



The Buddhist Psychology

When analyzing a human being from the spiritual point of view, the Buddhist psychology differentiates between five basic types of human character. As a result of taking part in Buddhist practices,

the character of the mind of an individual can sharpen and become crystallized, as well as free from any unnecessary emotional “baggage”. Everyone, more or less consciously, follows some kind of a leading aspect of his/her character. This aspect is often analogously represented by one of the four elements or one of the quarters of the globe.

All of the disciplines of the Buddhist Teaching (including philosophy, medicine and psychology) were developed according to the principles of Mother Nature. They therefore consider the human being a part of the cosmic/universal life, rather than an individually or separately existing unit. Such an approach is a little against the flow of the elementary philosophical hypotheses. Nevertheless, this approach is worth going into the trouble of getting acquainted with, as its authenticity is constantly confirmed by our own life experience.

Let’s look all around and with particular care at one another.

There are some people among us, whom the Tibetan School of Vajrayana (the most close one to the Western Psychology) calls “**Vajra**”. Vajra stands for vigilance, clearness and indestructibility. Its symbol is the diamond. In the term “Vajra”, there’s some hidden information about the person’s ability to cut through all the troubles, excesses and confusion. And this is truly emancipating. A human mind undergoing a transformation into Vajra is able to cut through all the emotions the way a sharp knife cuts through flesh. Such are the minds of great thinkers, sharp logicians and skillful, eloquent diplomats.

The enlightened Vajra is open and full of perspective. It’s up-front, very personal and extremely realistic. Its representing element is water. The enlightened Vajra, like clear water, is the Mirror-like Wisdom. It’s confusion, or neurosis, often produces anger and frustration. As a result, Vajra becomes rigid and acts like an introvert fixed on something that is irrelevant or insignificant. Vajra’s

anger (though usually defensive rather than offensive) can grow very rapidly, consequently causing massive destruction, in a manner not dissimilar to that of a tsunami tidal wave.

Vajra is directly connected with the East and thus is responsible for qualities such as indestructibility and immovability.

Moving clockwise with the sun, let's stop by the South. The South is occupied by **Ratna**. Ratna is the state abundance and the spontaneous gain of wealth. Ratna's expansion is always effortless and unplanned. A neurotic Ratna moves with great difficulty as though it was caught up in or dropped into a mixture of honey and butter, which would, in effect, severely limit and slow down its movements.

The up-front approach of a frustrated Ratna isn't usually appreciated or tolerated by others. Its natural generosity is often criticized and labeled as too extravagant. Ratna's exceptional sense of richness and plentifulness, which is also its enlightened Wisdom, in the samsaric form is often mistaken for foolishness, irresponsibility or impracticality. Its kindness is also commonly unappreciated, while its obligingness is usually regarded as "poking (her/his) nose in other people's affairs".

The enlightened Ratna includes everything in its expansive environment. Thus it is called the Wisdom of Equanimity. Its element is Earth. Ratna is solid and static, as stagnancy provides it with a sense of security and confidence. It may often appear lazy due to its peaceful, kind, good-hearted and undemanding nature. Ratna is very sociable and enjoys sharing everything with the others. It's constantly smiling, offering something or inviting somebody in. Its hospitality is truly extraordinary.

Ratna's intuition tells it that the Earth wouldn't allow it to die of starvation. Thus, it behaves like the sun high up in the summer sky.

In the West, where the day comes to an end, there is **Padma**. Padma is a lotus flower, a symbol of clearness, virginity and pureness. It is connected with the act of growing out of the mud into the most beautiful and astonishing flower. Its element is Fire. A neurotic Padma exhibits a need for grasping and a desire to possess. Thus its neurosis is strongly associated with passion. Padma has the unique ability to acquire anything it desires. It seduces the world without any concern for genuine communication. It is wrapped up in desire but, at the same time, it's also strongly desired by

others. Padma is like a peacock – absolutely visible, exotic and always somehow associated with luxury.

A human being with the characteristics of the Padma family is eloquent, sexy, pleasant, amazingly wonderful and completely accommodating. He/she has no fear of getting close to people and forgives others easily.

A confused, neurotic Padma is like fire: it grasps, burns and destroys everything without any differentiation or second thought. Unfortunately, it often destroys itself in the process, as well.

But the enlightened state of Padma is the warmest compassion, the most accurate precision and full awareness. Its neurosis is transferred into a tremendous interest and inquisitiveness. This is why an enlightened Padma is called the Wisdom of Discriminating Awareness. Its main characteristic is genuine openness, beaming with enjoyment, hospitality and everlasting promise. It is always willing to demonstrate what it has to the phenomenal world. In Padma's company, we tend to experience a sense of constant and spontaneous magnetization. Each encounter is like bathing in jasmine tea – truly fantastic! The air around an enlightened Padma causes us to feel romantic, musical and beautiful: it makes us want to write a poem or just make love.

Karma is the family of action. Its element is Air (the wind). Its direction is the North. The leading aspect of the Karma family is perfectionism. Karma would like to have the world in the palm of its hand - to control it and manipulate it, so that everything would be her way. A neurotic expression of Karma is strongly associated with jealousy, constant competition, comparison and envy. The perfectionism of a neurotic Karma can be unbearable – it constantly tries to check every loose end. Another thing is that, Karma won't stand things of lower than top-quality. Everything it touches needs to be perfectly clean, absolutely pure and extremely efficient. Karma doesn't tolerate losers or inefficient individuals, even when they're talented. It is only willing to initiate relationships with those who are exclusively clean and responsible. Yet when Karma's friends (or partner) exceed it in its efficiency and cleanliness, it becomes extremely jealous.

The expression of an enlightened Karma is the Wisdom of Fulfillment. It responds to the automatic choice of the appropriate course in all situations. It is also the most effective and energetic way of accomplishing all the necessary tasks. When the wind blows, it blows in one particular di-

rection rather than in all of them at once. This notion precisely illustrates how Karma works and behaves. Karma's Energy, represented by the Wind, moves everything on its way. It quickly notices the possibility of performing every action and uses it to its advantage. Karma is, in its enlightened aspect, the wholesome energizing Fulfillment.

The family of **Buddha** is connected with Space (Air). The energy of Buddha forms the basic fundament of all that takes place in this world. It is like oxygen in the air, which enables us to function and therefore to exist. It has a solid, sedate quality. People bearing the characteristics of this family are highly meditative and possess a strong sense of spiritual experience.

In its neurotic state, the quality of Buddha transforms from spacious to rather "spaced-out". People experiencing Buddha neurosis become introverts evading all the occurring conflicts, as well as turning down any possibility to intervene. Neurotic Buddha feels paralyzed by the samsaric life and may easily become abnegate to spare himself/herself the hardships that accompany various experiences. Thus, frustrated Buddhas tend to have very few friends and don't like to be close with any of them. If they ever fall in love, the object of their affection would have to be very much like them and ideally already keen on them. Neurotic Buddhas feel very stable, righteous and often terribly lonely. In the middle of the best party, they prefer to stand in their little corner, like a lonely 'wall flower', rather than to join the others on the dance floor.

Yet when the confused expression of Buddha is transformed into an enlightened one, it becomes the greatest, all-encompassing and spontaneously accommodating environment. Thus the enlightened expression of Buddha is called the Wisdom of All-Encompassing Space. It is the greatest open potential that can influence or change anything. It is as vast and great as the sky above.

In each one of us, there are, of course, features corresponding to all of these families. But during the course of Buddhist practices, the one leading aspect always becomes clearly visible. The ability to see the transformation of our neurotic features into the enlightened expressions (forms) is very rare and should be considered a great asset, as it simplifies our life in the samsaric world and enables us to utilize Buddha's Teachings in our everyday life. Additionally, it helps us to view ourselves in the appropriate (illusion-free) way and to monitor our own spiritual progress.



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it is useful to notice and learn how the Ideal we model ourselves on really looks like or what special properties it possesses.

I consider the discourse on the subject of Sunyata, the formless Absolute, or Dharmakaya (Oneness), too theoretical for the unenlightened in order to be genuinely useful or at least useable in any way except for acquiring diplomas (in the appropriate schools). Furthermore, I believe that the enlightened individuals need such discussions even less, as they can experience Sunyata directly (beyond words and ideological terms or theories). Yet what is really useful in life is the knowledge about the nature of the eternally enlightened being - the one who had once received the title of the Buddha, or the Nirmanakaya.

Despite all sorts of fantastic legends, the Nirmanakaya doesn't shower the world with miracles or change its natural order. His/her mind peacefully rests in Amida's mind. This is constantly manifested by ten special talents or powers, which are not common among the unenlightened... These talents are:

the ability to accurately distinguish right from wrong in all the possible situations;

the knowledge of the past, present and future karmic relations and consequences;

the spontaneous (innate) ability to meditate;

the natural freedom of speech and behavior conditioned by the emancipation from the necessities of the samsaric world;

the spontaneous (innate) ability to experience, retain and to live in samadhi;

the ability to accurately evaluate the level of spirituality of the beings he/she comes in contact with;

the accurate evaluation of the inclinations, motivations and abilities of the beings he/she comes in contact with;

the ability to predict which spiritual path will be taken by each sentient being;
the awareness of his/her past karma and the knowledge about his/her future, as well as the most probable future and the past of the other beings;
the awareness of his/her enlightenment and the lack of obstacles on his/her own spiritual path.

Nirmanakaya is also known as the Fearless One. His/her inner freedom is conditioned by:
an unlimited access to the Supreme Wisdom;
a total lack of any illusions;
the ability to understand and to teach the mechanism of the Karmic Law;
the innate ability to teach how to acquire moral discipline, concentration and wisdom.

From these four sources comes the absolute certainty of choice and evaluation. The Nirmanakaya isn't afraid of any criticism and doesn't yield to peer or social pressure. Maintaining the right state of mind in all circumstances, the Nirmanakaya never loses its head over compliments or sighs of adoration. He/she doesn't worry about the lack of reliance of the other beings on the Teaching. He/she never acts (or reacts) with excess emotion, when discussing other religions. All in all, the Nirmanakaya behaves like a normal human being.

All of the activities of the Nirmanakaya are permeated with the genuine Compassion of the Buddha, which is inseparable from the Great Wisdom as well as from the Sambhogakaya and the Dharmakaya. It is vital to keep in mind that a person of a true Shinran's Shinjin is indeed the Nirmanakaya himself/herself. *Myoshu*