

# MATRIX IN BARDO THÖDOL

Dr. Eric Soreng<sup>1</sup>, Sera Sonam Ongmo Wangdi<sup>2</sup>

<sup>1</sup>Assistant Professor, Department of Psychology, University of Delhi, Delhi-110007, India

<sup>2</sup>Research Scholar, Department of Psychology, University of Delhi, Delhi-110007, India

## ABSTRACT

*Jung's concept of matrix is the Dharma-Kāya. The paper concentrates on Book II Part II of the Breviary concerning the process of rebirth and choosing of the womb. The paper reflects on the visions in Sidpa Bardo. In the case of third method of the closing of Nyal-Go, the Womb-Door, the vision is amplified to the Oedipus Rex and Jungian interpretation is proposed. Matrix engenders the seminalis of emotions and human relationships, spaces/places and consciousness. Verily, Jung wisely defines matrix as the form into which all experience is poured.*

**Keywords:** Matrix, Nyal-Go (Womb-Door), Rebirth, Sidpa Bardo

The *Bardo Thödol* (Tibetan: *Bardo* means intermediate; *Thödol* means liberation), which has been popularly translated, as The Tibetan Book of the Dead is a funerary text like that of the Egyptian Book of the Dead. It is a book of instructions for the dead persons soul as he travels on the after death plane in his *Bardo* existence for forty-nine days which is a period between death and rebirth.

The Tibetan text is intended to guide one through, the experiences the consciousness has after death, during the intermediate phase of the *Bardo* between death and rebirth. The text includes chapters on the signs of death, visions the dead sees, rituals to be undertaken when death is closing in and the various detailed instructions the individual has to follow.

The Book acts as a guide for the dead during the state that intervene death and the next rebirth. He is considered to be one of the first person's to bring Buddhism to Tibet. The *Bardo Thödol* is a guide that is read aloud to the dead while they are in the state between death and reincarnation in order for them to recognize the nature of their mind and attain liberation from the cycle of rebirth.

The *Bardo Thödol* teaches that once awareness is freed from the body, it creates its own reality as one would experience in a dream. This dream occurs in various phases and *Bardos* in ways both wonderful and terrifying. Overwhelming peaceful and wrathful visions and deities appear. Since the deceased's awareness is in confusion of no longer being connected to a physical body it needs help and guidance in order that enlightenment and liberation occurs. The *Bardo Thödol* teaches how we can attain *Nirvana* by recognizing the heavenly realms instead of entering into the lower realms where the cycle of birth and rebirth continue.

Oxford University Press, London, first published the Tibetan Book of the Dead in 1927. Dr. Walter Y. Evans-Wentz coined the title because of parallels he found with the writings of the Egyptian Book of the Dead. Its editor Dr. Walter Y. Evans-Wentz (1878-1965) titled the text, The Tibetan Book of the Dead in order to convey to the western reader the true character of the text as a whole. The actual translation into English was provided by Kazi Dawa Samdup (1868-1922). He had previously served as interpreter to both the British Government in Sikkim and the Tibetan Plenipotentiary in India. He had also been the teacher and translator for the first great female pioneer of Tibet Alexandra David-Neel (1868-1969) during her stay in Sikkim. The paperback and hardcover editions of the book contain extensive notes by Evans-Wentz about the conclusions he drew.

## 1. SIDPA BARDO: THE PROCESS OF REBIRTH

Teachings concerning closing of the womb-door are efficacious in the *Bardo* state, irrespective of physical and intellectual endowments because all that is spoken, taught, by the religious functionary is understood. Even though in life the deceased was physically challenged, deaf for example, he/she now can hear in *Bardo* because the body with certain shortcomings does not confine the consciousness any longer. In such a state the knower is more receptive to sacred instructions and devoid of the physical body that cause limitations the mind can easily go wherever it is directed, namely to close the womb-door.

The fundamental method of meditation to close the womb-door involves dissolution of the deity. In the serenity of death, the individual awaiting to live once again, is instructed to focus and visualize one's tutelary deity, or the Compassionate Lord, or *Guru Padma Sambhava*, and dissolve the image in order to meditate furthermore on the inanimate Clear Light. First the individual, in the state of death, is instructed to invoke that which animates and subsequently dissolve the same to come to the lifeless Light. We are created in the image and likeness of gods, thus dissolving the deity leaves no exemplar of the human form to contemplate and take. Without any archetypal model to imitate and manifest the womb-door leading to life-form of any kind stands closed.

The five methods of closing the womb-door mentioned in the *Bardo Thödol* are—

### 1.1 The First Method

Efficacious resolution to abandon the things desirable that distract and to continue with the good acts is prerequisite to meditate on the virtues that lead to emancipation from birth and attaining enlightenment. It is a method of resolution to preserve against inclinations that makes life attractive. The deceased is urged to remember spiritual relationship with the one who is reading the *Bardo Thödol* or anyone who has given religious teachings, and persist in religious ways. Even a slight distraction or indecision on the part of the deceased results in rebirth and all that accompanies life in the world. Fruitlessness of religious teachings of so many kinds depend on just one factor whether one is able to avoid entry into life in the state of death or not. One must resolve with an undivided mind to close the womb-door.

### 1.2 The Second Method

Deification of parental figures is a withdrawal of projection from them by the deceased making the possibilities of having them and being in their kind of experiences unattainable with a noble intention to liberate oneself from human world. In the second method when the visions of men and women in copulation appear, the deceased ought to remember the instruction of not going into the basic instinctual behavior and perceive man and woman as divinities. Such apperception is to be lived by bowing down to them, worshipping them, offering to them as one does in the temples. Their religious directions is to be sought to resolve being in the *Bardo* and to close the womb-door.

### 1.3 The Third Method

Begetting is fourfold: birth by egg in the animal kingdom, birth by womb in humans, supernatural or miraculous birth like the Immaculate Conception or birth by stone etc., and birth by heat and moisture in the vegetable kingdom. Out of the four, birth by egg and by the womb is similar in nature. Therefore, if one enters the womb during copulation one is either born as an animal or as human being.

Primitive emotions of attachment and repulsion emerge in the experience of visions of males and females in sex-union. That which the deceased emote towards the father and the mother determines the sex in rebirth. The third method in archetypal amplification takes us to the roads of Davlia.

### The Vision of Rebirth and Revisiting the Myth of Oedipus

In the third method of closing the womb-door, the vision of determination of sex at birth is recorded as follows—

“If [about] to be born as a male, the feeling of itself seeing a male dawneth upon the Knower, and a feeling of intense hatred towards the father and of jealousy and attraction towards the mother is begotten. If [about] to be born as female, the feeling of itself being a female dawneth upon the Knower, and a feeling of intense hatred towards the mother and of intense attraction and fondness towards the father is begotten. Through this secondary cause—[when] entering upon the path of ether, just at the moment when sperm and ovum are about to unite—the Knower experienceth the bliss of simultaneously-born state, during which state it fainteth away into unconsciousness” (Evans-Wentz, 1988) [1].

Strachey (1954) [5] in the editor's introduction to 'The Interpretation of Dreams', based on Freud's correspondence with Fliess, points out that the book in all essentials was finished at the beginning of 1896, and the existence of the Oedipus complex was established during the summer and autumn of 1897; “and though this was not itself a direct contribution to the theory of dreams, it nevertheless played a large part in emphasizing the infantile roots of the unconscious wishes underlying dreams”.

It is not known if Freud ever studied 'The Tibetan Book of the Dead' but his interpretation of the myth matches with the vision of the Book. "His destiny moves us only because it might have been ours—because the oracle laid the same curse upon us before our birth as upon him. It is the fate of all of us, perhaps, to direct our first sexual impulse towards our mother and our first murderous wish against our father. Our dreams convince us that is so. King Oedipus, who slew his father Laius and married his mother Jocasta, merely shows us the fulfillment of our own childhood wishes. But, more fortunate than he, we have meanwhile succeeded, in so far as we have not become psychoneurotics, in detaching our sexual impulses from our mothers and in forgetting our jealousy of our fathers. Here is one in whom these primeval wishes of our childhood have been fulfilled, and we shrink back from him with the whole force of the repression by which those wishes have since that time been held down within us" (Freud, 1954) [2]. He furthermore extends the Oedipus experiences in dreams to explain *déjà vu*: "In some dreams of landscape or other localities emphasis is laid in the dream itself on a convinced feeling of having been there once before. (Occurrences of 'déjà vu' in dream have a special meaning.) These places are invariably the genitals of the dreamer's mother; there is indeed no other place about which one can assert with such conviction that one has been there once before" (Freud, 1954) [2].

Although Freud makes a note of the prospective interpretation of the Oedipus experiences, basically he used the myth of Oedipus to explain childhood sexual repressions and their pathological manifestations: since identification with the father becomes problematic thus it leads to latent homosexuality, and that in turn could cause delusions of grandeur and persecution, and paranoid suspiciousness. Jung, though not negating such an explanation, had a more prospective attitude.

Carl Jung along with Dr. Evans-Wentz, considers the sacred text as initiation and though Jungian school of thought does not propagate Oedipus complex of Psychoanalysis, he highlighted and gave a passing reference of the same in his commentary—

"The only "initiation process" that is alive and practiced today in the West is the analysis of the unconscious as used by doctors for therapeutic purposes. This penetration into the ground-layers of consciousness is a kind of rational maieutics in the Socratic sense, a bringing forth of psychic contents that are still germinal, subliminal, and as yet unborn. Originally, this therapy took the form of Freudian psychoanalysis and was mainly concerned with sexual fantasies. This is the realm that corresponds to the last and lowest region of the *Bardo*, known as the *Sidpa Bardo*, where the dead man, unable to profit by the teachings of the *Chikhai* and *Chönyid Bardo*, begins to fall a prey to sexual fantasies and is attracted by the vision of mating couples. Eventually he is caught by a womb and born into the earthly world again. Meanwhile, as one might expect, the Oedipus complex starts functioning. If his karma destines him to be reborn as a man, he will fall in love with his mother-to-be and will find his father hateful and disgusting. Conversely, the future daughter will be highly attracted by her father-to-be and repelled by her mother" (Evans-Wentz, 1988) [1].

Jung has also pointed out that "When the libido is denied a progressive life which also desires all dangers and decay, then it follows the other road and buries itself in its own depths, digging down to the ancient feeling of the immortality of all life and to a longing for rebirth" (Jacobi, 1953, p. 291) [3].

The vision of sex at birth, Freudian interpretation of the myth of Oedipus and Jung's acceptance of rebirth are all aligned and reinforce the Second noble Truth of Lord Buddha. Verily, suffering in life is primarily based on birth cannot be negated, however, yet another opportunity to return back to life and attempt to reform life cannot be considered as entirely negative. Nirvana is to liberate from the *Bhava-Cakra* and human birth has the seed of sin, but every birth is certainly not pathological. With this little idea that clinical cases cannot be over-generalized as there are healthy relationships too between the parents and children, or at times not, and life is also prospective, an attempt is furthermore made in present research to revisit the myth of Oedipus in order to understand even the vision of the Tibetan Book of the Dead in a bit well-balanced manner.

### Myth of Oedipus Rex

The myth begins with the atmosphere of grief wherein Laius and Jocasta were unable to conceive an offspring to carry forth their legacy. It was during such desperate times, they were compelled to consult with the Oracle of Apollo. The Oracle had foreseen a devastating future for the couple, as he prophesized that Queen Jocasta would beget a son, however, the joy would turn against their very destiny. Their son would mature in time to kill his own father and would eventually marry his mother, Jocasta. The dark prophecy brought about grief and gloom, which nurtured their actions as their life proceeded. Very soon Jocasta delivered a son and in order to prevent the manifestation of the dark prophecy, they pinned the ankle of the little boy and handed the child over to a servant. The servant was given strict commands to dispose the child far away from the city.

The myth took on the rhythm of the prophecy when the servant who was consumed by sympathetic disposition towards the newly born child, was guilt stricken to commit such a crime and failed to leave the child to die, instead

he handed him over to a shepherd from the nearby city of Corinth. The child was passed on from the hands of one shepherd to another until he reached the palace of Polubus and Merope, the King and Queen of Corinth. Oedipus was adopted by Polubus and Merope who themselves did not have any offspring of their own. As time passed and Oedipus grew to become a strong man, fate had its own way to reach out to Oedipus. One day when Oedipus was out in the city, a drunken man happened to tell him that he was not the real son of Polubus and Merope. Oedipus in his dismay consulted the Oracle of Delphi to validate the words of the drunkard. Herein Oedipus came to know about his dark prophecy when the Oracle yet again prophesized that he was destined to kill his own father and marry his mother. Oedipus on coming face to face with his destiny decided to run away from Corinth in a pursuit never to return again. Destiny and fate took its shape when Oedipus unaware of what laid ahead heads to Thebes instead.

The first half of the prophecy subsequently unveiled itself when Oedipus on his journey reached Davlia, (place where the three roads met). When Oedipus reached Davlia, he fatefully encountered his father Laius and unknowingly managed to kill him after a heated argument. The King's slave, on seeing what had happened, escaped to the city of Thebes to tell everyone about the King's death. The story of Oedipus took an interesting turn when on his journey forward he encountered the Sphinx. The Sphinx was a Greek mythological creature that had the upper body of a beautiful woman and lower body of a lioness. She had the wings of an eagle and a serpent headed tail. This Sphinx guarded the gate of Thebes, who greeted anyone who wanted to enter the city where she asked the travellers certain riddles. She was well known for asking such riddles to passerby and was considered to be a generator of bad luck and misfortune for travellers seeking their journey. If they answered the riddle correctly, she gracefully granted safe passage. However, if they were not able to provide the right answers the passage was immediately denied and she would devour them. The riddle which became so well known with the Sphinx and the one which she asked Oedipus was "What walks on four feet in the morning and two in the afternoon and three by night?". When the Sphinx spelled out her riddle to Oedipus, Oedipus's answer was "Man, as he crawls on his four at infancy, walks on his two feet when he becomes an adult and relies on his walking stick in his old age". The Sphinx jumped and drowned herself in the Sea on hearing the right answer from Oedipus. The people of Thebes had become weary of the Sphinx and her riddles to which the King earlier had proclaimed that anyone who destroyed her would be given the throne of Thebes.

Hence, Oedipus who freed the people was bestowed with the power of Kingship. With Oedipus becoming the new King of Thebes, he was married to Jocasta. Herein the second half of the prophecy came to life and as time progressed Oedipus and Jocasta had four offsprings, two sons by the name of Eteocles & Polynices and two daughters by the name of Antigone & Ismene. A dangerous plague of infertility struck Thebes and in an attempt to overcome the plague, Creon, the brother of Jocasta was sent to consult for guidance of the Oracle of Delphi. The Oracle prophesized, that the only way to stop the plague was to find the true murderer of King Laius. Tiresias, the blind prophet was commanded to complete the task of finding the murderer of King Laius. Tiresias in his goodwill warned Oedipus not to send him on a quest to search for the person who killed Laius, and this led to an argument between Tiresias and Oedipus. However, in the brink of their argument, Tiresias was compelled to reveal the real identity of Oedipus as the killer of Laius. Jocasta in her own way tried to comfort Oedipus by telling him that certain prophecies do not always come true, and narrated to him what had been said about her firstborn son. It is then that the messenger from Corinth had come to Thebes to tell Oedipus about the demise of King Polubus. However, before Oedipus could feel better about the prophecy, the messenger revealed to them about Oedipus's real identity of being the true son of Laius and Jocasta, and that he was adopted by Polubus and Merope. Oedipus suddenly realized what he had unintentionally done and experienced the agony of his own destiny, when he found Jocasta hanging dead in her room. Using a small pin from her gown, he pierced his eyes out and asked his uncle Creon to look after his children until they are of the age to take over the throne. Oedipus thereafter decided to take on a long perilous journey, accompanied by his daughter Antigone until he eventually died in a place called Colonus. Creon looked after the kingdom faithfully until his two sons came of age. Later the sons of Oedipus killed each other in fight over the throne and Creon took over the throne as King of Thebes.

The myth of Oedipus begins and subsequently ends with the tragic story of Laius, the King of Thebes, his Queen Jocasta and their son Oedipus. The myth through the passage of time has found its very own expressive ways in various domains of art and literature of the modern era.

### **Archetypal Amplification of Myth of Oedipus Rex (Hypothetical Interpretation)**

The vision of entering the womb in The Tibetan Book of the Dead forms the rationale for relocating and employing the myth of Oedipus prior to birth. That makes the myth of Oedipus an amalgamation of death-consciousness, determining birth and sex of human offspring, and the journey of life. Freudian application of the myth locates it to the infantile period and its later developments. Herein, the myth is placed in the death-consciousness and unconscious experience of seeking birth, yet holding in its *matrix* the seeds of later manifestations. Another preliminary assumption accompanying the relocating of the myth of Oedipus is that we all are destined to experience the fate of Oedipus but every human birth is not a psychopathology. Furthermore, though it is true that

clinical phenomenology and mysticism are a continuum but spiritual wisdom is certainly not only rooted in the disorders. Illness (mental and/or physical) is not the only way to study life, health and well-being is another approach. Freudian meaning of the life of Oedipus is applicable to limited number of people; thus we cannot over generalize it as the complete picture of life is not repressions and their outlets. Such a viewpoint is not only a reductionism but it could also project pessimism and frustration within the researcher. An attempt is made herein to search for the universal, non-pathological and healthy meaning of the myth of Oedipus.

The birth of Oedipus is the death and rebirth of Oedipus. Carl Jung has wisely said: "Becoming and passing away are the same curve" (Jacobi, 1953, p. 287) [3].

The predetermination of birth is portrayed in the myth through the act of ankles pinned together. Besides the Greek practice of abandoning the child in such places, the symbolical counterpart of the legs tied up is the restriction of movement, or man's inability to escape the cycle of birth and rebirth. Man does not possess the freedom to simply walk away from his predestinations. Being spiritually abandoned due to birth he is dead to having life in abundance. In the myth, the birth and abandonment is actually the death-consciousness of Oedipus, representing humankind. Such a hypothesis is proposed because of the presence of the shepherds who take care of Oedipus. The shepherds symbolize the conductor of souls on the path to the Land of the Dead. The death-consciousness of wandering is depicted in the myth till Oedipus finds earthly parents to nurture him. Polybus and Merope are merely facilitators and the myth does not focus on them. The myth is centered on Oedipus with Laius and Jocasta being the contents of Oedipus's *psyche*.

Even when the drunken individual reveals the truth to Oedipus, the real identity of parents remains veiled. In the intoxicated state, generally, people speak the truth but that is not a fully conscious state of being. Thus, the encounter of Oedipus with the drunken individual is the first dawn of consciousness, reinforced by the Oracle, that there is a father and mother within for whom there is hatred and love respectively.

The depth-psychological truth of the father and mother within, as contents of one's own *psyche*, is the first experience at the time of entry into the womb. After wandering in death-consciousness, reaching the place where three roads meet is the vision of mating couple and entering the womb. The lower trinity is that of the father, the mother and the offspring—meeting of three roads—upon which the birth-father is unrecognized and the mother is unknown. It is at this juncture the vision of the knower in The Tibetan Book of the Dead is placed.

The experience of hatred and/or killing is exhibit the Jungian principle of shadow: you become that which you hate the most. If the knower, based on his unconscious choice—*karm*—is destined to be born as a male, the figure of the father becomes the shadow consequently transforming the knower into a male offspring. The same applies to a female offspring. It is a natural transformation, in spite of negativity, is not necessarily pathological. Of more significance is the spiritual limitation of that life which the knower unconsciously selects for himself—killing of the father with the royal weapon. In ancient Egypt it was believed that after the Autumn Solstice the light of the sun grew weaker, as the day grew shorter, so the sun was personified with a stick for support. The feast was called the Nativity of the Sun-Stick. Killing of the father with staff/club has the same connotation with the birth of Oedipus needing support till the rebirth of the sun, in the sense of intellectual and spiritual growth. The path of life's growth is fixed and contained in the riddle of the Sphinx which is predestined by the virtue of the fact that one has taken birth. As an infant crawling on all fours grows up to walk on two, the birth declines to rely on a walking stick. The path which is chosen is hardly consciously considered, and is only known to the other knower wandering in the servitude of the cycle of birth and rebirth, yet seeking the same fate.

The choice of life made by the knower leads to Sphinx, the mother symbol, plunging into the sea: waters of emotionality and motherhood. This part of the myth is the experience of the womb and freeing of Thebes (the land as yet another mother-symbol) is the experience of delivery of the offspring. Oedipus as the deliverer thus marries his mother because mother is the first experience of the opposite sex which the boy unconsciously and continuously seeks in the opposite sex as he grows in order to mate with her to establish a family. Whether it is love marriage or arranged, it is the same thing because in love relationship one's projects the contra-sexual archetype, rooted in the parents, himself/herself and in the arranged marriage the projection is done by the parents in the suitable ones in whom they see themselves.

According to Jung, "Man leaves the mother, the source of libido, and is driven by an eternal thirst to find her again and to drink renewal from her; thus he completes his cycle and returns again to the mother's womb" (Jacobi, 1953, p. 291) [3].

Having realized one's fertility, one moves towards the period of infertility, which, in the context of the myth, has a positive meaning. It is that period of life in which Oedipus begins the search for father's killer, himself. It is a search for oneself in the sense of self-actualization or spirituality. In such a quest the instinctive aspect of oneself—the mother—dies and one begins to withdraw from the world—Oedipus becoming blind. If the Freudian meaning of blindness as castration is accepted, its positive side is again spirituality because due to the reverential fear of God the

Father the seeker—killer of the father—attempts to come to terms with himself. At first we all try to make sense of the world as much as we can; later on, being blind to the world is a retreat within to prepare once again to wander...

Oedipus *Rex* is the symbol of higher consciousness by virtue of the fact that his birth is royal and even though he is abandoned, he is adopted by a royal family. The mythic life of Oedipus is the story of the unconscious which, in the Jungian sense, is more appropriately to be called higher consciousness. The myth of Oedipus in itself is the archetype of life: succession of birth after death. The journey of human life is fundamentally a transformation of death-consciousness into birth, and if one fails to spiritualize birth in the world, rebirth is inevitable. Spirituality without heroic virtues does not suffice as cleansing of the unconscious is the way of the cross, and the first step towards *nirvana*. Man who is far from *nirvana*-consciousness is still in the bondage of worldliness.

The journey of Oedipus is the struggle of the human *psyche* to liberate from the bondage of earth-consciousness—the womb—to which one keeps returning with each visitation being an endeavour to transcend the contra-sexual consciousness and realize the Self. The myth of Oedipus is the dawn of consciousness out of the darkness of death into the world of light to relive the past, realize the intellectual and spiritual potentials, refine the change and continuity of consciousness, and foresee the journey of Self in future. The future concerns us because one shall live there, the present troubles us because of the uncertainty of future and the past haunts us because forgetting the past condemn us to repeat the wheel of life. The myth of Oedipus counsels us, bring to consciousness the wheel of life presided over by the Lord of Death as take birth to worship the Risen Lord and die with Him in baptism.

#### 1.4 The Fourth Method

This method deals with the beliefs of the deceased in something that is not real or wants it to be true making that which does not exist, exist. All things, natural and human, are transient. We get attached to things because we believe them to be long-lasting and suffer miseries. Experience of happiness keeps bringing us back to the same life-situations that caused it and soon even that pass by. World is like a mirage which presents itself but in actuality it is an illusion. Becoming is an illusion and all that is non-permanent is unreal. The moment knowledge of unreality of phenomena is accepted by the deceased the womb-door is closed.

#### 1.5 The Fifth Method

All that exists exist in the mind. All phenomena are creations of the mind. Nothing exists outside the mind. The outer realities are projections of the mind. The knower is the creator and the ultimate reality. In Gestalt dream analysis everything that is dreamt of is the dreamer, be it a human, animal, plant or an inanimate object. All parts of the dream are unacknowledged aspects of the dreamer. In the subjective level of Jungian dream interpretation, each content of the dream even though existing on the outside is referred back to the dreamer as they symbolize various parts of his/her life. Stilled mind in meditation does not create, therefore, in the uncreated state of being the womb-door close.

## 2. SIDPA BARDO: THE CHOOSING OF THE WOMB-DOOR

The premonitory visions of the place of rebirth present fundamental Tibetan cosmology. Tibetan creation myth has four continents, namely, the Eastern Continent of Lüpah, the Southern Continent of Zambu, the Western Continent of Balang-Chöd and the Northern Continent of Daminyan. The mentioned Continents are seen at the time of choosing the womb-door.

As informed by the *Bardo Thödol*, the physical feature of the Eastern, the Western and the Northern Continents has lake. The creatures of the Eastern, the Western and the Northern Continents are male and female swans, male and female horses on the shores, and male and female cattle on the shores respectively. The endowments of the Eastern Continent are bliss and ease without religion, of the Western Continent are wealth and abundance without religion, and that of the Northern Continent are duration of life and merits without religion. The Southern Continent has delightful mansions or temples, and the deceased is allowed to enter therein, if he has to enter.

Like the Parable of the Sower (St. Matthew 13: 1-23; St. Mark 4: 1-20; St. Luke 8: 4-15), the *Matrix* of the universe has bad grounds (the Eastern, the Western and the Northern Continents) and fertile ground (the Southern Continent) conducive for human growth and development.

Each Continent, in the archetypal sense, is latent with consciousness (creatures and endowments) that regulate human life (water body). The Eastern, the Western and the Northern Continents have spiritful consciousness containing the archaic desires. The Eastern Continent has consciousness that compels fulfillment of earthly desires to realize comforts of all kinds till death consumes all. The Western Continent makes man strive for monetary advantage, keeps him instinctive and unconscious to many higher realities until his death. The Northern Continent is

symbolic of consciousness that pertains to herd instincts, enjoyment of the hearth, propagation and prolongation of species and organic pleasures, and passivity toward things that are religious. The Southern Continent alone has consciousness that incline man towards spiritual life and offers soulful possibilities. Thus the Southern Continent, from spiritual perspective, is fit for habitation. In summation, the *Matrix Mundi* is all the departments of human existence.

*Matrix*—womb—in the *Bardo Thödol* is not merely for human beings. *Matrix* in the *Bardo Thödol* is the Collective Unconscious for all the created-natural and supernatural beings. Death brings us to the *Matrix* which receives the deceased and conceives all the life-forms: plant, animal, man, *preta*, *asura* and *deva*. *Matrix* contains foundational emotions, namely attraction and repulsion, love and jealousy that contribute to the rebirth process. Even the exemplar of sexual experience is imprinted within the *Matrix* resulting in the determination of sex at birth. The Breviary on *Matrix* challenge our intellectual and spiritual accommodation to believe in the world as unreal and practice of faith in the world as real, to accept the psychogenesis of the determination of sex and undeniable fact of chromosomes at work, to perceive rebirth as yet another chance to work on our shortcomings and glorify God and resolve to close the womb-door. It demands a consciousness that can comprehend roots of life that transcends the natural and the evident. The primordial, mythical and mystical, image of the world constitute *Matrix Mundi*, which bestow degrees of consciousness to live by. Verily, *Matrix* is, as Carl Jung (Jacobi, 1989, p. 3) [4] appropriately points out, “the form into which all experience is poured.”

### 3. REFERENCES

- [1]. Evans-Wentz, W. Y. (1988). *The Tibetan Book of the Dead*. Oxford: Oxford University Press.
- [2]. Freud, S. (1954). *The Interpretation of Dreams*. London: George Allen & Unwin Ltd.
- [3]. Jacobi, J. (Ed.) (1953). *Psychological Reflections, An Anthology of the Writings of C. G. Jung*. London: Routledge & Kegan Paul Ltd.
- [4]. Jacobi, J. (Ed.) (1989). *Psychological Reflections, An Anthology of the Writings of C. G. Jung, 1905-1961*. London: Routledge.
- [5]. Strachey, J. (1954). *Editor's Introduction, The Interpretation of Dreams*. London: George Allen & Unwin Ltd.