

oFOUR GATES and CENTER

East: fire gate: continuity of embodying consciousness

North: water gate: lineage

West: air gate: relation, transformation

South: earth gate: manifest world

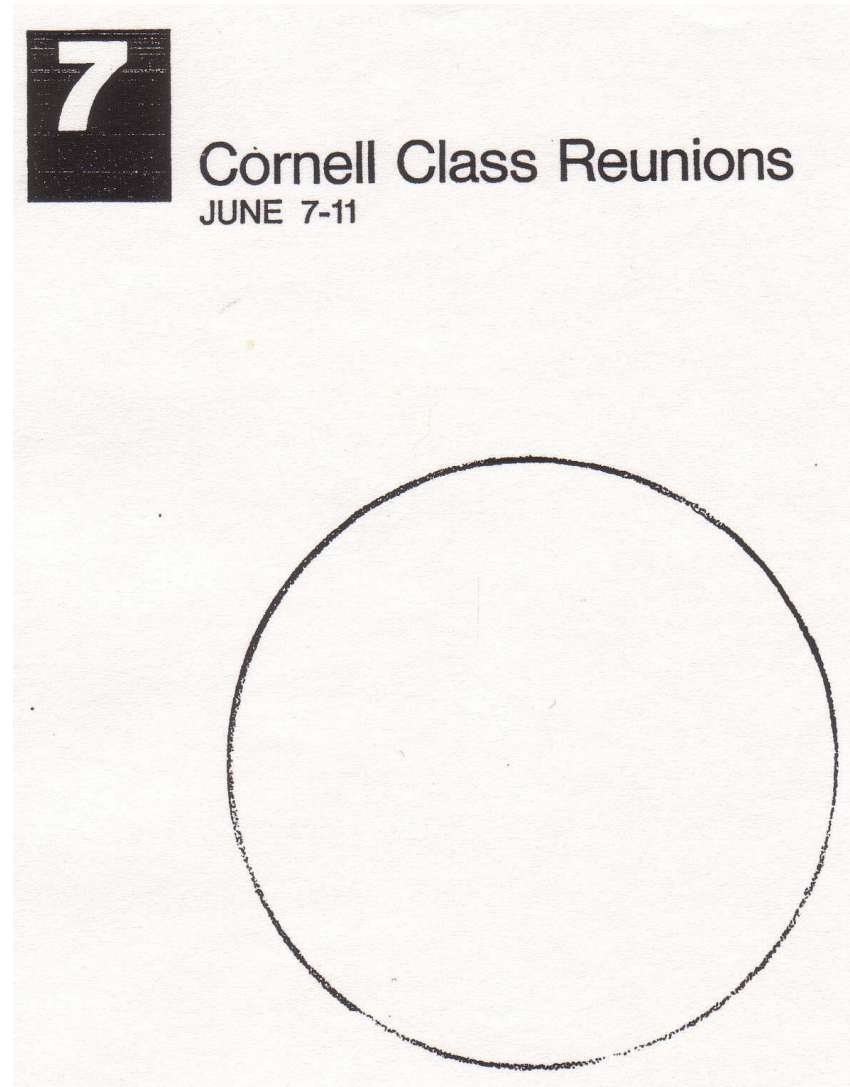
Center: Ether, still point, witness





o [Chakrasamvara Mandala c.1100]₂

○ I felt that each of the “gates” of the Mandala was a unique view on the whole mandala. And so, was a mandala. Here are suggestive pictures for each gate.





- To practise the Short Path is to be aware of the miracle entailed in every moment of living. 115



o 1. Kwan Yin
Consciousness
appearing as a
person



Mipham - Circle of Light.

~~PS~~: PS: center + whole space



Everything is the light of awareness and everything is a sublime vision of Vairochana's Buddha-mandala.

-- yet distinct samadhis, are distinguished as separate visions of light.

The Vairochana buddha-mandala ... is a vision of light; the buddha deities, whether conceived in their psychological actuality or in their symbolic anthropomorphic form, are lightforms. *Dowman*



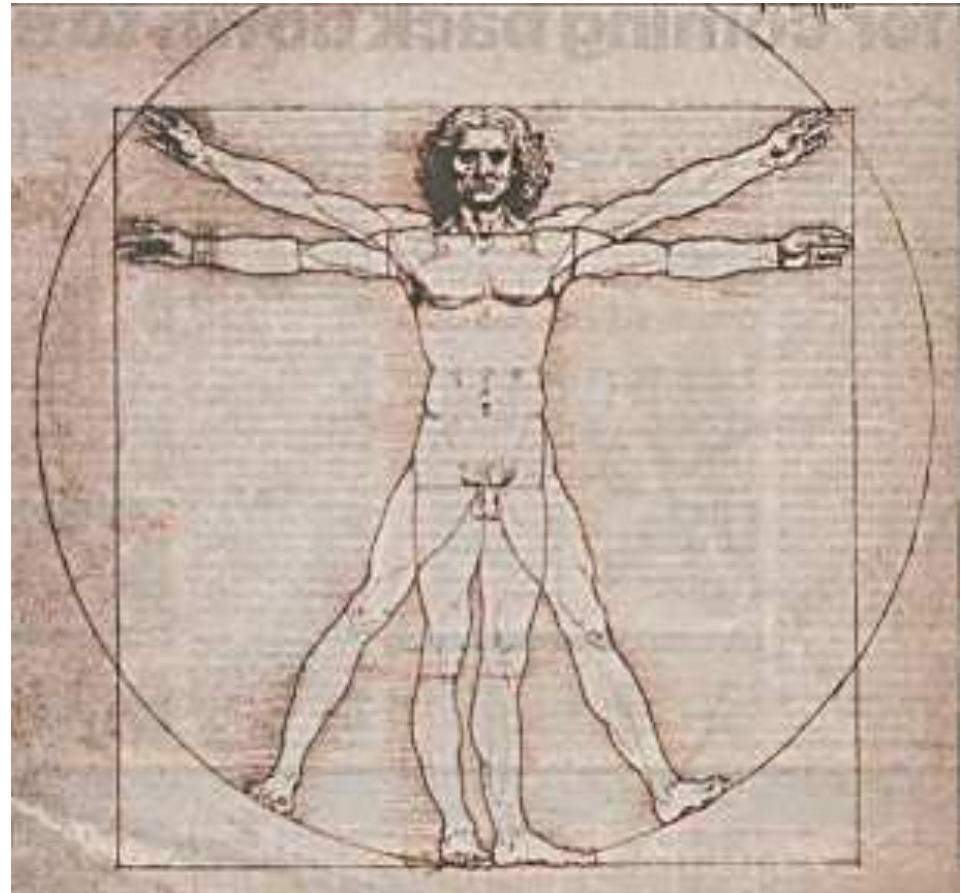
o2. Mary:
Sacred
Womb and
Seed
Uniquely.
HHDL. PB.
Ammachi.
You . Me

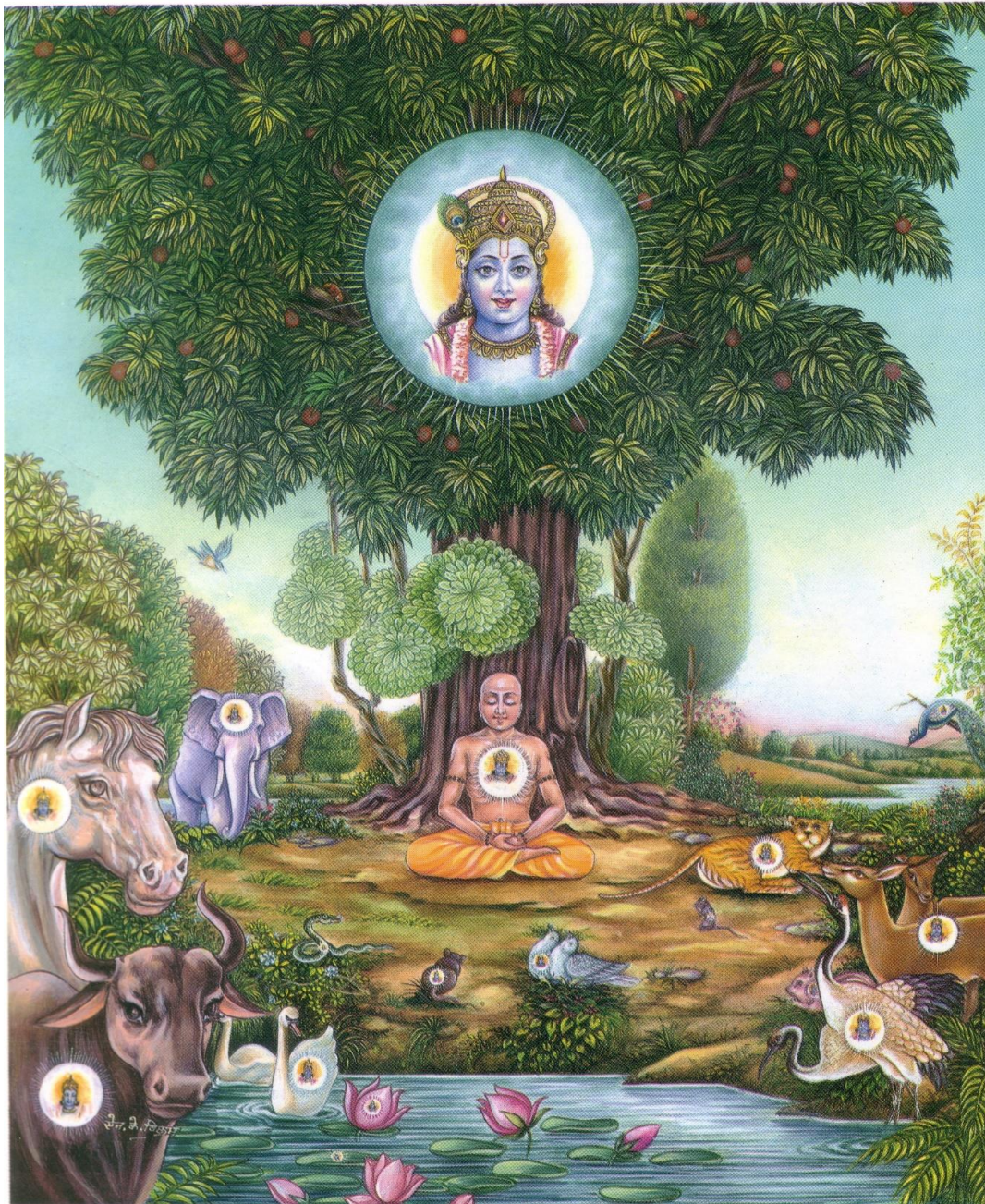


o3. Dancing Siva

An ever-active Mind within an ever-still Mind-- that is the real truth, not only about God but also about man. *The Notebooks of Paul Brunton* 25.1.9

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o4. Omni Presence

... The World-Mind is hidden deep within our individual minds. The World-Idea begets all our knowledge. Whoever seeks aright finds the sacred stillness inside and the sacred activity in the universe.

The uniqueness of each person, his difference from every other person, may be metaphysically explained as due to the effort of Infinite Mind to express itself infinitely within the finite limitation of time and space, form and appearance.

25.1.157







the more I looked at pictures of water lily scenes and drew and painted the image of this pure pristine flower floating, sometimes standing above this messy mud pond with all of its entangled roots, & grasses & mirky waters, I could see how it represents our lives. That no matter what we encounter in life there is always this pure untouched center of ourselves, our true nature. Then I began to see how this also can be looked at as our own progression, beginning in the mud pond, entanglements of ego, to that transitional time of the lily pad where we have one side in those murky waters and other side turned towards the air & sun on the surface and then finally that beautiful flower itself, abidance in the Pure Self.





**8. Both ox and self transcended
: [the void: goal of mysticism]**

...Only in the mysterious void of
Pure Spirit, in the
undifferentiated Mind, lies his
last goal as a mystic. [20:4.134](#)

