



Bar do'i sems can dang kho lun sems can bar gyi 'brel ba la dpyad pa (The similarities between intermediate beings and cloned beings)

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1. Soul wind and consciousness

There are conditions for developing bodies and a wind for soul to rely, which is together called "soul wind" (*srog rlung*), when bodies of sentient beings, particularly human beings, take shape. This soul wind is generated by a combination of parental cells and further development and maturity of the cells. One week after the combination of parental cells, the soul wind is generated; after the second week, all the sub-soul winds generate, the different parts of body gradually develop. After the body takes shape and is born, the five main winds (*rtsa ba'i rlung lnga*) and five subsidiary winds (*yan lag rlung lnga*) make the body function. These winds become the main basis for being alive and will disappear through nine bodily orifices when the body collapses; the body is then a corpse, and the soul wind is referred to as an intermediate consciousness (*bar do'i rnam shes*).

Consciousness does not exist by itself, but coexists with the soul wind. The awareness is called *ye shes* (transcendental wisdom). How the combination of consciousness and winds functions in the world can be seen from the *Non-separate existence of consciousness and winds* of Karma Mi bskyur rdo rje, and also can be read in the *Gsang 'dus*.

2. The intermediate beings

As we have mentioned above, when the body collapses, five elements and all kinds of winds will disappear, and finally the soul winds will also disappear with the consciousness through nine holes. Before incarnating into another being, the consciousness or the being is called the "intermediate consciousness". (See *Chos spyod rab gsal* pp. 76 where more detailed information is given on how Buddhists understand intermediate consciousness.)

3. Acquiring consciousness (rnam shes 'jug tshul)

There are four forms in which the sentient beings of the six realms can incarnate: 1) viviparous beings, such as human beings, who are the result of parental cells; 2) oviparous beings, such as snakes, that are produced from eggs; beings of warmth and humidity, such as small insects, that are born from these conditions; embodiment, such as gods and intermediate consciousness, that are the invisible sources.

4. Consciousness among cloned beings

The acquisition of consciousness by cloned beings is very similar to that of the intermediate beings in Buddhism. According to Tibetan medicine and Buddhism, the intermediate being or intermediate consciousness is the basis for the consciousness of the soul wind in our body. After departing the body, the consciousness, the base for the soul wind, becomes an intermediate being. The combination of the cells of one sentient being and another are the precondition for the production of another sentient being. I therefore suggest that the acquisition of consciousness by cloned beings lies within the purview of this theory.