



THE DOORS OPENING FROM HUMAN TO UNIVERSE IN OLD UYGHUR

TEXTS¹

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Abstract

Tantric Buddhism, which is one of the important fields of study of the Old Uyghur texts, has an esoteric structure such as magic, sexuality, and yoga and includes various rituals. While these rituals prevent the person's rebirth, the rituals' main goal is to purify the person and allow him/her to reach the divine body. For this, it is necessary to clean the nine doors/orifices called orifices that exist in the body. This tradition of nine orifices is founded in the Bhagavadgītā, and the nine cavities are listed as two eyes, two ears, two nostrils, the mouth, and the two excretory organs in the male (urinary system and anus). Besides, in Kaṭha Upaniṣad texts, in addition to these nine orifices, the opening at the navel and top of the skull and the city with eleven gates are referred to. If a person is to be reborn, s/he has to be born in one of the life forms such as one of the life forms of hell, animal, preta, asura, human, or god, according to the orifices s/he has chosen. This indicates the transition from one realm to another, which brings to mind black holes, wormholes, and parallel universes discussed today in the field of astrophysics. In addition to all these, due to the acceptance of humans as micro cosmologists, his/her orifices are associated with macro cosmology.

In this study, the orifices in the human body and the connection of these orifices with the planets will be examined, depending on the Old Uyghur term tokuz kapıqların telüki "the orifices of the nine doors". Also, these orifices will be analyzed about the idea of black holes, wormholes, and parallel universes.

Keywords: Old Uyghur texts, tokuz kapıqların telüki 'the orifice of the nine doors', body orifices, planets, black holes, wormholes, parallel universes.

ESKİ UYGUR METİNLERİNDE İNSANDAN EVRENE AÇILAN KAPILAR

Öz

Eski Uygur metinlerinde önemli bir yere sahip olan Tantrik Budizm büyü, cinsellik, yoga gibi ezoterik/batını bir yapıya sahiptir ve çeşitli ritüelleri içerir. Bu ritüeller kişinin yeniden doğuşunu engellerken ritüellerin asıl amacı kişiyi arındırmak ve onun ilahi bedene ulaşmasını sağlamaktır. Bunun için bedendeki delik olarak görülen dokuz kapıyı/deliği temizlemek gerekir. Bu dokuz delik düşüncesi Bhagavadgītā'da bulunur ve dokuz delik iki göz, iki kulak, iki burun deliği, ağız ve erkekteki iki boşaltım organı (idrar sistemi ve anüs) olarak sıralanır. Ayrıca Kaṭha Upaniṣad metinlerinde bu dokuz deliğe ek olarak göbek ve kafatasının üst kısmındaki açıklıktan ve böylece on bir kapılı şehirden bahsedilir. Bir insanın yeniden hayat bulabilmesi için cehennem varlıkları, hayvan, preta, asura, insan, tanrı hayat şekillerinden birinde, seçtiği deliklere göre doğması gerekir. Bu, bir âlemden diğerine geçişi gösterir ki bu da günümüzde astrofizik alanında tartışılan kara

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delikler, solucan delikleri ve paralel evrenleri akla getirir. Bütün bunlara ek olarak, insanın mikro kozmoloji olarak kabul edilmesinden dolayı, bedendeki delikler makro kozmoloji ile ilişkilidir.

Bu çalışmada, Eski Uygurca'daki tokuz kapıların telüki 'dokuz kapının delikleri' terimine bağlı olarak insan vücudundaki delikler ile bu deliklerin gezegenlerle olan bağlantıları incelenecektir. Ayrıca bu delikler kara delikler, solucan delikleri ve paralel evrenler fikriyle ilişkilendirilerek analiz edilecektir.

Anahtar Kelimeler: Eski Uygur metinleri, tokuz kapıların telüki 'dokuz kapının delikleri', vücut delikleri, gezegenler, kara delikler, solucan delikleri, paralel evrenler.

Introduction

Human and the world or universe are considered structurally the same in some religions, mythologies, and cultures, and based on this, human is called the small universe. In general, there is no harm in accepting this as correct. Because the elements that create the universe and then the world also create the human body. Again, the atomic or subatomic parts of the universe are similar to the atomic parts of the human body. In short, the human body is the whole universe in miniature. There is a strict analogy between its physical components, parts, configurations, and proportions (Snodgrass, 1985: p.317). When evaluated within this structure, Kāla Puruṣa, the cosmic human being in Indian philosophy, is also a philosophical principle associated with the universe. The idea of Kāla Puruṣa is connected to human beings expected to come, and it is accepted as covering the whole universe, which externalizes all forms of creation according to its rhythm of the universal life principle, objectively as well as subjectively. The cosmic human is envisioned as an incredibly large being, but this symbol of an infinitely large human is only a prediction of the concept underlying the extension of the human organism in all possible psychic and temporal dimensions. Kāla Puruṣa is an all-encompassing universal reality, it is an omniscient stream of consciousness that is always busy with externalizing inner potential into objective reality. The certainty of this process is still in the womb of universal possibility. The glory and power of making this happen exceed the imagination of all people, the only certainty is that an immutable law operates behind all forms of creation. Kāla Puruṣa is the personification of Eternal Time, which causes the universe to revolve around itself. The vibration of this universal principle, the breath of Kala Puruṣa, is felt in the rise and fall of humanity, the changes in the vast continents of the earth, and the birth and death of the universe (Behari, 1991: pp.163-164). Since the body of the cosmic human expresses the whole universe, his body parts or senses are also related to the universe or the planets in it. Accordingly, Kala Puruṣa's spirit is represented by the Sun, his mind by the Moon, his speech by Mercury, his power by Mars, his wisdom and



happiness by Jupiter, his sexual life by Venus, and his unhappiness by Saturn. Again, the ritual of sacrificing Prajāpati, the lord of all creatures, is also important in terms of showing the connection between human and the universe. Accordingly, the altar on which Prajāpati was sacrificed is an image of the universe in both spatial and temporal aspects. Likewise, Prajāpati's body forms the spatial and temporal cosmos. The altar is filled with the essence of the world and is the divine principle of the cosmos. The structure of the altar brings together all aspects, breaths, times, seasons, months, days, and nights into a reconstructed whole. It is the merging of all space and time into a unified unity. However, the sacrificial ritual of Prajāpati has a dual function, macrocosmic and microcosmic. It is a ritual of a renewal of this world, which is macro cosmically a repetition of the original act of creation and functions as such. The universe is recreated in the analogy of the year, which exhausts itself by completing its cycle and begins again each year. Microcosmic sacrifice is the externalization of an internal act. Being, which is a part of Prajāpati's body, is likewise scattered, discontinuous, and lacking in unity. Both existence and creation are dependent on time, and time is destructive, the year is death. Day and night are the gripping arms of death (Snodgrass, 1985: pp.46-48). In particular, the concept of the maṇḍala, which in Indian and Buddhist philosophy is the formation of the cosmos, is tied to the cosmic human body and the divine-human body associated with it. Here, the creation of the cosmic and divine human is used as a base (Gray, 2007: p.61). Especially in Buddhist maṇḍala rituals, the maṇḍala diagram is made and then immediately disrupted. This symbolizes universal creation and destruction. In Buddhist iconographies, however, Heruka and her consort Vajravārāhī are depicted in a sexual embrace that causes rebirth, at the center of the maṇḍala system of thought. This idea of the center is associated with the navel, which is the center of the body as well as the center of the maṇḍala, the universe (Gyatso, 1997: p.4). The navel is one of the body chakras and means sexuality and rebirth. Thus, the idea of rebirth is connected with the universal center and the navel, which is the center of the human body.

The Indian and Buddhist understanding, which provides cosmic and divine-human creation by associating man with the universe and the world, and attributing sanctity to man, also sees the human body as miserable and unclean because it causes rebirth and connects man to the body. Although this thought seems to contradict man's being divine, it is closely related to man's humanity. Because man is human due to his ignorance, and therefore he has to take place in the continuous cycle of birth and death/Saṃsāra. However, even if a person who is freed from ignorance and humanity is born, s/he will give birth consciously, and then s/he is completely



freed from this Saṃsāra cycle. In the Buddhist understanding, there may be various methods for man to get rid of ignorance and humanity, in the same way, it is essential to clean these orifices in the understanding that sees the orifices in the human body, especially in the human body, as pus or boil. Because, as will be stated below, there is a belief that these orifices are the gateway to other realms. The transition of people to other realms is also due to their turning to the gates of rebirth and this is again directly related to human ignorance. When considered within this framework, the orifices in the human body are seen as a gateway to other realms, and this can be associated with black holes or wormholes, which are thought to provide transitions to parallel universes in modern astronomy and astrophysics today. Black holes are related to Einstein's general theory of relativity and are seen as holes that can provide a transition to other parallel universes as well as provide a faster transition from one place to another in space. Whether this is possible, of course, is unknown. The only known possibility is that black holes are the transportation channels of advanced technological civilizations. The importance of stars in the formation of black holes is known. Especially many stars that have completed their evolution and died have a mass more than 2.5 times that of the Sun, and during their relatively rapid evolution, they all had to become black holes. Also, Sagan later uses the phrase: Black holes may be entrances to Wonderlands. But are there Alices or white rabbits? (Sagan, 1975: pp.190-191). The door through Alice's rabbit hole is her journey to parallel worlds, and this journey also causes her to mature or regenerate, causing Alice to change. It is not known whether there are Alices and white rabbits in the orifices that provide passage to the realms in Buddhist thought. However, it is known that man has passed on to other lifestyles, and there is a journey that causes rebirth, and it is also a mystery what surprises are awaiting people in those holes.

1. The Nine Orifices in the Human Body and the Misery of the Body

It is possible to encounter many examples of the wretchedness of the body in Old Uyghur, one of which is the text in the story of Aç Pars/Hungry Leopard in Altun Yaruk Sudur/Sūtra of Golden Light.

ätöz ärsär baksız mänüsüz tetir özkä yanturu asıgsızı üzä yavlak yağı täg korkınçig ärür yarsınçig kirligi üzä tutsar arıgsızlıg kig yügmäk tetir anı üçün män bökünki күntä bo ätözimin yoñlap muñadınçig ulug iş küdök kılayın sansarlıg taloy ügüz içindä tar kämi bolayın tugmak ölmäklig tägzinçdin taşgaru tartıp üntüräyin tep sakındı yana ok inčä tep sakındı apam birök bo ätözümün titsär män ötrü ülgüsüz sansız mün kadaglarıg kartıg bāzig yiriñig kanıg igig



agrıgıg korkınçıg ayıçıg barçanı titmiş idalamış bolur män (Kaya, 2021: lines 15960-15976; Gulcah, 2013, lines 200-216) On the other hand, the body is perishable and temporary. It is terrible like the bad enemy because of its uselessness towards itself. It is like a dung heap in terms of being disgusting and dirty. That's why I'm going to do an extraordinary job using this body today. Let me be a ship in the sea of Saṃsāra. He thought I'd pull (herself/himself) out of the whirlpool of birth and death. (Then) he immediately thought again: If I (now) sacrifice this body, then I will have abandoned all countless sins, boils, pus, blood, disease, fear.

As can be seen in the example here, the body is considered a bad enemy, and as soon as a person gets rid of this body, he is freed from sins, boils, pus, blood, in short, from everything that makes the body miserable. Various stories are told in Buddhism about the misery and disgust of the body. According to the story of Saṃyutta Nikāya, Buddha in the early years of Buddhism taught the monks in the congregation to think about the putrefaction and corruption of corpses at the cremation site, and he retreats to meditation alone for two weeks. When Buddha returns, he realizes that in his absence the congregation has decreased considerably, and He asks Ananda what happened. Ananda explains that the monks have mastered meditation on corruption and rottenness, however, their insights have had disastrous results, and he states that the monks felt sorry for the body, were ashamed of it, were disgusted with it, and therefore killed themselves. Ananda mentions that as many as ten monks killed themselves in a single day, even twenty or thirty of them committed suicide in one day, and he wants Buddha to teach another method to the monks. He also teaches monks mindful breathing meditation (Wilson, 1996: p. 41). A more detailed version of the same story is mentioned in the Pāli Vinaya texts. This story is suggested to stem from the practice of contemplation on unsupervised corpses. Similar to the previous narration, Buddha walks away after teaching the meditation technique, and he leaves the monks to practice on their own. As the monks meditate on the decay and corruption of the body, their bodies become repulsive to them, and while some of these monks commit suicide, others ask a monk named Migalaṇḍika for help to kill themselves. Migalaṇḍika becomes a murderer who helps other monks cross to the other shore/Nirvāṇa by cutting their throats. When a slave of Māra approaches Migalaṇḍika while he is washing his bloody knife in the river, the slave tells Migalaṇḍika that killing other monks and transporting them over the Saṃsāra Ocean is a commendable and repeating act. Migalaṇḍika also returns and kills all the monks he encounters. When Buddha returns from meditation, he sees that the congregation is broken. Buddha then gives up this meditation, and Buddha calls monks to Ananda, and he teaches mindful breathing,



which is a meditation that focuses on the inhalation and exhalation of the breath as examples of the tides that are characteristic of conditioned existence. The purpose of these stories is to prohibit attachment to the body with passion and to show disgust, which is the antidote to passion, as a prerequisite for liberation (Wilson, 1996: pp. 42-44). The person hates his/her body, which s/he is disgusted with, and as a result, s/he gives up on his/her body more easily. Thus, it will be easier for him/her to achieve freedom. In the Old Uyghur text, as a continuation of the above story, the prince prefers to get rid of his disgusting and miserable body.

män amtı tolp sansartakı tınıglar üçün üzäliksiz üstünki yeg burhan kutı küsüşin täpräncsiz yayılmaksız ulug yarlıkančuči köñül turgurup bo mäniñ sävär amrak ätözümün titär män ıdalayur män buzulmaksız çölmaksız burhan kutın tilär män (Kaya, 2021: lines 16014-16020; Gulcalı, 2013, lines 253-259) I now leave this body that I love with great compassion, without hesitation, with the highest desire for Buddhahood for all beings in the world. I wish for incorruptible Buddhahood.

In the Old Uyghur example, the prince sacrifices himself for the hungry leopard and seven babies, killing himself by cutting his own throat with a reed. Thus, while the prince is freed from his disgusting and miserable body, the hungry leopard and seven cubs are saved from death by eating this body. As a result, the prince finds the opportunity to cross from this coast, that is, from the Saṃsāra coast to the other coast, that is, the Nirvāṇa coast. Although the thought and action here are shown as an act that is praised and appreciated for self-sacrifice in Buddhist texts and Old Uyghur texts, it is not much different from the meditation practice above. In this story, too, the person's disgust with his disgusting, miserable, rotten, and deteriorating body and then committing suicide is in question. There is only one difference in the story from the meditation above, which is sacrifice, that is, suicide to get rid of the disgusting body is a kind of self-sacrifice, and as a result, when the prince is reborn, he is reborn as a Bodhisattva.

Seeing the body as disgusting and the idea of getting rid of the disgusting body is present not only in Buddhism but also in many religions, as well as Shamanistic practices. There are sacrificial rites for the purification of the shaman's body. In this ceremony, all the parts that make up the body of the shaman candidate are separated from each other with an iron hook, all the meat is scraped off, the bones are cleaned, all body fluids are drained and the eyes are removed from their sockets. The bones are then put back together. This dismemberment ceremony lasts for 3 to 7 days, during which time the candidate lies dead in a desolate place. The dismemberment of the body of the shaman candidate and the renewal of his organs are



representations of his death and resurrection ritually, and his reaching mystical maturity (Eliade, 2018: pp.65-67). The complete separation of the shaman from the corrupt and transient flesh and blood symbolizes his liberation from the ordinary human condition (Eliade, 2018: pp.97-98). This practice or ritual of the shaman candidate expresses his spiritual journey, where the shaman candidate gets rid of all the abominations in his body, gets healing, and attains a holy body. Thus, the shaman candidate attains a mystical and divine maturity. The thought of getting rid of the flesh and blood of the shaman candidate and leaving only his skeleton symbolically may bring to mind the fact that Gautama Buddha, the historical Buddha, would starve to death in the forest before he attained enlightenment. Gautama Buddha fed a single grain of rice a day in the forest and kept bodily abstinence, but as a result, he became starved. Later, he was saved from starvation when the peasant girl offered him a bowl of rice porridge, and then he gave up the practice of extreme fasting with the idea of a middle way (Soothill-Hodous, 1937: p.482b).

Concerning the abjection of the body, it is necessary to explain its structure. According to Buddhist belief, the human body is structurally hollow. Its interior is elongated and curved, extending in the form of a hollow cylinder, with a head protrusion above the upper aperture and limbs between the upper and lower holes. The world enters the body in small pieces and comes out with pressure. In Buddhism, there is a focus on the openings in the body and the substances they emit. According to the Buddhist understanding, there is no point in performing rituals to neutralize the toxic secretions and excretions of the body. The body which is considered as the wound itself never heals and never merges with the ritual (Wilson, 1996: p.52). To get rid of these abominations, the gaps in the body must be closed. But this is out of the question since Buddhism instrumentalizes the body. While Buddhism instrumentalizes the body, in Brahmanism and Hinduism, it is possible to sanctify the body by closing it. Although Hinduism blesses bodies that are sealed through ritual and yogic control, not all bodies are suitable for closure. Only twice-born male bodies are eligible for closure and sanctification of bodily closure. Women and marginalized groups' bodies are unsuitable for closure and sanctification (Wilson, 1996: p.52). So, what are the cavities in the body, and which parts of the body are they located? The following sentence in Old Uyghur is a somewhat illustrative example.

ol ymä ölgäyşügdä näčök ärsär ymä bilgä biliglig oot tözlüg čandali iki kaş kavışig arasığa
tägip anta basa tokuz kapıqlarını tälükincä ünüp barır (Zieme-Kara, 1978: lines 830-834)
When he dies, however, the candalis of the essence of the fire of wisdom reaches the
junction of the two eyebrows and then rises through the opening of the nine doors.



tokuz kapıqlarınñ tälüki ‘the gap/opening/orifices of the nine doors’ in this sentence is important in that it indicates the gaps in the body. Accordingly, in Chinese 九孔 *jiu kong*, 九入 *jiu ru*, 九竅 *jiu qiao*, 九漏 *jiu lou*, 九流 *jiu liu*, 九瘡 *jiu chuang*³ are defined as nine holes, voids, entrances, leaks, or pus, which are two eyes, two ears, two nostrils, a mouth, and two sub-organs (Soothill-Hodous, 1937: p.17a). Also, the Chinese 瘡門 *chuang men* is defined as an ulcerated hole/door, while the nine excretory organs are shown in this way (Soothill-Hodous, 1937: p.439b). Again, this tradition of nine cavities is continued in Bhagavadgītā. Besides, in Kaṭha Upaniṣad texts, in addition to these nine holes, the opening at the top of the navel and skull and the city with eleven gates are referred to. The Kaṭha Upaniṣad texts list these eleven orifices as 1) forehead, 2) navel, 3) head crown, 4) eyes, 5) ears, 6) nostrils, 7) mouth, 8) urethra, 9) anus, and the list is reduced by counting eyes, ears and nostrils as one (Wayman, 2009: p.140; Tokyürek, 2021: p.55). However, Wise states that the body has nine holes, like a house with nine doors, and these are the urethra, anus, mouth, nostrils, eyes, ears, and vagina, also refers to as the tenth hole (Wise, 1845: p.38; Tokyürek, 2021: pp.55-56). Later, in the following pages of the same work, “There are nine holes in the male body; mouth, two nostrils, two ears, two eyes, anus, and urethra. On the other hand, women have more than one vagina and two nipples.” makes the statement (Wise, 1845: p.67; Tokyürek, 2021: p.56). These nine orifices are the places of defecation in the human body, and all the wastes in the body are thrown out through these nine orifices. Ancient Indian scholars on the subject say:

Delicious food and drink, hard and soft food, they go in through one opening, they come out with nine holes. The person eats delicious food and drinks with others but hides when throwing it out. The person eats delicious food and drinks with joy but is disgusted when defecating. Delicious food and drink will rot overnight. (Wilson, 1996: p.45).

The human body is a place constantly dripping like a pan of oil, inhabited by a community of worms, the home of diseases, the basis of painful conditions, constantly oozing out like a chronic open boil from nine orifices. Eye dirt comes out of both eyes, earwax from the ears, mucus from the nostrils, food, bile, phlegm, blood from the mouth, feces, and urine from the lower organs, and sweat from the ninety-nine thousand pores. In the Aṅguttara Nikāya, a series of parables focus attention on the body’s orifices and the matter they discharge. In one passage, Sāriputta describes his body as a perforated vessel dripping imperfect, sticky liquids. No matter what leaks from these holes, which are nine natural openings and considered a boil, dirt and

³ Nine holes, nine entrances, nine holes, nine leaks, nine wounds.



stench will seep out, impurity will come out. The swollen body with nine open wounds oozing stink is like an infected wound that never heals. For this reason, just like cleaning open wounds and healing them with ointments, the holes of the body should be washed constantly, and oil and perfumes should be applied to them (Wilson, 1996: pp.50-51). Thus, by cleaning or healing these cavities, which are seen as infected wounds or boil, the spirit or substance will also be considered cleansed. Such a thought can occur while the person is alive, as well as at the time of death in connection with the ways of rebirth after death. Accordingly, with the practice of mindful breathing, one attains the highest ascent yoga at the moment of death, and these gaps are filled by breathing through the veins in the nine gates or orifices in the body. The orifices of these doors are cleaned and doors are controlled by “stopping breath”. All efforts are made to soothe the veins by totally emptying them during exhalation. Then, when the consciousness goes away, the wise man does yoga equipped with āli and kāli for people going to the other shore. The syllable Hūm̐ is connected to the heart, one and a half syllables are placed above and below, and the seed syllable of the wind is placed in the lower part, facing down. The seed syllable of the wind is divided into two. Joining these two in the form of saṃpuṭa, the yoga practitioner recites the one-half syllable mantra twenty-one times in succession (Tsuda, 1970: p.282; Tokyürek, 2021: p.54). Thus, the person closes the nine orifices. The first stages of the mindful breathing exercise that Buddha taught require awareness of the body, the later stages involve awareness of the impermanence of all conditional things. The constant attention to inhalation and exhalation leads to the emergence, cessation, and apparent attainment of all the phenomena of the meditator. Thus, paying attention to the breath, such as sitting in a cremation field, requires an awareness of decay, the natural state of all combined beings (Wilson, 1996: p.43). A person who is aware of decay wants to preserve the body and thus develops various practices. Particularly in the Han period in China, Taoist practices tried to protect the body, preserve the invigorating spirit and strength, and ensure a kind of permanent life after death can be pointed out. Also, the constant preservation of the corpse is necessary to preserve the integrity and peace of the various souls after death. According to a technique mentioned in the Pao P’u Tzu, jade or bone is placed in the nine holes of the body. Accordingly, when gold and jade are inserted into the nine holes, the corpses do not rot. When salt and brine are absorbed by the meat and marrow, dried meats do not spoil (Sharf, 1992: pp.343-344). Again, in funeral ceremonies, pearls are also mentioned besides jade so that the corpse does not deteriorate. Jade and seashells are important in creating a perfect destiny in the afterlife. While the jade stone protects the body from disintegration, pearls and seashells prepare a new form of birth/life for the dead. That’s why during the Han dynasty in



China, pearls are placed in the mouth of the dead. This practice is also seen in Indian funeral rites (Eliade, 2017: pp.154-155). Although practices in China seem to prevent the body from deteriorating, it may be linked to the person's transition to a new life after death. Because it is known that especially in the second bardo/intermediate world, a person will pass through various doors and take the path of rebirth as a result of his/her past karma, which is possible with the nine orifices in the body. Accordingly, the following examples in Old Uyghur gain importance.

ölmištä ken kaqnıñ yürüñ tıgli burun yütintin taşgaru ünär kılınçlıg ärsär biligi kidin yolça ünüp üç yavlak yolka barrır (Zieme-Kara, 1978: lines 293-296) After he dies, the white drop of your father comes out of his nostril. (If) he is a sinner, his consciousness goes out of the back way (anus) and enters the three evil ways.

ölgäyşügdäki nomlug yañ yok ärsär biligi antirabav bolur anta basa atkaklıg köñül birü yığılmak üzä isig özüg tutguluk yeel birlä bir tözlüg bolup barrır inčkä köñül birü yığılmak üzä oot tözlüg yeel birlä bir tözlüg bolup barrır tugmaksız köñül birü yığılmak üzä bütün ätöztäki yeel birlä bir tözlüg bolup barrır yaruk yaşuk birü yığılmak üzä ... biligsiz bilig bolup üç ... törlüg yeellärniñ tüpin yltızın biligsiz bilig üzä bağlap anta basa bilig kölünüp baştınkı ortonkı tokuz kapıglarça kayusınta ärsär bilig ünüp antirabavlıg tugumka barrır bo közünür ajunta tın yeel tutmakıg bışurunsar täñri yerintä üç yavlak yolda kayuta barayın tesär bilig ärklıg bolur tının tuta bışurunmasar tın yeel ärklıg bolup inčä kaltı toosın ... atnı turulturmadın yavalturmadın münmiş täg bolur (Zieme-Kara, 1978: lines 296-314) Without the teaching method of death, consciousness becomes existence. After that, with the coming together of consciousness, it becomes an essential being and walks with the wind of sustaining life. With the gathering of the subtle mind, the fire-based wind becomes a single entity and walks with the wind. With the gathering of the unborn mind, it becomes a being with the wind in the whole body. With the gathering of light, ignorance rises. The root of the three winds is connected with ignorance, and then consciousness is chained, whichever of the nine doors in the head and middle, knowledge emerges and reaches the birth of existence. If one realizes that the breath wind is held in this present existence, the consciousness is strengthened there instead of the gods or whichever of the three evil paths one chooses to go. If the person does not realize that he is holding his breath, then the breath wind will become stronger and it will be like riding a horse without taming the horse.

As it can be understood from the examples above, if a person cannot grasp the truth in the inter-world, that is bardo, and cannot reach the way of salvation, the doors of birth are opened due to his/her ignorance. According to his/her past karma, s/he heads towards one of these birth gates. It is clear from the explanation above that these birth gates are connected to the



body's nine orifices. In the exemplary expression, after consciousness is chained and information is gone, ignorance emerges. As a result, nine orifices in the body are opened and the birth of existence occurs. Also, as seen in the Old Uyghur example above, after the consciousness leaves the body, the winds in the body appear. The body is made up of five winds like a five-layered wall, and these winds are not related to the elements. Rather, they are the foundation of the concept, the full instrument of the mind, and the precondition of incarnation (Dachille, 2015: p.60). One should understand the emptiness on the forehead as the prophecy of the form realm and birth there. The navel is the sign of the gods of the world of desire. The crown at the beginning is the harbinger of the world of formlessness and the birth therein. If there is a flow of information in the two nostrils, one is born in the world of the yakşas. Two ears are a sign of birth in the realm of vidyadharas. Two eyes herald the birth of a male life form. The oral transmission of information allows the person to pass between the pretas. The urethra indicates the animal way of life, and the anus is the infernal beings. After understanding the individual aspects of knowledge transfer in this way, placement in the seven upper holes should be made through the five syllables. The syllables sūṃ in the urethra and kṣuṃ in the anus should be placed. After stopping the seven orifices, the person goes with his/her mind to where s/he seeks the life forms associated with the above-mentioned orifices. The first six of these orifices are considered 'good', while the mouth, urethra, and anus indicate a 'bad' lifestyle. The two good destinies of humans and gods are associated with the six orifices, which are 'good holes', while the three bad destinies of pretas, animals, and hell beings are associated with the mouth, urethra, and anus. Therefore, one must understand the foresight for birth there, with the coming and going of one's knowledge through the orifices, good or bad. In subsequent interpretations, 'knowledge' means 'knowledge of the yogin'. Therefore, the yogin can relate to a particular realm by focusing his knowledge or technical knowledge on particular orifices. The five holes are hūṃ and these are considered the voice of Buddha. After these orifices are closed, the person returns to his mind and these doors are known as the doors of the intermediate world. However, it should be noted that the mouth is between the seven upper openings in terms of the methods of plugging the mouths of these orifices. It seems that the yogin's practice of stopping or blocking the passage through the holes should be by imagining a mantra syllable in each of the orifices (Wayman, 2009: pp.141-142; Tokyürek, 2021: pp.56-57). Various mantras should be placed to purify the voids in the body. These mantras can be placed not only in the orifices, but also in other organs in the body such as hands, shoulders, heart, and knees. Thus, the person who



practices these mantras begins to envision the gods on himself/herself (Dachille, 2015: p.52). The following Old Uyghur sample sentences are appropriate to this description.

muni tæg sakıncıg köñültä bälgülüg kılıp um<u>asar yüräktäki huñ ujiktin yaruk ündürüp alku yertinçüni öz ätözkä yığıp öz ätözkä huñ ujik yığıp huñ ujik yaruk tözlükün tægşilip burçakča ülgülüg bir yürüñ öñlüg tigli bolmışın udıgu ol (Zieme-Kara, 1978: lines 1232-1238) If the person cannot produce such thoughts in his mind, he should remove the light from the hūm syllable in the heart and concentrate the whole world on his own body. He should gather his body into the syllable hūm, and fall asleep when the syllable hūm transforms into a light essence and a pea-sized white drop appears.

tanup umasar öñdün uturu yürüñ huñ ujik sakınıp antın yaruk ünüp alku yertinçüni aña yığıp ol huñ ujik birlä öz ätözüg kurug sakınıp bir kär olurgu ol (Zieme-Kara, 1978: lines 1242-1247) If he cannot recognize him, he must first think about the white hūm syllable, imagine that the light comes out from there, that he gathers the whole earth in it, that his own body is empty (with the hūm syllable) and sits for a moment.

As seen in the Old Uyghur examples, the person who thinks the hūm syllable imagines that his/her body is empty. The expression ‘empty’ here is certainly not in the sense of ‘unnecessary’ but is about the body being made up of voids. This example expression may not be about just nine orifices, either. It is more likely to be related to the above-mentioned Buddhist understanding that the body is like an empty cylinder, like a ring. The orifice known as the crown at the top is marked with the highest value among the nine spaces or doors, which are also significant in terms of representing the spaces in the body (Dachille, 2015: p.52). The Old Uyghur example below shows what is known as the Brahma hole, which is this orifice.

anta basa bo ok yañlıg iyin kızıgča agtına agtına ’azrua tälüktin inip darmasanbawata turmışın sakınıp kodgu ol (Zieme-Kara,1978: lines 1099-1102) After that, he will imagine that he is descending the Brahma hole and standing in Dharmasambhava, ascending and descending just like that.

The Brahma hole is located on the top of the head and is medically known as the fontanel of a newborn baby. It is also called the hole of Brahma in Brahmarandhra. When a young yogin dies, he separates them from the physical body. It opens and prāṇa comes out of this chakra⁴.

⁴ Dang, Swami Thich Hue. *Buddha Yoga: Practical Results by Most Venerable*. New Delhi: Diamond Pocket Books, 2020. Unfortunately, the page of the book is not available on the internet, as the sourcebook is accessed from the internet. The web address of the study is given below.



The Brahma hole is also referred to as a bright point of light, cognate with the sun, the uncreated, unborn, and eternal origin of all things (Snodgrass, 1985: p.317). Again, to reach the realm of formlessness, it is necessary to pass through this orifice or door.

If one cannot understand the truth in the second intermediate world/bardo, the birth path is opened especially to be born in the human life form or the male kingdom, and a new human body begins to form from a mother and father. Hut Bilic's anatomical map aims to show that "man's five organs and six organs, his whole body, nine cavities, meridians, and collaterals penetrate the body and are intermittently connected to every crevice and nook" (Shin, 2009: p.199). It is important to count the nine spaces among the organs in the body that cannot be considered separately from each other. Nine orifices in the body show development in the embryo from the third month. According to the sutra, in the ninth week, the wind causes the nine openings of the fetus to show signs. In the tenth week, one wind hardens the fetus and the other expands the uterus. In the eleventh week, a wind forces the fetus into nine holes, possibly the same nine holes mentioned earlier, which then enlarge as the mother moves. In the twelfth week, the intestines and joints are produced by another wind. Thus begins the process of filling out the trunk outline (Kritzer 2009: p.84). The baby's nine orifices are expressed as follows in Old Uyghur texts.

anta basa yeti küntä ken ol ok yalkokkiya ... barr yänä ök yeti küntä ken ol kan ät tanču bolur anta basa ol ät tančuta kol but bälgüleri sögükiyälär arırsız akguluk tälökkiyälär bälgüüg bolur (Wilkens, 2016: lines 619-626; Elmalı, 2016: lines 144-151) After that, seven days later, that fetus arrives, and again seven days later it becomes a piece of blood and flesh. After that, arm and leg marks, buds (form) on the piece of meat. Orifices form where dirt will flow.

In Buddhism, death and rebirth go hand in hand, so death and rebirth should not be considered separately. Thus, the cycle, the Saṃsāra cycle, is repeated. In the world of appearances, everything begins again.

However, in the intermediate world, one can pass from one realm to another by using the voids in the body, and in the same way, the yogin can wander between realms alive without dying. According to one of the stories of Buddhist literature, Maudgalyayana, one of Buddha's disciples, can come and go between heaven and hells, and can easily switch between them. In the stories, Mahāvastu narrates this cultivator's visits to the eight great hells and other realms. While these stories explain how he attained mastery, they also explain how a yogin can communicate with or



transition to the realms of desire, form, and formlessness. In the realm of desire, besides the six god families, there are also men, animals, pretas, and hell beings. The form realm is called four dhyāna for meditation and has more divisions. The realm of formlessness has the division of infinite space into the foundations of infinite perception. The way a yogin like Maudgalyāyana mentioned above enters these realms in Tantric texts is similar to how a person enters other life forms after death through karma. Therefore, while the yogin concentrates especially on the bodily orifices that are thought to be associated with the beings of the various realms, the deceased goes with the stream of consciousness to the appropriate area of the intermediate world (Wayman, 2009: pp.139-140; Tokyürek, 2021: pp.54-55). Another example of the subject in Old Uyghur is as follows.

ol ätözlär kovukum içintä kamag beş ajun tınlıglarig sıgurayın (Tekin, 2019: lines 33.1-3) Let me fit all five life-shaped creatures into my body orifice.

Thus, the orifices in the human body contain other living forms of life, and the body is equated with a macro cosmological structure. As a result, the human body moves away from the micro cosmological structure and takes on a macro cosmological structure after this point. Especially in traditional Tibetan astrology, the spaces in the body are shown in connection with the planets. But here, there is a sequence in the form of two eyes, two ears, two nostrils, a navel, urethra, and anus. Therefore, the oral cavity was omitted and the navel was included instead. Accordingly, it is possible to list the spaces in the body and the planets that they represent as follows (Wayman, 2009: p.140):

Two eyes	→ Sun (right eye), Moon (left eye)
Two ears	→ Mars and Mercury
Two nostrils	→ Jupiter and Venus
Navel	→ Saturn
Urethra and anus	→ Rāhu and Ketu (dragon's head and tail).

The transition from one realm to another is also a matter of shamanistic practices, which is a very common practice among shamans. The shaman is considered to be a specialist in a special ecstasy whose spirit can leave his body and ascend to the sky or go underworld. The shaman is the one who heals the sick through trans, accompanies the dead to the 'realm of shadows', and mediates with the gods in the sky and the underworld. The shaman knows very well the god at the top of the sky and the sovereign god of the underworld (Eliade, 2018: pp.26-



31). The Shaman's experiences of ecstasy include ascension and talking to spirits or gods, descent to the underworld, and talking to spirits there, as well as to the spirits of dead shamans (Eliade, 2018: p.62). As the shaman descends into the sky and underworld, he uses his drum and horse and travels through them (Eliade, 2018: pp.225-227). As it is seen, just as the yogin's transitions from one realm to another, the shaman also crosses between the realms in the same way.

A person can do this after death, or if he has magical powers like a yogin, then he can travel between realms using these orifices. Two significant explanations are important here, the first of which is the connection of the orifices in the human body with various forms of life, and the second is the relationship of these orifices with the planets. It would be conceivable to state the following about the topic if we must start with the first of these. There is a connection here with a purely Buddhist cosmological structure. Accordingly, there is an earth-centered structure in Buddhist cosmology and this structure is defined as three realms where all living things dwell in. Accordingly, the beings of Buddhism are divided into five or six: gods 'deva', humans 'manuṣya', animals 'tiryāṅc', souls of the dead or hungry souls 'preta', and beings of hell 'naraka'. Among these, the sixth form of existence, the demonic gods 'asura', is also included. These are the forms of existence in which living things are reborn depending on their karma, and these are also called the five or six ways. All living beings exist within the desired field 'kāmadhātu'. Humans and animals live together on the surface of the Sumeru Mountain kingdom. Pretas and asuras live under the ground at a depth of 500 yojanas, while the people of hell live even deeper. Gods of various kinds live in the upper reaches 'rūpa-dhātu' in the form realm, and beyond that 'arūpa-dhātu' in the formless realm. The three realms of desire, form, and formlessness are considered 'tri-dhātu' and are defined as the three worlds in which living beings live. Tri-dhātu is synonymous with the universe as a whole or all existence (Sadakata, 1997: p.41). This situation in Buddhism can be illustrated as follows (Sadakata, 1997: p.42):

Gods	→ superior	} good ways
People	→ ordinary	
Asuras	→ down	
Animals	→ superior	} bad ways
Hungry soul	→ ordinary	
People of Hell	→ down	



The second is considered completely separate from the world and the holes/cavities in the body are associated with Indian/Vedic astrology. Accordingly, in Vedic astrology, there are nine celestial bodies and gods that affect human life on earth. These are the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, and the two lunar nodes Rāhu 'Dragon Head' and Ketu 'Dragon Tail' (Bleckt, 2011: p.189). As mentioned above, Earth, Uranus, and Neptune are not included in these planets, but the Sun and the Moon are counted among the planets. Besides, among these nine planets, there are shadow planets such as Rāhu and Ketu. Ancient Indian scholars speak of the seven major planets as well as two shadow planets that have no physical mass, cannot be seen in any telescope, and are not complete planets⁵. The association of planets with the human body is quite old. Sun Zhenren says on the subject: The human head is round because it emulates the roundness of the sky, and the human foot is square because of the square shape of the earth. Just as the sky has four seasons, man also has four limbs. Just as the sky has six directions, the human also has six internal organs. Humans have nine holes just as there are nine stars/planets in the sky (Heo, 1994: p.279; Shin, 2009: p.193). However, the effects of these planets on the human body and spirit are also very important. In addition, these nine planets have human duties, which can be listed as follows: the Sun and the Moon are the kings, Mars is the commander, Mercury is the prince, Jupiter and Venus are the ministers, Saturn is the servant, and Rahu and Ketu form the army. There is also an important relationship between the elements that make up the human body and the planets. Accordingly, Mars and the Sun rule the fire element, Mercury rules the earth element, Saturn rules the air element, Jupiter rules the ether element, and Venus and the Moon rules the water element (Rao, 2004: pp.25-26). Along with all this, the reason why the three planets represent the lower realm should be examined separately. As explained above, Rahu and Ketu, which are shadow planets, refer to the lower realm as they are two parts of the body of a demon or dragon. Since Saturn also lives in the nasty region, it may also be associated with the lower realm. In addition, the god of Saturn, representing the navel, is Brahma, the creator God (Rao, 2004: p.25). Thus, Saturn can be considered a planet that causes rebirth. In addition, as mentioned earlier, the number of orifices in the body is sometimes increased to eleven. This situation is quite interesting. Because in the same way, in Indian astrology, eleven mathematical

⁵ Astronomically, these shadow planets represent the points where the Moon's orbit intersects the ecliptic. Solar and lunar eclipses can occur at these points. These shadow planets, called lunar nodes, correspond to times when solar and lunar energies interact, clash, or neutralize each other. Their effects can influence the entire outcome of planetary forces. Rāhu is the ascendant north node and is the point at which the Moon crosses the ecliptic in its south-to-north movement. Ketu is the waning south node and is the point at which the Moon crosses the ecliptic, moving from north to south. According to the legend, Rāhu and Ketu are the two halves of the devil's body that drank the elixir of immortality and were then punished by being split into two. Solar and Lunar eclipses always occur near one of the lunar nodes (Bleckt, 2011: pp.147-148).



points are mentioned apart from nine planets. Accordingly, apart from the nine planets listed above, there are eleven moving mathematical points known as Upagraha, which represent the lower planets and moons. There is also Lagna, the rising point on the eastern horizon as the earth revolves around itself. In addition, there are some mathematical points known as ‘special ascendants’ (Rao, 2004: p.5). Although it is not certain whether there is a connection between these eleven mathematical points and the eleven holes in the body, the fact that they are numerically similar seems to be a coincidence that deserves attention. It should be noted here that eleven points are outside the planets. It seems that the relationship between the eleven points on the body is quite similar to the relation among planets. This issue should perhaps be considered separately.

Various questions about astronomy come to mind due to the connection of the holes in the human body with the three realms and nine planets. The most important of these questions is, do the three realms have a relationship with parallel universes? Could the holes in the body provided for the transition to these parallel universes be related to the black holes or the wormholes in space? Also, could the orifices in the body expressing the nine planets be related to their being parallel worlds? Could the orifices in the human body represent wormholes again to reach these nine planets? Many further questions could be asked regarding the subject.

2. The idea of Nine Orifices in the Human Body: Black Holes or Wormholes

In the cosmological structure of Buddhism and Hinduism, the universe has no beginning and no end, it is timeless. Existence has many levels, and the highest of these is Nirvāṇa, which is infinite and can be attained through the purest meditation (Kaku, 2019: p.5). This is a contradiction, or so it seems. Because, on the one hand, it is stated that the universe has no beginning and no end, on the other hand, it is stated that Nirvāṇa, which is a form of existence, is infinite. If the universe is infinite, we are faced with the question of how Nirvāṇa, the mode of existence, can be infinite. This perhaps makes predictions that creation took place incessantly within a timeless ocean of Nirvāṇa. Accordingly, the universe can be compared to a bubble floating in a much larger ocean that constantly creates new bubbles. While scientists claim that the universe originated from the Big Bang, they also claim that it is in an endless ocean formed by other universes and coexist with them. If this is true, big explosions continue to happen somewhere at any moment (Kaku, 2019: pp.5-6). This gave rise to the Big Bang Inflation theory,



which later evolved into the Multiverse theory. According to multiverse theory, a small part of the universe can suddenly swell, and while the ‘bud’ blooms a ‘the girl child’ or ‘baby’, this, in turn, can bud another baby universe in exchange for an indefinite budding process. Accordingly, the Big Bang continues. This theory means that our universe can also bud a baby universe of its own. Our universe probably also started by budding from another, the older universe (Kaku, 2019: pp.14-17). Theoretical evidence is accumulating to support the existence of a multiverse, in which entire universes are constantly opening up or ‘budding’ other universes. If true, this could bring together the two great religious mythologies, Creation and Nirvāṇa. Creation can occur continuously within the fabric of timeless Nirvāṇa (Kaku, 2019: p.16). However, the universe we live in is constantly expanding due to the antigravity force, and as a result of this expansion, it will probably freeze to death (Kaku, 2019: pp.21-22). After this point, black holes will be needed to pass to other universes, or wormholes will be needed to go to other planets with the destruction of the world. Here, information about black holes and wormholes, which are related to physics and astronomy, will not be entered, but a brief explanation will be made about what they do. Although Einstein initially thought black holes were too incredible to exist in nature, he later suggested the possibility of wormholes located in the very center of the black hole. Mathematicians call these holes multi-connected spaces, which physicists call wormholes, while others call them dimensional gates or gates. According to the theory called the Einstein-Rosen bridge, there is a ‘strait’ at the center of the black hole that connects space-time to another universe or another point in our universe. While traveling through a stationary black hole is deadly, spinning black holes have a ring-like singularity. In this way, it may be possible to pass through the ring and the Einstein-Rosen bridge. However, Einstein thinks that even if wormholes exist, it is not possible for any living thing to pass through these holes and that any living thing that falls there will die. That view began to change, however, when mathematician Roy Kerr found a definitive solution to Einstein’s equation by describing the most realistic dying star, the spinning black hole. A rotating star can collapse into a ring of neutrons that will remain stable due to the intense centrifugal force that pushes outward and neutralizes the inward gravitational force. Kerr says, “If you fall into a black hole, you will not be disintegrated to death, on the contrary, you will be swallowed by the Einstein-Rosen bridge and drawn into a parallel universe”. Kerr likens a black hole to an elevator in a skyscraper, but this elevator only has an up button, and each floor is a universe. In the case of leaving a solid or universe, there is no turning back because an event horizon has been crossed. A black hole cloaked by dust clouds has recently been definitively identified at the center of the Milky Way galaxy. If it weren’t for these



dust clouds, a huge ball of fire would be visible from the earth every night (Kaku, 2019: pp.127-132). Although the existence of black holes has been definitively proven today, discussions about the existence and absence of wormholes continue. To travel in wormholes, a speed greater than the speed of light is needed, which does not seem to be possible for now as the current experiments indicate. However, negative energy is needed for a journey through wormholes, and obtaining this energy is also possible with the quantum law (Hawking, 2019: pp.201-206).

Of course, it is not possible to say with certainty whether black holes and wormholes, which are thought to create a jump in space-time, have a connection with the orifices in the human body that exist in Buddhist thought. The fact that the one is reincarnated in one of the six life forms, particularly during the bardo following his death, and this is made possible by these orifices, however, makes these orifices appear to be doors leading to other worlds or universes. Although these realms are reflections of a person's past karma, who knows when the deceased person comes back to life, they may never take place again in this realm of phenomena, and they come into being in other realms or universes much farther from us. According to the above statement, a person can come and go between the lower and the upper world. However, the yogin can also travel to the realms of hell and gods/life forms while alive without dying. Here, it should be explained that the universe is equated with the world in the Indian and Buddhist understanding, and the tri-dhātu, which is expressed as the three realms, is related to the world as stated above. Only arūpa-dhātu, which already alludes to Nirvāṇa, is considered to be the super-terrestrial world of formlessness in this context. Consequently, it is helpful to clarify two points here: 1. Nirvāṇa could simply refer to our universe, as opposed to the vast ocean containing thousands or even millions of worlds, as explained by Kaku, or it could refer to an ocean of infinite universes. 2. Buddhist theory holds that orifices in the body allow for both upward and downward motion, as opposed to merely upward motion, as in Kerr's elevator, during the travel between realms. But while Kerr's elevator only goes to the future or upward, the elevator in Buddhism meets the journey to the lower and upper realms. But both elevators cannot travel to the past on their way to the future. Black holes or wormholes are holes that allow not only the journey to parallel universes but also the transition from one point to another in space faster. Thus, it is believed that thanks to these holes, travel from one place to another in space can take place faster. This is of course not proven, but it has not been falsified either. Therefore, just like the thought that these holes provide a transition from one place to another in space, the fact that



the holes in the body are associated with nine planets, in the same way, indicates the transition or journey between the planets.

Conclusions

Man is the small universe, and whatever exists in the universe or the world is also present in the human body and soul. Therefore, the human body is considered to be the whole universe in miniature. In the cosmic human understanding in Indian and Buddhist thought, Kāla Puruṣa is seen as an all-pervasive universal reality, and he is thought of as an incredibly great being. Likewise, the altar where Prajāpati, the lord of all creatures, is sacrificed is also an image of the universe in both spatial and temporal aspects, and the body of Prajāpati constitutes the spatial and temporal cosmos. Although the human body is regarded as the all-pervading divine substance, it is also seen as an unclean, rotten, and corruptible structure, and thus this rotten body is expressed as miserable and disgusting. Although the structure of the body is what drives people to this rottenness and corruption, orifices in the body also cause deterioration. According to Indian and Buddhist thought, whatever comes out of the human body would be a kind of dirt anyway. Of course, these filths come out of the orifices in the body. According to this, sometimes nine and sometimes eleven holes are mentioned in the human body. Accordingly, there are nine holes in the human body: 1. forehead, 2. navel, 3. crown on the head, 4. eyes, 5. ears, 6. nostrils, 7. mouth, 8. urethra, 9. anus. These are the orifices in the male body. The female body, on the other hand, has more than one vagina and two nipples. Of course, there are mathematical inaccuracies about the orifice in the body, because after all, the man also has two nipples and they are just not that functional. But here, the nine orifices and their expressions are more important than the number of orifices in the body. These orifices, known in Old Uyghur as *tokuz kapıqlarınñ tülükki* “the orifices of the nine doors” and simply *tokuz kapıqlar* “the nine doors”, are supposed to represent one of the entrances to the divine body, where one can either escape the Saṃsāra cycle or continue in the Saṃsāra ocean. But the way to achieve liberation is to close these holes with the mindful breathing exercise Buddha taught instead of body meditation earlier. This breathing exercise is a meditation that focuses on the inhalation and exhalation of the breath as examples of the tides that are characteristic of conditioned existence. Thus, the person fills these holes in his body and closes the door of rebirth by preventing passage to other realms. To prevent the body of a deceased person from decaying, jade or pearls are placed in these holes in the body. If a person cannot close these holes after his/her death, s/he passes through one of



these holes by his/her past karma, and also the birth door suitable for his/her karma is opened. These holes are considered gateways from one realm to another, and they are the dead's gateways to other life forms in the second bardo/intermediate world. It is possible to list these gates and realms in the body as follows. According to this; forehead → realm of shape, navel → world of desire, gods, the crown of stone → realm of formlessness, nostrils → place of yakşas, ears → place of vidyadharas, eyes → place of humans, mouth → pretas, urethra → animals, anus → beings of hell. In Tibetan astrology, the holes in the body, such as the two eyes, the Sun (right eye), the Moon (left eye), the two ears, Mars and Mercury, the two nostrils, Jupiter and Venus, the navel, Saturn, the urethra and anus, Rāhu and Ketu, are also related with the nine planets. This idea is similar to the idea of wormholes and black holes in the universe. Because black holes, which are believed to be the Einstein Rosen bridge, are thought to be the holes that can be utilized to speed up the transfer from one location in space to another, they are also believed to be wormholes that can lead to parallel universes. Although it has not yet been proven whether these holes provide this transition, many scientists support that this is possible with scientific evidence.

As a result, wormholes and black holes in the universe are comparable to holes in the human body and both serve as passageways from one world to another. This could support the hypothesis that Old Uyghurs, Tibetans, and Indians had knowledge of parallel universes and black holes in space based on their body holes.

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