Preamble to the Basics of Aquarian Buddhism

Aquarian Buddhism is designed to accelerate the modern individual's life journey to its eventual successful conclusion. Although it contains certain ideas and doctrines that are old and hoary with age, these ideas, and doctrines, can be proven to be true. Whilst not being necessary in the strictest sense, various modern subjects are included in the overall philosophy because they do help shed some light on the path, apart from being very interesting. However, these later features do not change the Buddha's fundamentals.

What then is still useful, true, and necessary, from the Buddha's original teaching that is relevant to the present time? The time-honoured traditional aspects of Buddhism, which are included in Aquarian Buddhism, are just as relevant today as when the Gautama Buddha first taught them two and a half thousand years ago. They are described as follows, beginning with the foundational principles.

The Twelve Principles of Aquarian Buddhism

1. The sole purpose of life is to attain complete enlightenment, a state of consciousness in which all sense of a separate self-hood is eliminated. This purpose is fulfilled by treading Aquarian Buddhism's Way of Life, which leads from a state of ignorance, suffering, lust, and hatred, to the end of such negative and harmful states of mind.

2. There is no saviour, human or divine, who can give enlightenment or prevent you attaining it. This means that you must obtain enlightenment through your own efforts alone, perhaps with the guidance of someone who has already reached the goal, or is closer to it than you are.

3. The first fact of existence is the law of change or impermanence. All that exists, from the cosmos to a mountain, from a nation to a man, passes through the same cycle of existence - birth, growth, decay, and death. Life, or consciousness, alone is continuous, ceaselessly evolving in new forms. This life energy, or consciousness, is a process of flow, and whoever resists the flow will suffer as a result.

4. The law of change applies equally to you. There is no principle in an individual that is immortal and unchanging as only the ultimate reality, the Source-Mind, is beyond change. It is the deluded belief in a separate self, forever separated from all other forms of life, with its own selfish desires, that causes most human suffering.

5. The cosmos is the expression of law, or Dharma. All effects have causes, and an individual's character is the sum total of his or her own previous thoughts, words, and deeds. Karma, meaning action-reaction, governs all existence, and the individual is the sole creator of his or her circumstances and his or her reactions to them. By right thought and action, you can gradually purify your nature, and so attain, in time, liberation from rebirth.

6. The universal consciousness in which karma operates is one and indivisible though its ever-changing forms are innumerable and perishable. Therefore, there is no death; only that of temporary physical forms that must pass through the same cycle of birth, growth, decay, and death.
7. From an understanding of life’s unity arises compassion, a sense of identity with life in other forms. Compassion is wisdom in action, a deep awareness of universal harmony. The individual who destroys this harmony by selfish action must restore it at the expense of suffering, as the interest of the part should be the interest of the whole. In a state of ignorance, the individual thinks that he or she can successfully strive for his or her own interests alone, and this wrongly directed energy of selfish desire creates suffering.

8. The supreme reality is the Source-Mind, which is the beginningless, endless, omnipotent, omnipresent, universal, sexless, impersonal source of the cosmos, which in its awakened form is the Cosmic-Mind, the second of its two aspects. The attainment of conscious union (Nirvana) with this supreme state of consciousness is the goal of Aquarian Buddhism and is attainable on earth. It is the goal of all manifested life.

9. Between potential to actual enlightenment lies Aquarian Buddhism’s Way of Life, a process of self-development avoiding all extremes, of treading the middle way. Where others have trodden the Way to the end, and have revealed and confirmed its possibility, others can have reasonable certainty that they too will obtain the same result. The whole individual must tread the Way, not just the intellect. Compassion and wisdom need to be developed, as both are equally necessary for success.

10. Aquarian Buddhism stresses the need for inner detachment, for the power of concentration, for the ability to meditate and contemplate which lead to the development of inner transcendent faculties. The subjective inner life is as important as the outer daily life, and periods of quietude for inner activity are essential for a balanced life. The student or follower of this philosophy should at all time endeavour to be inwardly detached from the rough and tumble of the outer events of his or her life, to be intellectually and emotionally calm in the face of relatively good or bad events, people, or situations. This increasingly detached attitude to circumstances helps to keep your reaction to them under control.

11. Aquarian Buddhism knows no other authority for truth apart from the insight and intuition of the individual, and that is authority for that individual alone. Each individual suffers the consequence of his or her acts, and learns thereby and who should always keep in mind that no prayer to the Source-Mind, or any other being, would prevent an effect from following its cause.

12. Aquarian Buddhism is a system of thought, a philosophy, and a set of guidelines, a transcendental science, and a way of life that is reasonable, practical, and all embracing. It should appeal to those in search of truth because it has no dogmas, satisfies the reason and the emotions alike, and insists on self-reliance coupled with tolerance for others. It embraces philosophy, science, psychology, mysticism, ethics, socio-political activities and art, and it points to the individual alone as the sole creator of the circumstances of the present life and, therefore, the sole creator of that individual’s destiny.

The Fourteen Supplementary Principles of Aquarian Buddhism

1. There is perfect intelligence and orderliness in the cosmos.

2. A universal law, the Dharma, holds all the processes of the cosmos in its power.

3. The cosmos, the Cosmic-Mind, is an Idea existing within the Source-Mind.

4. The Cosmic-Mind aspect of the Source-Mind exists behind all the innumerable human minds and is both their source and goal.
5. Individuals are of six parts: the Cosmic-Self, the higher-self, the ego-self, the inner-self, the intellectual-self, and the emotional-self.

6. The Cosmic-Self is the source of our life and consciousness and is our interface with the Cosmic-Mind.

7. The higher-self is that part of us that strives from incarnation to incarnation to overcome the ego-self.

8. The ego-self is the means through which we are self-conscious.

9. We are eternal beings and that our true purpose in life is to achieve full enlightenment and the consequent union with the Source-Mind through the Cosmic-Self.

10. This can only be done whilst in a physical body on earth and that it can only be achieved after many re-embodiments and by following the Cosmic-Mind’s laws as revealed to us.

11. All revelations are given to humankind through enlightened individuals.

12. We are free to choose between good and evil and, consequently, we are personally responsible for all we say and do.

13. The law of karma, the law of cause and effect, the law of recompense is the most dynamic law of our existence and is perpetually active in our lives.

14. That despite appearances to the contrary love is the supreme force in the cosmos and that from the standpoint of ultimate reality wisdom and love rule supreme.

The Seven Ethical Responsibilities of Aquarian Buddhists

1. Because the evil in human beings is due to their ignorance and consequent misuse of energies that are not evil in themselves, such as intellect and emotion, Aquarian Buddhists must not adopt an attitude of misplaced sentimentality towards it.

2. Evil is an unpleasant fact of life that changes it into an arena of unending conflict; Aquarian Buddhists should acknowledge, accept, prepare for and struggle against it.

3. From the standpoint of the Source-mind, wisdom and love rule supreme, but from the standpoint of the world the existence of malignant, malevolent individuals and hostile forces that thrive on falsity and evil, on hatred and wrongdoing, has to be admitted and counteracted. Evildoers should be warned that Aquarian Buddhists will fight and resist their solicitations and that suffering awaits them unless they desist.

4. When evil thoughts have so overwhelmed an individual's feelings and obsessed their mind to the extent of making them a menace to others, it is the proper duty of Aquarian Buddhists to protect society by taking preventative measures against them.

5. Aquarian Buddhists must accept evil metaphysically but resist it practically.

6. The attitude that ignores the evil in individuals by making excuses for their evil deeds by attributing them to circumstances beyond their control, such as a disadvantaged childhood, is unethical. Aquarian Buddhists should help change this misplaced charitable attitude because it causes evil deeds by assuring individuals that they have no personal responsibility for their acts.
7. Aquarian Buddhists must not reconcile themselves to evil or collaborate with it and must take their part in the age-old unending war against it

**The Five Precepts of Aquarian Buddhism**

1. You should refrain from causing unnecessary physical or mental harm, or injury, to living beings.

2. You should refrain from taking that which is not freely given or earned.

3. You should refrain from all forms of immorality.

4. You should refrain from falsehood, be it lying, slander, or defamation.

5. You should refrain from becoming so intoxicated from the use of alcohol, or other drugs, as to be injurious either to self or to others.

The Five Precepts are five rules of ethical and moral conduct that are voluntary for Buddhists. The precepts are ideal standards of behaviour; they are not rigid rules but are a voluntary self-vow. As an Aquarian Buddhist, you should try to live your life guided by them in order to acquire good karma and avoid bad karma.

The only authority for your moral and ethical conduct is yourself; there is no higher authority laying down the law for anyone. Your Cosmic-Self allows you freewill in all matters as part of your development. The precepts are something to aspire to and are not rigid requirements since new Aquarian Buddhists are often so immersed in the contemporary lax materialistic environment that these simple rules will be initially somewhat difficult to adopt.

For example, taking home a pen from the office is practically common practice, as is consuming alcohol above the legal limit at the annual office party and then driving home. Many people do both without a thought. However, when you really think about it, the first act is plain theft, and the second is socially irresponsible, not to say lethal both to yourself and to others. Eventually, living by the precepts becomes ever easier until it becomes firmly established as a new behaviour pattern. It is suggested that Aquarian Buddhists live according to the Aquarian Buddhist Way of Life and follow the Eightfold Path.

The foregoing are the basic guidelines that should always be kept in mind. In other words, they constitute the practice of mindfulness, to be aware of everything you do in order to be in full control of your life. What it actually means is to develop self-mastery, overcome the ego and to align you with life's purpose.

Perhaps it should be mentioned here that Buddhists believe (or know) that when they die they are reborn in another human body, repeatedly, in order to accumulate life experience and eventual self-salvation. Emphatically, it is impossible to reincarnate into the body of a lower animal after one has already been incarnated into a human one. This natural process of rebirth is also necessary to develop a conscience. Self-salvation, or enlightenment, because there is no god, prophet or saviour who can grant it to them since it has to be achieved solely by one's own individual effort. Running through this great process is the supreme Law of Karma, which ensures that everything that happens in the cosmos is in accord with it, and that are no accidents. What happens takes place because it must.

To reiterate, the precepts are not a compulsory set of rules. It is your freewill decision whether or not to adopt them, as is following the Aquarian Buddhist Way of Life. They are not imposed on you by a higher authority and are for your guidance only.
The Three Signs of Being

1. The first sign of being is the fact of continual change in our lives.

2. The second sign of being is the fact of suffering, or the fact of general suffering.

3. The third sign of being is usually written in English as No-I, which looks like the abbreviation for the number one. It means there are no permanent you or me.

The first of these is the fact of continual change in our lives. Nothing is permanent, not even Mount Everest, which is constantly changing due to rock falls caused by the heat of the sun expanding the rock during the day and the cold of the night then contracting it, thus, over time, causing chunks of it to crack and splinter off. Over a few million years, Mount Everest will be reduced to a flat plain. That is one example; another is when you set alight a piece of paper. Do you see how quickly the white paper becomes a charred piece of black carbon? Another inevitable, and perhaps the most disliked change, is the ageing process. What was once a smooth, wrinkle-free skin is now a mass of cracks and crevasses resembling Mount Everest's nooks and crannies. At this very moment you are not exactly who you were a mere ten seconds ago, your nails and hair have grown in the interim, as well as many changes in other body parts and functions.

The second sign of being is the universal fact of suffering, or the fact of universal suffering. Even in the smoothest and rosiest of lives, suffering comes knocking at the door eventually. Look at the lives of those individuals who seem to have it all. The rock stars, the soccer stars, the film stars and sports stars, all of whom have almost unimaginable wealth and fame, and all the other trappings of wealth, yet still suffer as much as other less materially fortunate individuals. You only have to read the newspapers and magazines, or watch television, to see that suffering affects all people, everywhere. Individual suffering can be eased, however, by living according to the Buddha's Middle Way, or the Aquarian Buddhist Way of Life, which is based on it, but adapted to modern conditions.

The third sign of being is usually written in English as No-I, pronounced 'no-eye,' which looks like the abbreviation for Number One. It is a little confusing at first sight. What it actually means is almost as confusing when you are first exposed to it. It means there are no permanent you or me. This does not mean that you will disappear forever when you die at the end of this lifetime; you will return again and again, changing slowly in each lifetime with your underlying sense of 'me', along with your bundle of particular personality traits and characteristics that make you 'yourself' and no one else. It is apparently a contradiction when you are told that there is no permanent 'you' when you are personally certain that you are permanent because of your ingrained habit of imagining that you are; after all, you have had no reason to think otherwise. Up to now, that is.

Buddhism has a way to clarify this problem. For the sake of clarity, it splits 'you' into three parts, or 'selves': 'self', 'Self' and "SELF". Aquarian Buddhism renames them 'ego-self', 'higher-self' and 'Cosmic-Self'. Your ego, or ego-self, which is conscious of itself in each lifetime, being the same in each lifetime (through being rooted in Self), but in a sense being different by having a new personality, which nevertheless constantly changes. Next, higher-self is that basic, slowly changing, hidden part of yourself, the 'string' that holds the 'beads' of each incarnating ego-self in place, your underlying selfhood. Cosmic-Self is the part of you rooted in the plenum-void, the hands that hold the 'string of beads', the giver of consciousness and life.

However, it is because there is a changeless hidden Cosmic-Self inside you that affirms that you are really yourself and no one else that you possess your strong sense of individuality, of uniqueness. Thus, your ego-self slowly evolves in its own way and time into your higher-
self, advancing from a state of awareness akin to deep sleep to eventually being able to set aside its means of evolution, your ego-self/higher-self partnership when your higher-self is finally fully awakened. Your consciousness itself does not change, but its level of awareness does, as do its contents, that is, all its thoughts, feelings, and characteristics that make up your ego-self and later, your higher-self. Your ego-self is your persona and means of experiencing the world, hence its powerful influence in shaping your personality and character. Thus, strictly speaking, there is no permanent ‘I’ due to this evolutionary process despite your strong impression to the contrary.

However, what is the point of the extremely long evolutionary process you undergo if at the end of it you discover that even your higher-self is just a temporary phase of your life? Something has to enter Nirvana, so what remains to do so? The answer is that what enters is your unique individual consciousness itself after discarding its now unneeded higher-self at the threshold of the fourth-state. Over the course of many lifetimes, your consciousness has developed a sense of uniqueness, of individuality and it is this, your individuality and not your personality, which enters Nirvana in full consciousness.

Aquarian Buddhism calls Nirvana the fourth-state (of consciousness). It is difficult to explain this state in words, which is why the Buddha refused, wisely, to do so. He said that once Nirvana was experienced, it would all be obvious enough. The author, because of the vast amounts of scientific and psychological knowledge gained since that time, as well as the great improvement in the modern individual’s education generally, attempts an explanation since the modern inquisitive seeker demands an idea of what to expect when the final realization is achieved.

The Four Noble Truths

1. The first of these truths is that the world is full of suffering and both internal and external conflicts.

2. The cause of these is the second truth, which is the human tendency to cling to wrong desires and cravings.

3. The third truth is that to remove the effect, the cause must be removed.

4. The fourth truth is the solution, that one should tread the Eightfold Path or Way.

The first of these truths is that suffering exists; the world is full of suffering caused by both internal and external conflicts. This fact is self-evident and needs no further comment. The cause of these is the second truth, which is the human tendency to cling to wrong desires and cravings. At this time, with the power of television and its use by advertisers to deliberately increase one’s desire for things and services, most of which are essentially valueless, people everywhere are filled with cravings for a bigger, better, house or motor vehicle, for a higher social status, and for other luxuries which, once gained, are put aside for something considered better and so on. It continues endlessly, causing those caught in the trap to go into debt, which causes more pain and suffering, including the pain of frustrated desire.

The only real solution is the third truth, which is that to remove the effect the cause must be removed. This means that you should get out of the vicious cycle and stop allowing yourself to be manipulated by the unscrupulous. You should not increase your level of desire for things that are unnecessary, or unobtainable, merely because others are trapped in the system. You should not increase your lusts by visiting pornographic Web sites, for example. Be satisfied with a level of sexual activity in harmony with your body’s natural rhythm instead. Often, more is not better. Once you obtain your basic needs, only add what is
sufficient for a balanced life. The fourth truth is the solution, that to end, or conquer, your suffering you should tread the Eightfold Path. This is the path of avoiding extremes, of walking the Middle Way, of living a balanced life avoiding extremes.

**The Noble Eightfold Path**

1. Right Understanding.
2. Right Aims, Motives, or Right Thoughts.
3. Right Speech.
4. Right Actions.
5. Right Livelihood or Work.
6. Right Effort or Discrimination.
7. Right Concentration or State of Mind.
8. Right Meditation.

N.B. 'Right' means that whatever is proposed is in accordance with the Dharma, that is, the truths about the way things are and will always be in the universe or in nature.

There are slightly different versions and, where possible, the different words are included in this version where it can be seen that they are merely different ways of saying the same thing. Before elaborating on these eight items, the use of the word Right should be explained. 'Right' means that whatever is proposed is in accordance with the Dharma, the facts of life, the way things are. You might wish them to be otherwise, but that is mere dreaming. If you have eaten all of your cake, you cannot have it as well. That is a fact, as are the eight steps to end suffering and to gain enlightenment and freedom from the wheel of karma.

1. The first, Right Understanding or Seeing, means knowing and understanding the Buddha's teaching, of having an intellectual grasp of its basic principles because if you cannot see the truth of the Four Noble Truths you will not be able to make a start with the Dharma, or Teaching, that is, Aquarian Buddhism.

2. The second is Right Aims, Motives, or Thoughts. What this means is having the right reason for treading the path, which is for your own liberation, and the liberation of all humankind. Having them also helps you to keep from deviating from the Eightfold Path.

3. The third, Right Speech is self-explanatory; it involves moral restraint, not lying or slandering others, or using crude language.

4. The fourth, Right Actions, means behaving thoughtfully, kindly, compassionately and with goodwill; the Buddha said, 'Cease to do evil; learn to do good, cleanse one's own heart, this is the teaching of the Buddha'. A Buddhist does this by vowing to observe the Precepts about wrongfully taking life, stealing, sensuality, deceitfulness, and intoxication whether by means of alcohol or other drugs.

5. The fifth, Right Livelihood, or Work, is not earning a living that is in any way harmful to others. For a Buddhist who is vegetarian, this means not working in abattoirs, butcheries, or not raising livestock for the purpose of supplying meat for consumption. It also means
not selling harmful drugs like tobacco products, or making or selling alcohol, or of
investing money in stocks and shares of companies producing harmful goods or
services.

6. The sixth, Right Effort or Discrimination, has to do with the way one’s efforts are applied,
which means that everything you do should benefit the world in some way. It means not
being lazy and to exert yourself in right actions and right thinking or study.

7. The seventh, Right Concentration, State of Mind, or Mindfulness, is in tandem with the
eighth,

8. Right Meditation. These mean thinking carefully before you act, and using meditation
both to train your mind to just watch any thoughts or emotions which may arise, or to
watch your breathing, the initial step, and then going on to still the thinking process in
order to bring yourself closer to the fourth-sate of consciousness, or Nirvana. Meditation,
besides being good for your blood pressure and relieving stress, is the way to clear your
mind of distressful thoughts and ideas by concentrating on good or positive thoughts,
such as contemplating aspects of the teaching. When you become more experienced,
you can try clearing your mind of all thoughts and, by doing so, you might eventually
cross the great divide, leave your ego behind, and experiencing the state of Nirvana.
This practice will also lead to the performance of good deeds and the better control of
your personal life.

The eight items are to be done simultaneously; they are all equally important. To keep from
deviating from the Eightfold Path takes a great deal of self-discipline, but it is easier if you
have access to a teacher, or someone who is more advanced and experienced that yourself,
which is one reason for joining the Aquarian Buddhist Community. The long road to
enlightenment is a difficult one, if it were not; the world would be full of enlightened sages in
all occupations, which is plainly not the case at present. However, the Buddha, by
constructing and teaching the Noble Eightfold path, has made it a lot easier; the alternative
is to exist haphazardly from day to day, with no definite plan or goal.

The Three Fires

1. Desire or wanting

2. Anger

3. Delusion

The Buddha said. ‘Your house is on fire, burns with the Three Fires; there is no dwelling in
it’. He stated this in his Fire Sermon. The house he refers to is the human body and its three
fires; desire or wanting, anger and delusion; three kinds of mental energy. They are called
fires because, unbridled, they can burn the body's inhabitant. The fires, or outbursts of rage
and violence, can spread to burn, or harm, others, and they can cause the body's stress
levels to rise and produce an overabundance of cortisol, an otherwise useful substance,
which can seriously damage your body.

With proper understanding, these negative mental energies can be transformed into their
opposites. This will usually take time and strict adherence to the Eightfold Path. The first
step, then, is to acquire Right Understanding of the Dharma, or Aquarian Buddhism, and to
work from there. Again, it should be said that this is easier to accomplish if you have the help
and guidance of others who are more advanced, the solution is to join the Aquarian Buddhist
Network’s Facebook page.
The Six Paramitas

1. Dana (giving) material and nonmaterial things, service of all kinds, helping others, and teaching the Dharma.

2. Sila (moral discipline), that is living according to the ethical rules or precepts, and restraining one's senses and passions.

3. Kshanti (patience), which means overcoming anger, ill will and hatred, and maintaining an inner peace and tranquillity.

4. Viriya (energy), which means abandoning laziness, postponing what needs to be done, and being energetic.

5. Dhyana (meditation), which means developing awareness, concentration, contemplation, and insight.

6. Prajna (wisdom), which means seeing the true nature of things, and understanding the paradox of the simultaneous fullness and emptiness of the plenum/void (Sunyata) and thus, the ultimate truth of the nature of the Source Mind.

The Five Hindrances

There are five hindrances to transcendental growth; they are hatred, pride, lust, jealousy, and stupidity. These are self-explanatory; if you can apply any of these negative emotions or attitudes to your own mind-set, then you will know the areas of your weaknesses, and so be able to do something about it. These obstacles, or entanglements, can also be written another way: lustful desire, malice, indolence, apathy, self-righteousness, and doubt.

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