

Ocean and Waving of the Matrix Of Mystery: H. V. Guenther

Herbert Guenther translates an essential Tibetan Buddhist text using beautiful terms “matrix of mystery” or “being’s mystery.” Paul Brunton uses the term “World-Idea,” David Bohn uses terms “implicate order” and “superimplicate order.” Modern terms from science and dynamics might be a vast “field of energy/intelligence” or “dynamical system.” This vast matrix of being-intelligence includes the functional or “waving” nature as intrinsic to it.

These ideas give us a flavor of a power and potential which is prior to, and present with, our determined or “explicit” experience. This field is not local, non linear, has no things. It is a “universal” or “cosmic” intelligence and energy which we assume is aware, open, spontaneously active, ungraspable. This intelligence is also present immediately in/as each moment, present to what it thinks and also beyond.

This fundamental concern is the ever active energizing matrix (snying-po) which operates throughout the whole of Reality so as to refine (byang) and optimize (chub) the functional intelligence which inheres, however dimly, in each and every sentient being. 5

Each individual center of experience participates in this field of intelligence/life. The person is an organized system of thought (thought, feelings, images, volition, ego-I) which is also an organ of experience. Each moment this body/mind is transforming the “implicate” into the “explicit” order, and is being transformed.

Simply by virtue of being a human being, we are “a specially constituted center of being’s mystery” (*a burning focus*) and each moment we are “caught in a complete, yet special, presentation of being’s mystery.” Experientially accessing this fact and all its attendant implications is precisely what is meant by Being’s thrust toward optimization.

Even our ordinary perceptions are instances of radiant awareness against a background of Being’s mystery. Thought and feeling are relatively low-level instances of Being’s pristine cognitiveness (awareness). Yet even such low levels are not present as some finitely fixed amount of pristine cognitiveness. Indeed, as beings endowed with a knowing capacity, we constitute a special, locally bound nexus, a nodal point on the surface of Being itself, through which the full energy of pristine cognitiveness tends toward optimization.

The matrix of being is also providential: “continually seeking to transform our capacity for awareness.” The power is manifesting and transforming our experiential center in order to “refine and optimize the functional intelligence which inheres, however dimly, in each and every sentient being.”

...the facets of Being’s communicative thrust also account for the possibility of experientially accessing Being’s mystery.

Such accessing, however, is not to be likened to the flipping of a switch so that when the switch is in the on-position the message of Being’s mystery is completely accessed

and when in the off-position nothing of Being's mystery comes through. There is no off-position for, by virtue of simply being alive, one is always (at least minimally) accessing Being's mystery.

Hence there are always but degrees of accessing. Indeed, one may speak of a relatively optimized experiential accessing, but this is never to be understood as indicating a maximum level-for part of Being's mystery is that there is no upper limit to accessing. If there were a limit it would be something localized or localizable and this is precisely not the case because of Being's utter openness. P. 6

What does accessibility mean? Even our low level sense perceptions and repeated habitual thoughts are cognitive instances of the matrix of mystery. How much of the prior state, the vast nothing, implicit, tree being is coming through into explicit experience for the ant and me?

In one way our experience conceals and in another reveals. Experience/existence limits, determines, filters, reflects the state of the underlying matrix. And in another way experience reveals that implicit state by making explicit what is there. Explicit experience of known tree means explicit tree, explicit sense of I, and explicit relative consciousness.

Whatever you know appears in and as conscious experience-- arises from the matrix of the knowable within the immensity of the ineffable. At the same time, the nature of that deeper ocean of awareness, the immensity of the unfathomable, is not altered at all by appearances of manyness and separation... whatever the centers of experience may think otherwise. Our life may be a dream, but even in the dream the presence of awareness cannot be 0, or there is no experience at all. The matrix of being mystery is intimately present along *with* appearance, and *as* appearance. Prior to measuring is no thing non-local state of "Oh My God!"

From the point of view of the individual ego, however, this unfolding energy of awakening is often felt as conflict. This unfolding of being's mystery, is the real power of the evolutionary journey.

This optimizing thrust of pristine cognitiveness, however, is often felt-from the vantage point of the nexus itself (the individual experiencer)-as the strain of conflicting thoughts, feelings, and projects. This felt tension of being human, however, is itself due to modulations in the dynamic unfolding of Being's mystery. P. 8

... [The processes themselves are intrinsic to (not derived from) Being's mystery and as such cannot even be said to take place in time. ... they have, in a sense, always been taking place—yet they are not to be thought of as eternally operating. To indicate this special sense of always taking place without having had a temporal onset with the latter's rather automatic association of temporal sequence, we shall use the phrase atemporally abiding. To summarize, indivisible complementarity and atemporal abiding are ways of pointing to, not explaining, Being's mystery and in this sense only may be regarded as pervasive features.]

Body and Embodiment. From “*Tantric View of Life.*” Tr by Guenther

While body is the most immediate actualization of the ongoing process of embodiment, that which embodies itself is called “bodhicitta,” which literally means enlightened mind, but connotes life force or energy, and creativity. It is also called the union of compassion and emptiness...

“Body is the ongoing embodiment, and therefore also the expression, of the awareness whose body it is.” We ask then: what is being embodied? Body is an ongoing embodiment of psychic life. For tantra, it is radiant light, or vibrant life, which is present in and through body as a more or less intensity of consciousness. We speak of being “lit up,” or “blissful.

“By embodiment not only my physical body is meant, but my whole physical world as well. Since embodiment in the world is felt as a loss of being, it can be retrieved by...embodying Being. Buddhism distinguishes between embodying being (kaya, sku) and embodied loss of being (lus): two views of body.”

“the body represents an orientational point as the center of a particular milieu which ... is actualized by means of its bodily activities, all of which are organized around the center.

COMMENT: Think about embodied loss of being and embodied being in terms of music. We use notes to express an inspiration. We can appreciate the music as notes, as rhythm, as dynamic, as melody, as inspiration... Body is the expression of intelligence.