

# 3 Entities of Human Birth

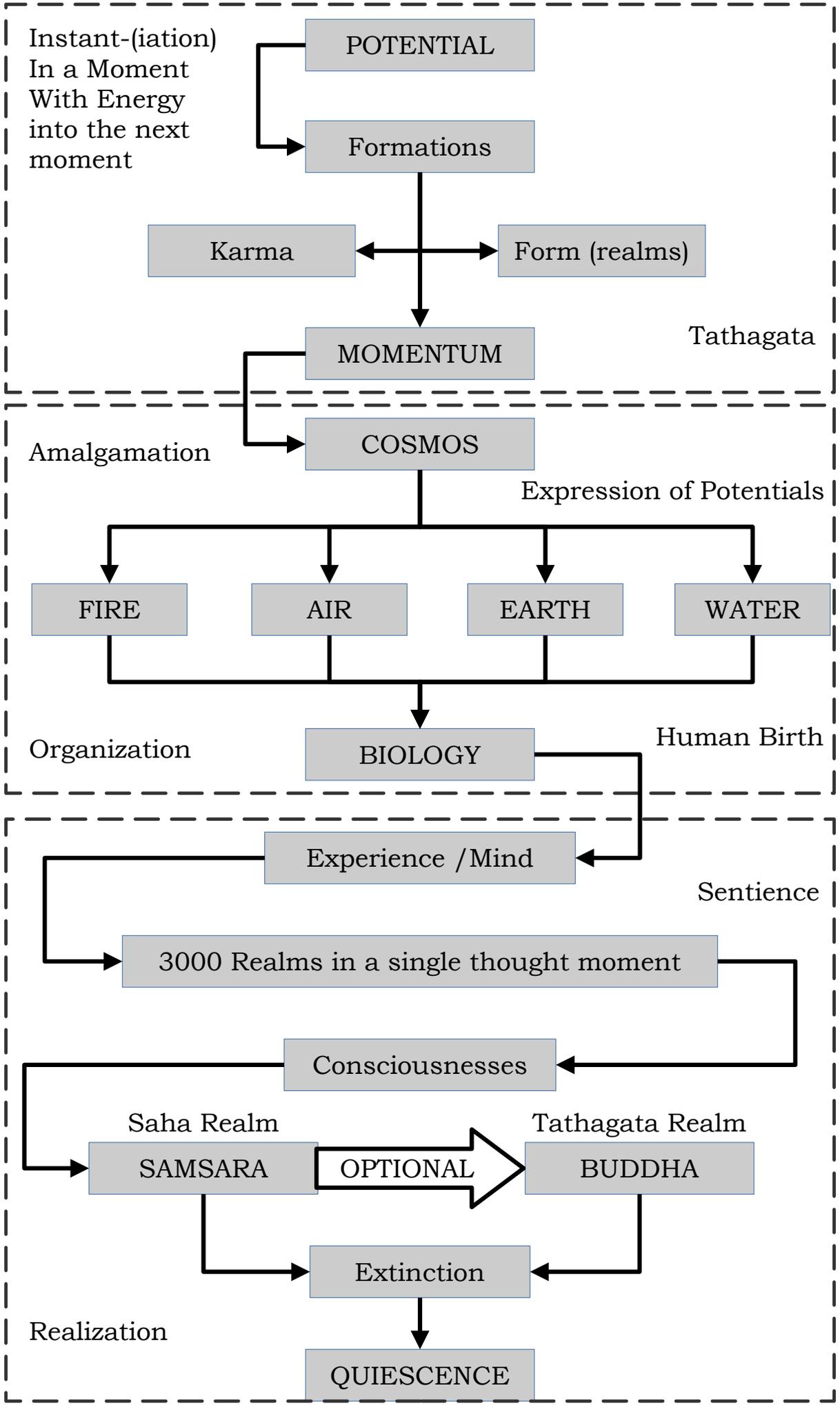
The Engine of Life teaches us that all manner of physical manifestation is fundamentally born of energy. Karma is the formation of energy into various form. Form can be present as heat, light, pressure, atoms, forces, and endless amalgams as potential finds expression into instantiations. The one characteristic to keep in mind for this discussion is that all instantiations, all “things”, are expressions of potential. Within this incalculable potential is the potential for “observation” of this very process. We know this expression of potential as sentience (Observations with our mind). In Buddhism we refer to this sentience, when fully expressed and experienced, as Tathagata in potential realms and Buddha when experienced in the mind of sentience (mind).

We know from observation of our physical realms, that potential exists through myriad expressions in our cosmos, from elements of air, fire, water, earth, and so on. We know amalgams through what we call Chemistry. We know emergent entities are expressed through what we call Biology. We also know the mind as an emergent entity of our sentience physical “*freight-train*” of formations (karma).

In human birth, we have tremendous complexity in the physical realms of each individual karmic entity as a constantly changing amalgam of tendencies and conditions influenced by 3000 realms of influence in each single thought moment of life (the freight-train). Thought moments are of critical importance in this discussion, as it is these moments where and when our individual thoughts are influencing our momentum through karmic expression of all our tendencies. This interaction is critical to the individual experience of life. In terms of birth, in the moments of conception, there is a particular moment when the sperm and the ovum begin to mix, to combine, to interpenetrate the karmic amalgams from each contributor. Just as genes and DNA are mixed, so too are the karmic repositories of each male and female. It is in this moment when a third entity or expression of potential can enter the formation of the entity to be manifested or born. The expression of this third entity is its own collection of energies, tendencies and potentials that include Tathagata as well as all the rest. In Buddhism, we know this as inherent Buddhahood in the Saha or Physical realm. You could say that this is the melding of three freight-trains, with two having experienced the Tathagata either engaged or disengaged, and the third being free of all influences as clear potential until this moment of interpenetration. Influences and traits, habits and dispositions, are already being formed into this blank mind of potential at an astonishing rate.

This third potential interpenetrates the male and female karmic engines, and in those pursuant moments, develops from that time forward a unique individual with traits of all three entities into one cohesive human being. That human “being” (a verb of process of expression) develops a mind with the inherent capacity for the expression of Tathagata, and experience of Buddha. In Buddhism, the development of this sentient mind begins with the Skandhas for the interactions with the Saha Realm and the further evolution of the sixth, seventh, and eighth consciousnesses for thoughtful consideration. All this is built around the critical consciousness of Buddha, whose nature is not easily recognized, as it is not directly engaged for the Saha Realm, but rather in the realm of potentials. Therefore, the Buddha “realm” is only experienced through the thoughtful effort of the sentient mind of individuals. This is the goal of Buddhist practice.

The following diagram is an effort to illustrate this flow of energies into the cycle of human existence, much as the Nidana was an effort of Shakyamuni’s teachings to illustrate the same.



# Conditioned Genesis

Transcendental Base

Prom Potential (Energy) to

