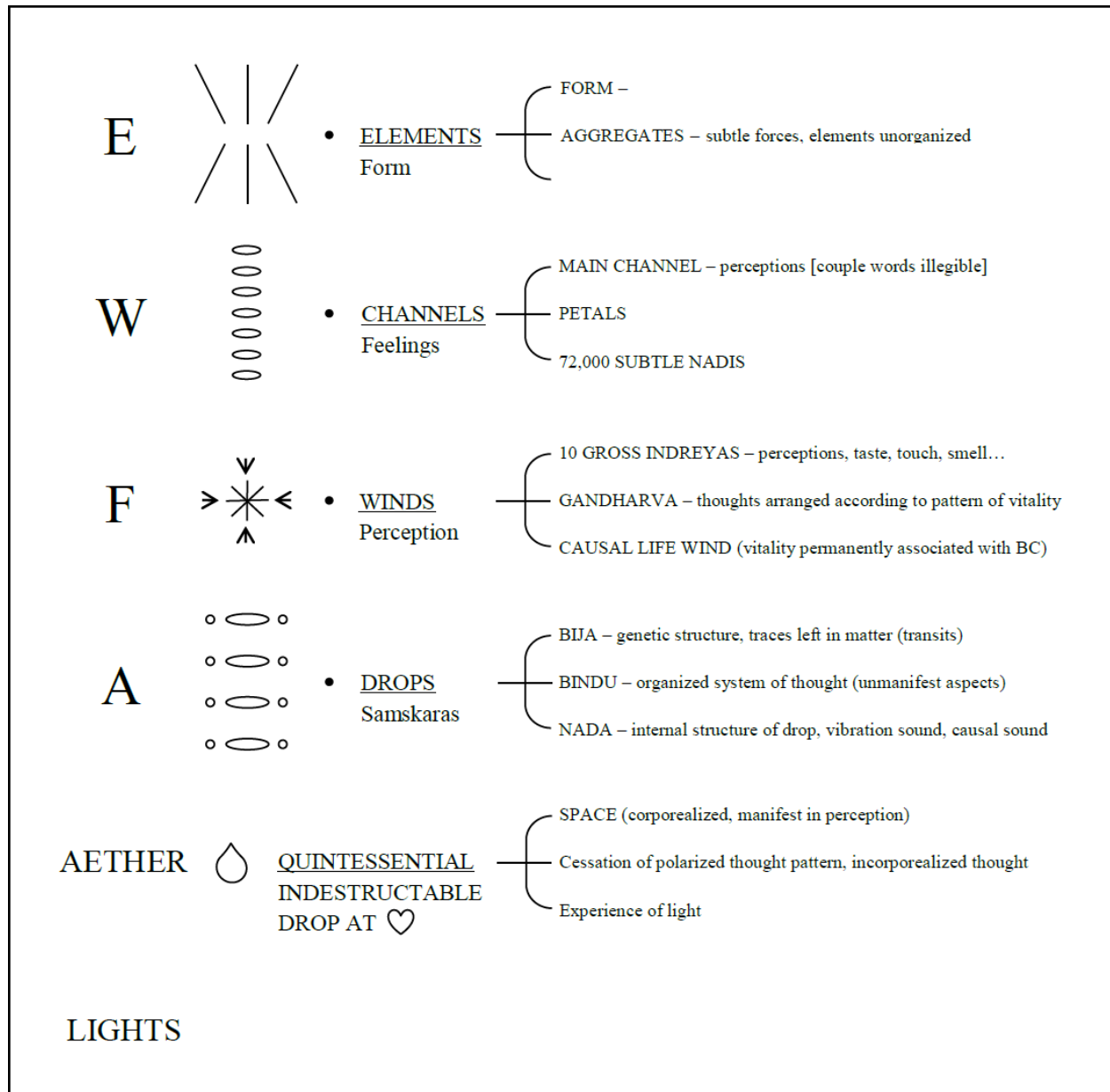
--The seven centres are openings into the lokas. The whole of the manifest world is on one loka, within each loka are the seven spheres.

--Aether -- gross--manas and the five senses, subtle--mano vijnana, causal--alaya vijnana.

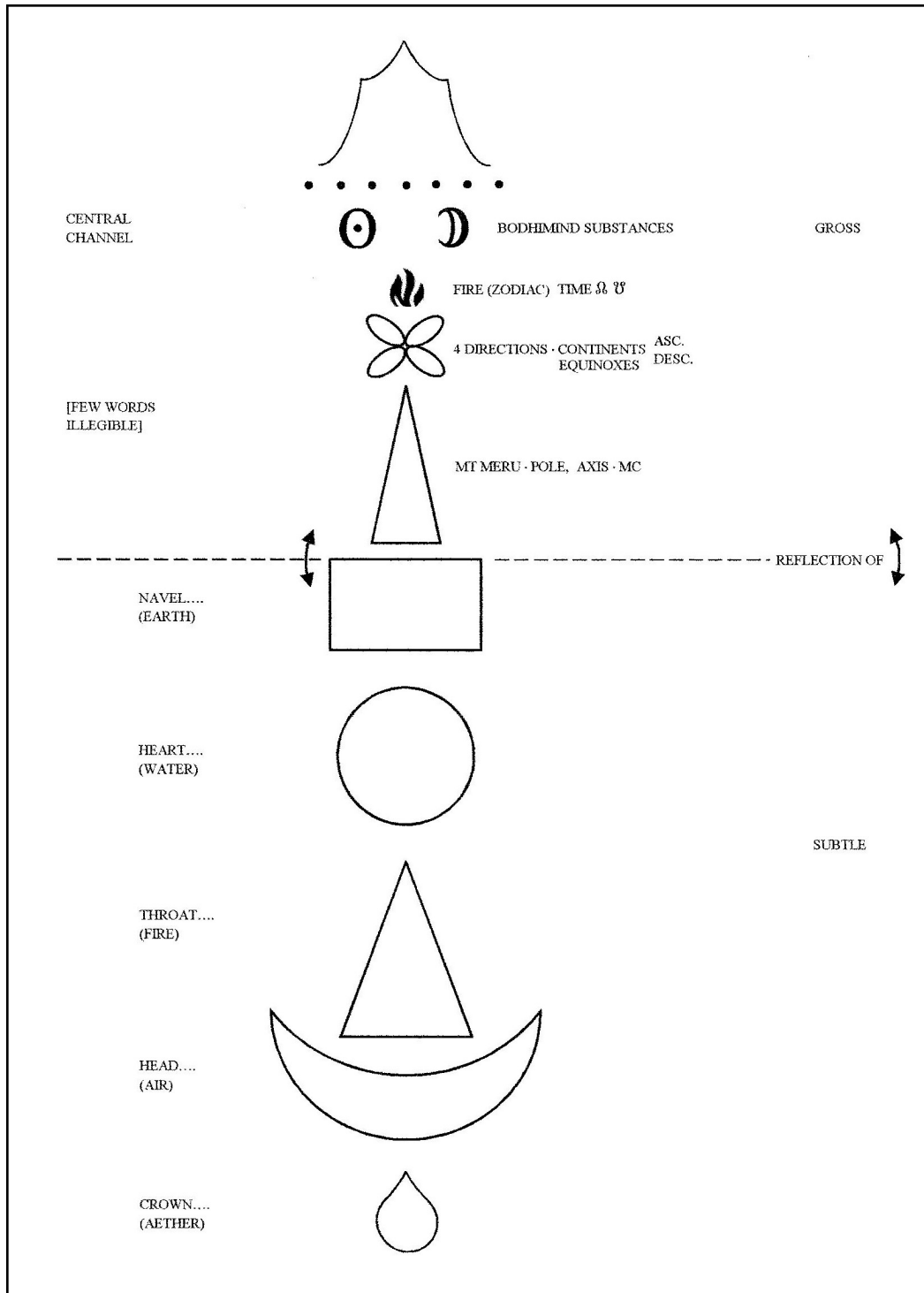
--The subtle level is the mind of light. This is where the mystic develops supersensory organs. These are built by the individual and are not given by the cosmos. The light can be projected out in certain states because it is not part of the organized body per say. These lights have as their substratum all the prior meanings that have been accumulated in life.

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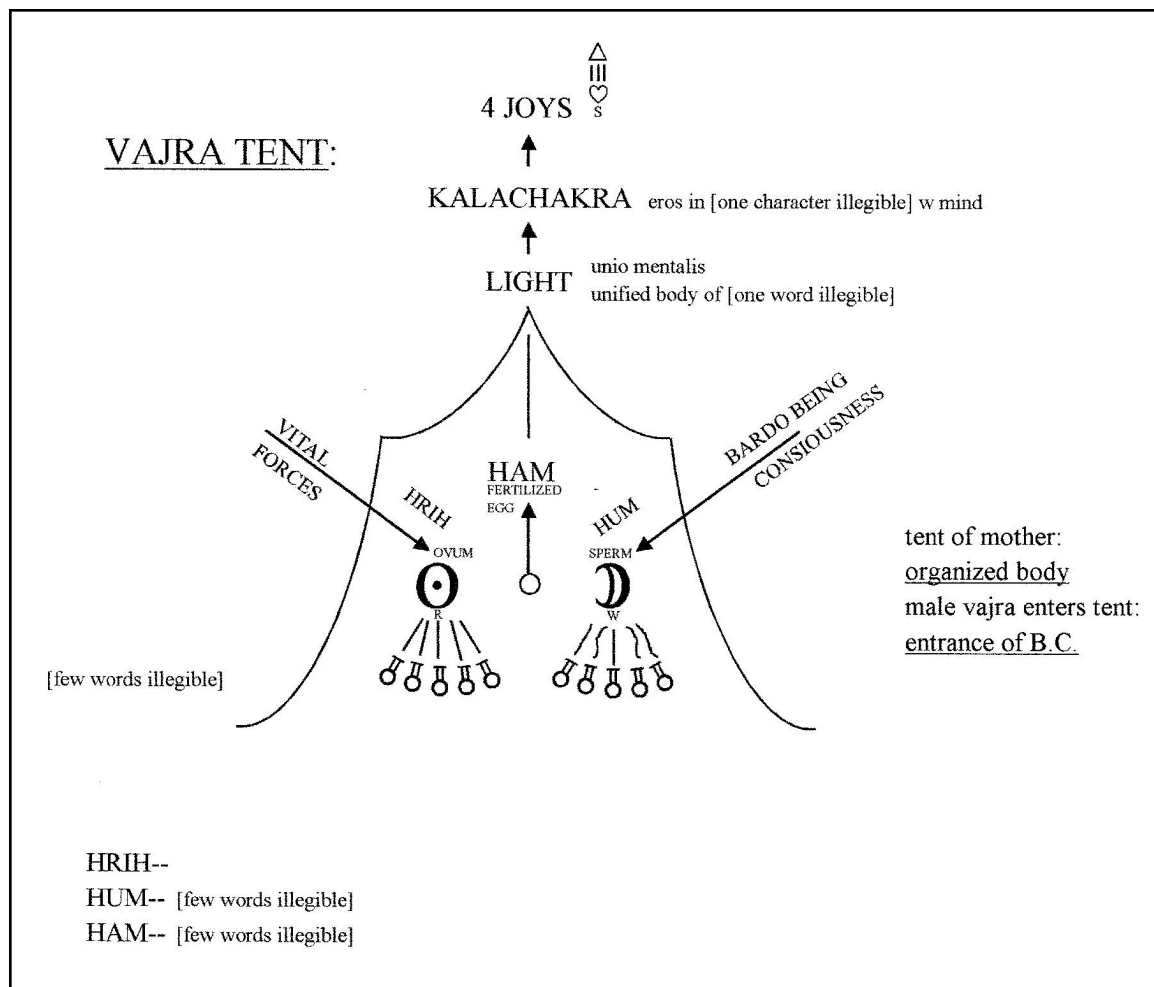
DIAGRAMS FOR 1982 0207



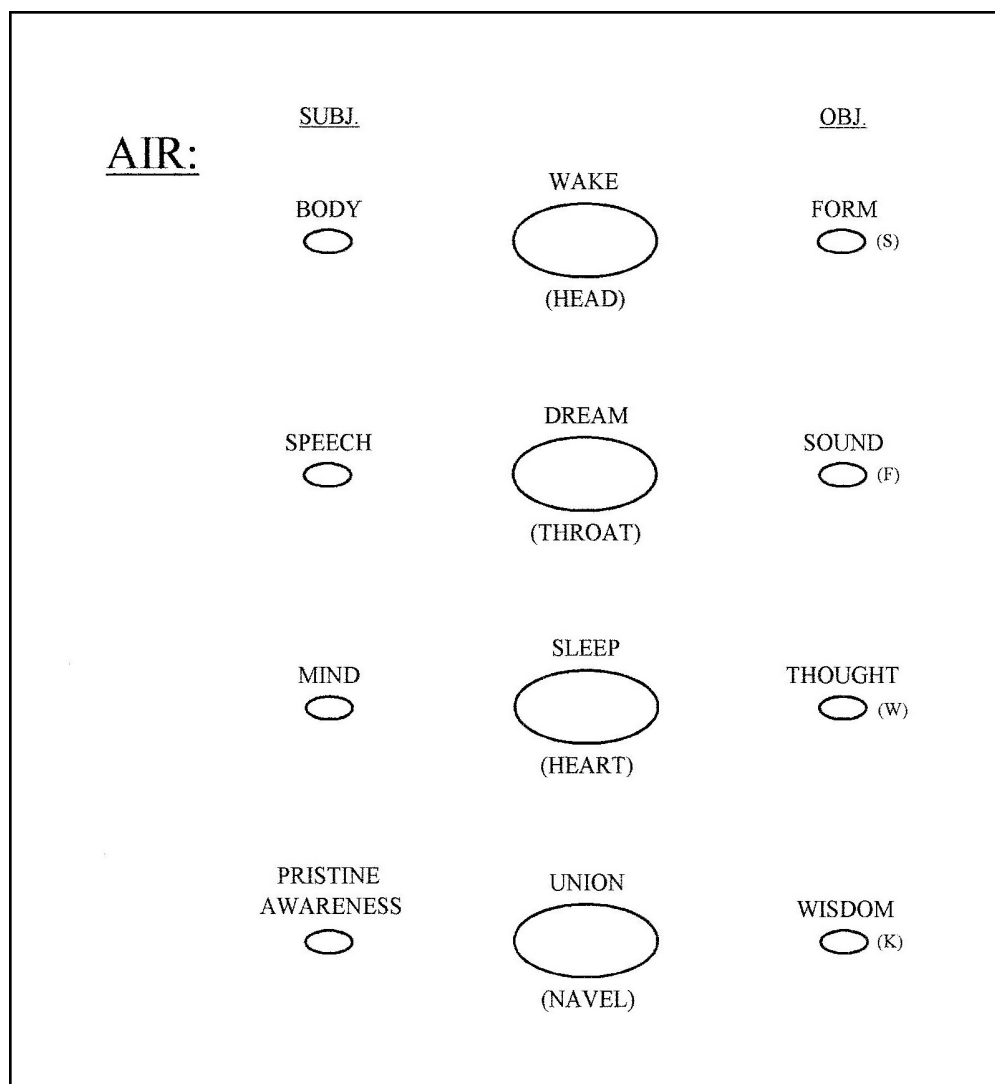
[FIGURE 1982 0207-1. Elements, Channels, Winds, Drops, Space. E W F A = Earth Water Fire Air; BC = Bodhicitta. Computer generated by NT from 1982 0207-14R16.PDF. Correction: Indreyas = Indriyas.]



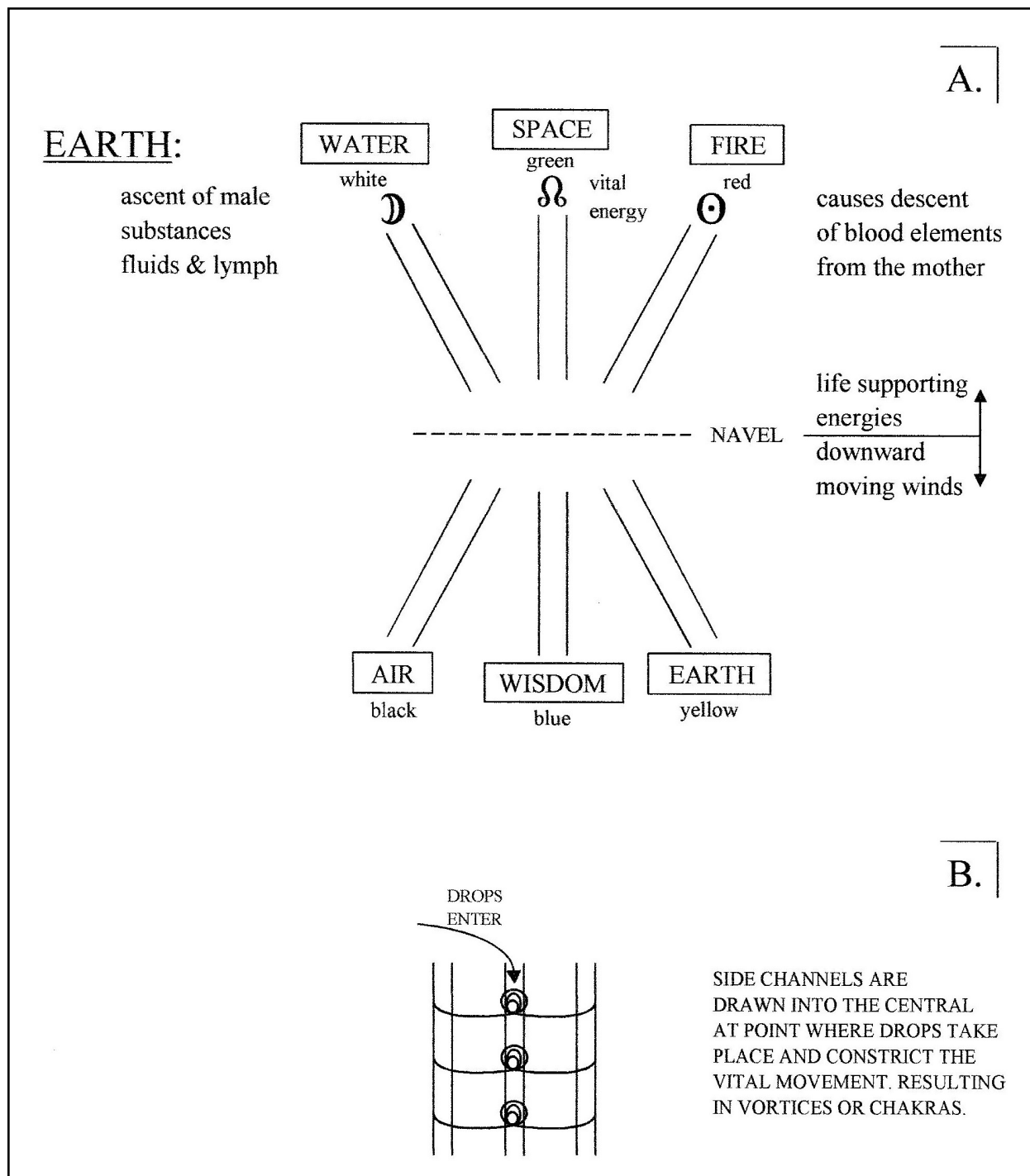
[FIGURE 1982 0207-2. Chakras and their Cosmic Correspondences. Asc. = Ascendant; Desc. = Descendant. Computer generated by NT from 1982 0207-14R16.PDF.]



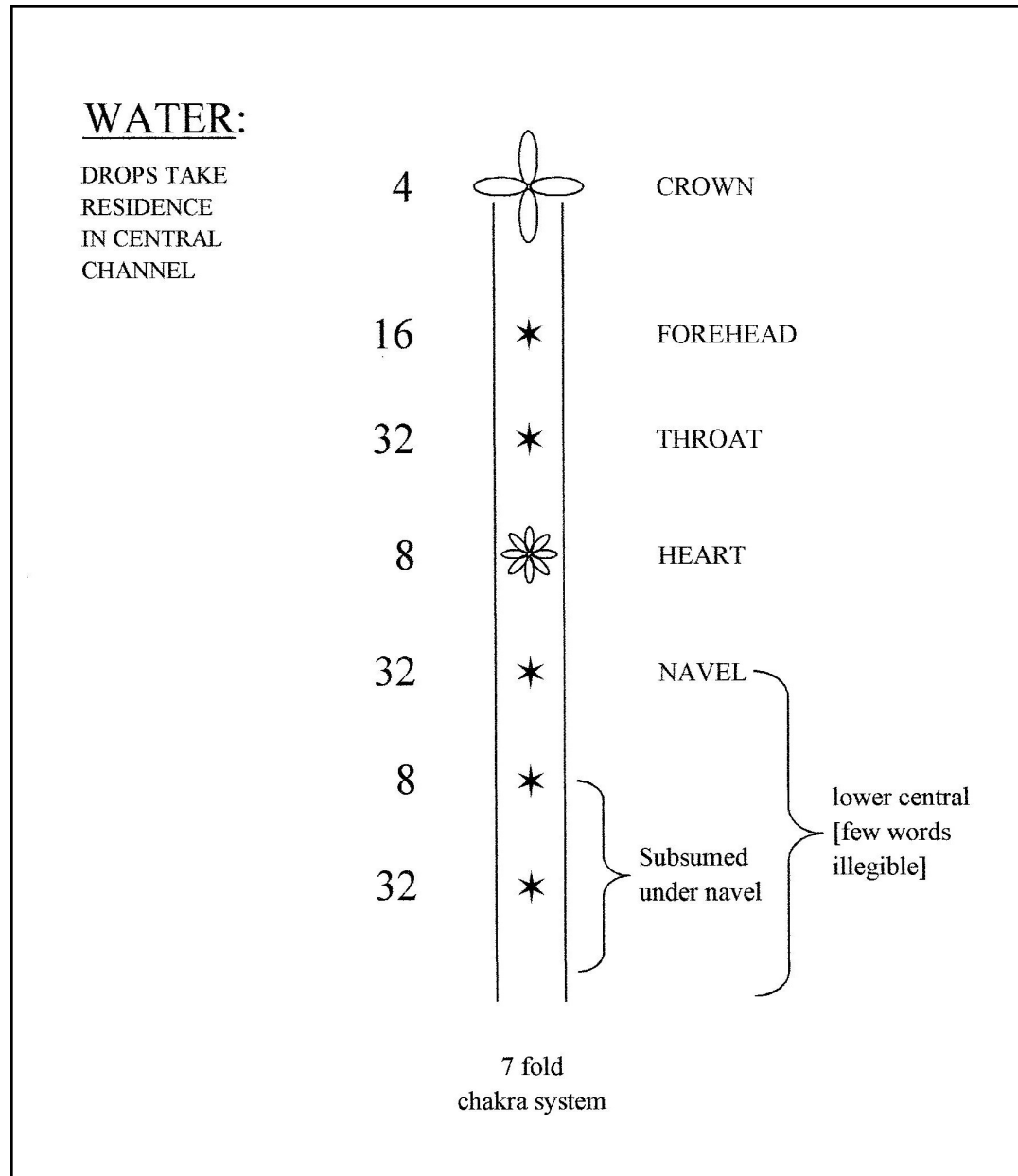
[FIGURE 1982 0207-3. Vajra Tent. B.C. = Bodhicitta. Computer generated by NT from 1982 0207-14R16.PDF.]



[FIGURE 1982 0207-4. Kalachakra Element Detail--Air. Subj. = Subjective; Obj. = Objective; S= Sensing; F = Feeling; W = Willing; K = Knowing. Computer generated by NT from 1982 0207-14R16.PDF.]

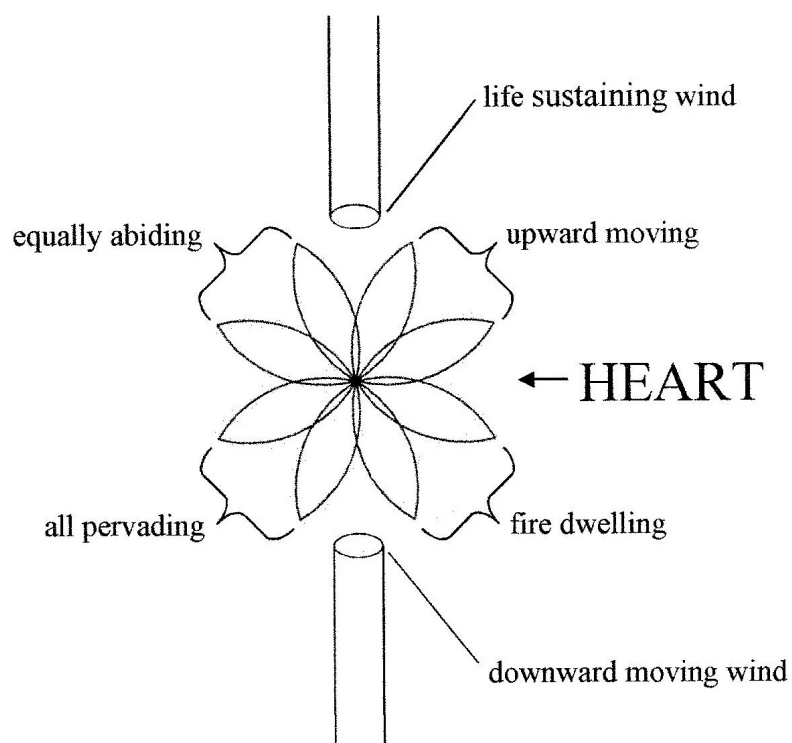


[FIGURE 1982 0207-5. Kalachakra Element Detail--Earth. Computer generated by NT from 1982 0207-14R16.PDF.]



[FIGURE 1982 0207-6. Kalachakra Element Detail--Water. Computer generated by NT from 1982 0207-14R16.PDF.]

FIRE:



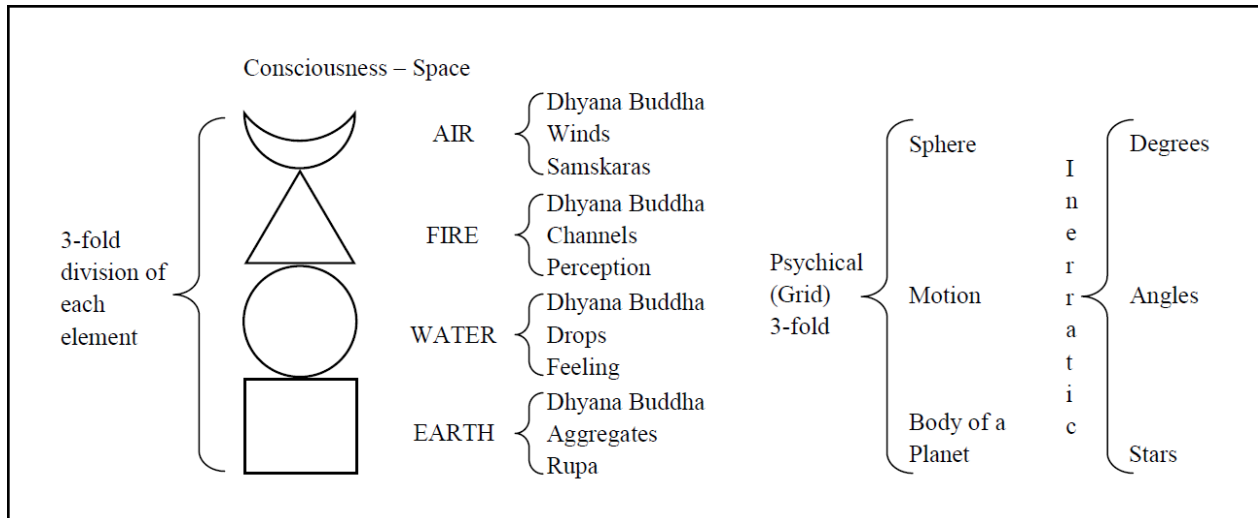
[FIGURE 1982 0207-7. Kalachakra Element Detail--Fire. Computer generated by NT from 1982 0207 BUD fire diagram F01.PDF.]

APPENDIX: AB CLASS NOTES FOR 1982 0207

[Retyped from Classnotes AB 1982 0101 to 1982 0207.PDF.]

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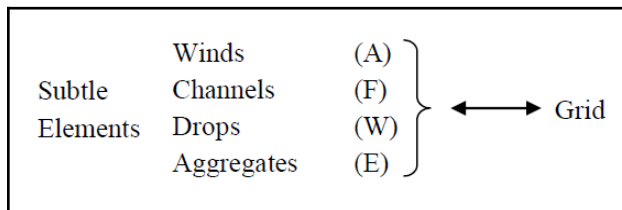
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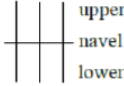
[FIGURE 1982 0207-8-AB. Threefold Division of Sublunary, Planetary, and Inerratic. Computer generated by NT and IT from Classnotes AB 1982 0101 to 1982 0207.PDF.]

Dhyani [or Dhyana] Buddha runs through all threefolds.

The grid connected with the subtle aspects of the elements -- how are they connected. The real chakras are in the subtle where there are seven -- the man of light has seven organs.



[FIGURE 1982 0207-9-AB. Grid and Subtle Elements. A F W E = Air Fire Water Earth. Computer generated by IT from Classnotes AB 1982 0101 to 1982 0207.PDF.]

Four levels of chakra system: (Salt Level – Form)		
① E – form, aggregates	3 channels, upper and lower	
② W – feelings, channels	7 chakras with petals	
③ F – perception, winds	? chakras and 3 channels = 10 chakras plus the system of subtle veins (nadis)	
④ Air – samskaras, drops	3 bodhicitta drops are assigned to each chakra -- bodhicitta guides the whole chakra system through these bodhi-mind substances	
⑤ Aether – indestructible drop (bodhicitta)		

[FIGURE 1982 0207-10-AB. Four Levels of Chakra System: Salt Level – Form. E W F = Earth Water Fire. Computer generated by IT from Classnotes AB 1982 0101 to 1982 0207.PDF. Correction: ? is a 7.]

[Classnotes AB 1982 0207 End]