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MAHĀMUDRĀ MEDITATION-STAGES AND CONTEMPORARY COGNITIVE PSYCHOLOGY

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PREFACE

This dissertation contains material from a number of original Tibetan and Sanskrit scriptures, many of which have not previously been translated by other scholars. Because of the unusual nature of the Tibetan and Sanskrit material, several exceptions to A Manual for Writers are used.[1] First, passages from several Tibetan scriptures are used extensively throughout Chapter 2. In order to avoid numerous footnotes, references to such scriptural passages follow a special notation system. The notation begins with the author's name in an abbreviated form. A comma follows. Then, the page or block folio number follows. The entire reference is enclosed in parentheses. The author's names are used instead of the title of the scripture because most Tibetan scriptures have unusually lengthy titles. For example, (Bk,p.102) means that the cited passage is from an authoritative commentary by Bkra shis rnam rgyal briefly called Nges Don dZa Zer [Moon Light of Certain Truth]. The passage is found on page 102 because the block print utilizes an arabic notation system. As another slightly different example, (Jp, fol. 32a), means that the cited passage is from an authoritative commentary by 'Jam dpal dpa' bo briefly called Phyag rGya Chen Po . . . Khrid kyi sPyis Dom rsTa Tshi [Lectures on the Practical Manual to Mahāmudrā]. The passage is found on the thirty second folio, side a. A complete list of these abbreviations is given in Table 4 on page 46.

There are a number of different systems for romanization of the Tibetan script. The dissertation follows the system of S. Chandra Das in his Tibetan-English Dictionary. Tibetan and Sanskrit words are used extensively throughout the dissertation. These foreign words are given in the above romanized form, and are underlined, but not capitalized.

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[1]Kate L. Turabian, A Manual for Writers of Term Papers, Theses, and Dissertations (Chicago: The University of Chicago Press, 1937; 4th ed., 1973).

Whenever underlining is used for foreign words, it is to be understood that the word pertains to a book title only if the words are also capitalized.

Chapter 2 is a study of the technical vocabulary of meditation. Therefore, a large number of technical terms for internal meditation experience are used throughout the body of the chapter. Whenever a new technical term is introduced its translation is enclosed in double quotation marks. This is immediately followed by the Tibetan (and sometimes the Sanskrit) term, given in parentheses and underlined. For example, consider the term, "entity" (ngo bo). The translation, "entity," is used for the Tibetan technical term, ngo bo. If both Tibetan and Sanskrit equivalents are used the Sanskrit is marked and they are separated by a semicolon. For example, "entity" (ngo bo; Skt., vastu). The Sanskrit translation of the same term is vastu. In order to preserve the precise usage of these technical terms in the original material, every such technical term is capitalized in the translation of passages from the texts.

Several technical terms have not been translated. These terms are very common Buddhist terms, whose meaning becomes clear to the Western reader while reading the manuscript. These include: Buddha, Dharma, and Sangha--the "Three Jewels" of Buddhism: Saṃsāra and Nirvāṇa--the two states of existence; and several others, notably, karma, samādhi, siddhi, and skandha.

Many people were helpful in the development of this dissertation. Jonathan Z. Smith and Norman Perrin greatly influenced my thinking on methodology in the reconstruction, exegesis, and interpretation of Buddhist texts. The enthusiasm and encouragement of Frank Reynolds and Mircea Eliade were instrumental in my decision to study the practical Buddhist texts. Geshe Wangyal of the Lamaist Buddhist Monastary of America, Washington, New Jersey, first introduced me to the Tibetan language in an oral form. I am especially indebted to Geshe Wangyal for also introducing me to Dharma-practice, through which the meditation experiences described in Chapter 2 were more understandable. Stephen Beyer and Geshe Sopa of the University of Wisconsin, Madison, Wisconsin, helped me to deepen my understanding of the Tibetan language enough to translate the material in Chapter 2. Stephen Beyer originally introduced me to the Mahāmudrā root-

texts and commentaries used in that Chapter. Later, Gene Smith, of the Library of Congress, Delhi, India, urged me to also consider translating Bkra shis rnam rgyal's Moon Light, which I now consider the main commentary to the entire Mahāmudrā tradition, and have used extensively throughout Chapter 2. I am also indebted to Peter Homans and Don Browning for their constant patience and support through the various stages of my thinking and writing. Without their openness to these ideas, the dissertation could not have been written. Lastly, I am especially indebted to Erika Fromm whose influence on my personal and professional development as a psychologist was extensive over the five years that I served as her teaching assistant, and who guided every phase of this research.

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CHAPTER I

GOALS AND METHODS

Buddhist Soteriology: The Systematics of Philosophical Expression and Direct Experience

The problem of understanding religion in general and Mahayāna Buddhism in particular concerns the definition of religion. With the enormous complexity of religious phenomena, different assumptions are made about the study of religion. In his discussion of "Religionswissenschaft," Joachim Wach has provided some useful guidelines for the student of religion. He subordinates the cultural forms of religious belief-systems and patterns of worship to the forms of religious experience. Most religions presuppose a special form of human experience. According to Wach, genuine religious experience is defined as a response to some experience of ultimate reality. It is a total response of the person with his intellect, affect and volition; it is the most intensive, profound experience of which man is capable; it is a most powerful source of motivation and action.[1] Wach defines religion in terms of religious experience, and also by the way belief-systems and life-style are organized to effect such experience. Religion, in its most fundamental sense, then, is soteriological.

Mahāyāna Buddhism is a case in point. Wach considers Mahāyāna Buddhism to be one of the most difficult types of religious experience

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[1]Joachim Wach, The Comparative Study of Religions (New York: Columbia University Press, 1958), pp. 27-36. For a concise discussion of Wach's definition of religious experience, see Joseph M. Kitagawa, ed., The History of Religions: Essays on the Problem of Understanding (Chicago: The University of Chicago Press, 1967), pp. 40-41.

for the modern student of religion to understand.[1] The difficulties are in part due to the problem of ascertaining the meaning of the most important philosophical terms within the Mahāyāna (e.g., Dharma, emptiness), as well as to working out a rather complicated historical development. Difficulties also pertain to the assumptions made about how to study the Mahāyāna. We must not forget that the key philosophical concepts are expressions for a type of religious experience. Furthermore, the history of the Mahāyāna is a history of variations upon the theme of a certain type of religious experience centering around experience of emptiness. Wach calls for a return to the study of religious experience:

> However, the study of the historical development of Mahāyāna Buddhism has to be supplemented by inquiries aimed at an understanding of the religious experience which manifests itself in the theology, devotional practice and world-view of the Great Vehicle.[2]

Mahāyāna Buddhism like other religions is a system of salvation. Its doctrines describe a particular configuration of ultimate reality. Its practices describe the ways to achieve this end, through ethical and contemplative means. For example, Wach mentions the Bodhisattvabhūmi as a text designed to systematically set forth a practical path toward the experience of ultimate emptiness.[3] He sees the Mahāyāna as a system of imitation. A disciple follows the ideal model of the Bodhisattva through various stages of practice, as exemplified in the Bodhisattvabhūmi. Then he directly experiences the ultimate emptiness for himself.

A significant proportion of Western Buddhist scholarship has not followed the guidelines set forth by Wach. Much Western Buddhist scholarship has become preoccupied with the problem of meaning regarding central philosophical concepts within Buddhism. Buddhism appears vastly analytical and speculative. Such scholarship neglects the fact that these philosophical concepts are an expression of a type of religious experience, and moreover, that Buddhism as a soteriological system is organized as a system of practical methods for nothing less than the direct experience of

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[1] Joachim Wach, Types of Religious Experience: Christian and Non-Christian (Chicago: The University of Chicago Press, 1951), p. 104.

[2] Ibid., p. 108.

[3] Ibid., p. 112.

its ultimate concern. Much of the early Western scholarship on Buddhism is both reductionistic and proud. Scholars have immediately tackled the most difficult of concepts, such as nirvāṇa, dharma, emptiness, while ignoring the elaborate foundations and stages of practice that gradually transform a disciple into a living embodiment of what such terms purport to express. Not only are practice and experience largely neglected, but the very categories used to understand the central concepts in Buddhism are transparently based upon Western philosophy, philology, and Christian theology.[1]

Guy Richard Welbon's The Buddhist Nirvāṇa and Its Western Interpreters is a masterpiece in its exposition of Western scholarship on Buddhism. In his polemic style he refutes most of the philosophizing about Buddhism by the great Western Buddhist scholars of the nineteenth and twentieth centuries. Their works disclose much about their own presuppositions, but little understanding of Buddhism. The problem of all such scholars is this: they are philosophical and historical methods in

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[1]To impose our own categories on the data provided by the Buddhist source material is to run the risk of violating their intentionality and, consequently, to violate the entire interpretive enterprise. The problem is not lost with respect to many contemporary scholars, and Richard H. Robinson's comments are representative:

> Earlier European comparative studies began with a meta-system set up to handle European philosophy, religion, language, etc. and nothing else. Not realizing how parochial it was, they applied their particular meta-system naively and often unconsciously to systems that it was inadequate to describe, with consequent distortion, omission and misrepresentation . . . Indian religion was described within the Christian scheme for contrasting Christianity with its rivals in the Roman empire. Often such studies have translated a non-Western system into a Western one and have misrepresented this destructed, untextured changeling as a description or explanation of the original. Th. Stcherbatsky's Kantian and Hegelian paraphrases of Indian Buddhism are the most brilliant and flagrant instance of this stype.

From Richard H. Robinson, "Comments on Non-Western Studies: The Religious Approach by Wilfred Catwell Smith," A Report on an Invitational Conference on the Study of Religion in the State of the University, The Society for Religion in Higher Education, New Haven, Conn., 23-25 October 1964, p. 63. Quoted in Guy Richard Welbon, The Buddhist Nirvāṇa and Its Western Interpreters (Chicago: The University of Chicago Press, 1968; reprint ed., Chicago: Midway Reprint, 1975), p. 300.

a quest for the central philosophical ideas within Buddhism. Several examples may illustrate Welbon's argument.

Thomas Rhys-Davids was a pioneer in his study of the Pali Canon as a source of Buddhism. He uses the Canon as a source of his search for the meaning of nirvāṇa. He defines the original message of Buddhism, nirvāṇa, as the "blowing out" of ignorance and passion.[1] His wife, Caroline A.F. Rhys-Davids, developed more careful and critical methods for the study of the Pali Canon. She departs from her husband's conclusions about nirvāṇa. The conception of nirvāṇa in the original message of the Buddha and that of the Canon are thought to be somewhat different. The latter is a more positive conception of the "means" (attha) toward a positive, other worldly state of being.[2]

Later scholars depart from the Pali tradition of Buddhist scholarship. La Vallee Poussin and Stcherbatsky stand out as the great scholars of the Sanskrit Mahāyāna tradition. La Vallee Poussin, the historian, nevertheless, continues the quest for the central idea of Buddhism. He constructs a history of the nirvāṇa concept, which he believes to be originally derived from pan-Indian yogic practices. Stcherbatsky departs from the earlier preoccupation with nirvāṇa, but not with the search for the central idea of Buddhism. For Stcherbatsky, though not disinterested in Mahāyāna doctrines of nirvāṇa, the central idea is the doctrine of "elementariness" or "dharmas."[3] Stcherbatsky, the philosopher, sees Buddhism as a form of "radical pluralism."[4]

The problem with such Western Buddhist scholarship is one of ideology. Welbon reminds us that, "The Buddha was not a philosopher. . . . Obviously, the Buddha was a genius as a soteriological tactician."[5] He exposes the curious failure of the great scholars to be a failure to place Buddhist philosophy within the context of practice and religious experience. La Vallee Poussin most explicitly displays such bias:

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[1]Welbon, p. 234. [2]Ibid., p. 244.

[3]Th. Stcherbatsky, The Conception of Buddhist Nirvāṇa (Leningrad, Russia: Publishing Office of the Academy of Sciences of the U.S.S.R., 1927).

[4]Welbon, pp. 288-289. [5]Ibid., p. 299.

> Moreover, we look at the Buddhist doctrines from the outside. Whereas Nirvāṇa is for us a mere object of archaeological interest, it is for the Buddhist of paramount practical importance. Our task is to study what Nirvāṇa may be; the task of a Buddhist is to reach Nirvāṇa.[1]

According to Welbon, the Rhys-Davids, La Vallee Poussin, Stcherbatsky, and the scholars before them, describe a central philosophy that bears little obvious relation to practice. Welbon concludes that these scholars have "totally misunderstood" Buddhism,[2] and so, he calls for a new trend in Buddhist scholarship, which gives the same relative importance to experience and practice as the Buddhists themselves.

Modern scholars have certainly paid more careful attention to the soteriological dimension of Mahāyāna Buddhism than their predecessors. Many have not, however, given up their preoccupation with the central philosophy of Buddhism. As a compromise, certain modern scholars have chosen a particular class of Mahāyāna texts, which are especially philosophical. The writings of the Indian, Nāgārjuna,[3] and the Tibetan, Tshong kha pa, stand out in this regard. The title of T.R.V. Murti's <u>The Central Philosophy of Buddhism</u> reveals the same concerns. He discusses the dialectical system of the schools of Buddhism at great length. Though interested in its "absolutist" philosophy, Murti admits that the Mādhyamika is "not an academic system," but rather has a "spiritual objective." The complicated dialectical philosophy is designed to bring the student to full realization of <u>śunyata</u>, or emptiness, by clearing away the categories of reason thereby opening the way for some intuition of absolute truth.[4] Frederick Streng's <u>Emptiness: A Study of Religious Meaning</u> is a more careful study

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[1] Ibid., p. 273, quoting Louis de La Vallee Poussin, <u>The Way to Nirvāṇa: Six Lectures on Ancient Buddhism as a Discipline of Salvation</u> (Cambridge: The University Press, 1917).

[2] Ibid., p. 304.

[3] Frederick J. Streng, <u>Emptiness: A Study in Religious Meaning</u> (New York: Abingdon Press, 1967). This volume includes an excellent bibliography on the works of Nāgārjuna, "Life and Works of Nāgārjuna," pp. 237-240.

[4] T.R.V. Murti, <u>The Central Philosophy of Buddhism</u> (London: George Allen & Unwin, Ltd., 1960).

much in the spirit of Murti's earlier work. Streng, likewise, studies Nāgārjuna's dialectic. However, he criticizes Murti's surviving philosophical bias, especially his absolutist philosophy. The dialectic does not clear the way for some higher realization of truth, but is itself an expression of a form of religious experience. The dialectic is a form of religious expression, and more particularly, a form of expression that is distinctly soteriological. The dialectic is a "way of release." It both provides the means of transformation into the experience of emptiness and also expresses that experience.[1]

Much in the same vein as these works on Indian Mādhymikan Buddhism, are more recent works on Tibetan Mādhyamika, for example, Hopkins' Meditations on Emptiness.[2] Such works, like that of Streng, more accurately interpret the soteriological nature of Mahāyāna philosophical reasoning, though once again revealing the penchant for philosophical approach within Western Buddhist scholarship.

Though not inaccurate, such modern scholarship presents a rather narrow view of Buddhist soteriological means. In his anthology, The Buddhist Experience: Sources and Interpretations, Beyer classifies soteriological means according to three traditional Buddhist categories: ethics, meditation, and insight. Each of these three categories subsumes a large variety of means. There are many varieties of ethical, meditative and insight practices.[3] The Mādhyamikan dialectic is but one example of many forms of insight practices. A proper study of Buddhist experience and practice must include all three forms of practice in the life of the disciple.

Certain scholars have acknowledged the importance of these other

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[1]Streng, p. 148, n. 15. Streng discusses his disagreement with Murti's conception of the dialectic of Nāgārjuna.

[2]Geshe Lhundup Sopa and Jeffrey Hopkins, Practice and Theory of Tibetan Buddhism, with a Forward by His Holiness The Dalai Lama (New York: Grove Press, 1976).

[3]As an example of the varieties of practice, see Stephan Beyer, The Buddhist Experience: Sources and Interpretations, ed. Frederick J. Streng, The Religious Life of Man Series (Encino, Calif.: Dickenson Publishing Co., 1974).

categories of Buddhist practice. Conze stands out as one of the great modern Buddhist scholars who has been particularly sensitive to the issues of practice. His earlier work, Buddhist Meditation, was intended to present an account of the traditional meditations within Theravāda Buddhism, notably, those found in Buddhaghosa's Visuddhimagga. His assumptions become clear in the opening lines to that work:

> Meditational practices constitute the very core of the Buddhist approach to life. An intensely practical religion, Buddhism is by contrast inclined to treat doctrinal definitions and historical facts with some degeee of unconcern. As prayer in Christianity, so meditation is here the very heartbeat of the religion. Enlightenment, or the state of nirvaṇa, is, of course, the ultimate aim of Buddhist meditations. On the way to Nirvaṇa, they serve to promote spiritual development, to diminish the impact of suffering, to calm the mind and to reveal the true facts of existence.[1]

The book presents selections from four areas of Buddhist practice: devotional exercise, mindfulness, trance, and wisdom. The former two are ethical practices. Trance is an unfortunate translation for meditation, and wisdom for insight practices. Conze's more famous work is a second book, Buddhist Thought in India. This book sets forth some of the main philosophical doctrines of Mahāyāna Buddhism: the three truths, four immeasurables, and the theories of no-self, causality, and the path. Conze did not however, intend the book to be a statement about Buddhist philosophy. The book was written as a sequel to the former:

> Some familiarity with these [meditational] practices will greatly assist the reader of this book, which derives the tenets of Buddhist philosophy from the meditational experiences of Buddhist yogins.[2]

According to Donze, the philosophy is an expression of religious experience attainable only through meditation. Philosophy cannot be understood apart from the meditative experiences:

> The investigation of emptiness is the chief task of [Mahāyāna] Buddhist wisdom. Only systematic meditation can disclose its profundity. Emptiness is essentially an object of rapt contemplation, and

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[1]Edward Conze, Buddhist Meditation (London: George Allen & Unwin, Ltd., 1956; New York: Harper & Row, Publishers, Harpertorchbooks, 1969), p. 11.

[2]Idem, Buddhist Thought in India (London: George Allen & Unwin, Ltd., 1962; Ann Arbor: The University of Michigan Press, 1962), p. 7.

> inconclusive chatter about its being, or not being 'nothingness' deserves only contempt. It would be a mistake to treat the views of the Mādhyamikas as though they were the result of philosophical reasoning, when in fact they derive from age-old meditational processes by which the intuition of the Absolute is actually realized.[1]

Conze goes on to discuss the different levels of Emptiness and their correspondence to various stages of practice.[2]

What Conze does for meditation other scholars, for example, Trevor Ling, do for Buddhist ethical practice. Though discussing Theravāda rather than Mahāyāna ethics, Ling reveals a similar bias to that of Conze:

> In Theravāda Buddhism, however, as we have seen, ritual practices play an important part as well as the disciplines of meditation, and it is this, togeher with the scriptures which gives the Theravāda its characteristic religious quality. By this I mean the kind of religious life in which it is taken for granted that theological argument is no substitute for spiritual experience, and that without regular, disciplined ritual devotion and practice, theology becomes mere ideology, the enemy of true religion and of the holy life.[3]

Offerings, ethical precepts, prayers and religious holidays are salvational means.

The Western ideological bias toward philosophy has influenced the very selection of source material. Until recently, this has caused Western scholars to neglect a genre of practical meditational, devotional and ethical texts in favor of more philosophic source material. Such neglect represents a carry over of attitudes found within the earliest unsystematic scholarship on Buddhism. The earliest scholars, Burnouf and Muller, based their interpretations of nirvāṇa upon random texts without clear understanding of the overall context of these texts within Buddhism.[4] Likewise, Shopenhauer, Wagner and Nietzche did much to popularize Eastern notions of liberation but did so more on impressions than on an understanding of

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[1]Ibid., pp. 243-244. [2]Ibid., p. 243.

[3]Trevor Ling, "The Significance of the Ritual Element in Theravāda Buddhism," in Studies of Esoteric Buddhism and Tantrism (Koyasan: Koyasan University, 1965).

[4]Welbon, p. 192.

Buddhist textual traditions. The Rhys-Davids were the first to make a systematic study of the Pali Canon. They developed a method which ultimately does little more than distort a practical tradition, namely cross philological comparison of a large number of Canonical works. Other scholars, such as Conze have criticized these methods. He says:

> the custom of trying to ascertain the meaning of Nirvāṇa by collecting and examining many disconnected quotations cannot yield good results.[1]

In contrast to the earlier Western philosophical scholarship modern Buddhist scholarship is best considered an era of practical Buddhist studies. One sign of this reorientation has been a more careful attempt to specify and classify the Buddhist textual traditions.[2] There has been some attempt to chose texts which are considered most important within the Buddhist traditions. One of the most significant signs of this new era has been the translation and presentation of complete texts which are interpreted as complete soteriological systems in themselves, for example the Bodhicaryāvatara, Bodhisattvabhūmi, the many works of Nāgārjuna,[3] and sGam po pa's Jewel Ornament, to mention only a few.

Another sign of this re-orientation has been the re-emergence of interest in certain genres of practical texts, heretofore neglected by Western scholars, namely, Chinese Ch'an and Japanese Zen; Burmese mindfulness meditation; Northern Buddhist Tantrism. There is something common about all these texts. They are derived from popular movements within Buddhism which often directly discourage philosophical speculation. Some scholars have gone so far as to consider Zen and Tantras anti-intellectual. This trend in Western scholarship approaches the precise antithesis of the earlier; practice becomes more important than philosophical understanding.

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[1] Ibid., p. 299.

[2] Daisetz Tritaro Suzuki, Catalogue and Index of the Tibetan Tripitaka (Tokyo: Suzuki Research Foundation, 1962).

[3] As an example of the works of Nāgārjuna see the bibliography in Steng, pp. 237-240.

The first wave of practical Buddhist studies was pioneered by D. T. Suzuki in his introduction of Zen Buddhism to the West. This has been followed by a great number of practical works on the earlier Chinese Ch'an Buddhist practice, most notably, the works of Chang, Luk and numerous works on the later Japanese development, namely Zen, in the works of Suzuki and Kapleau.[1] The list of scholars does not include a rather large number of Japanese studies on Ch'an and Zen practice.[2] According to Suzuki, Zen is aimed at eradicating habitual modes of reasoning through a particular form of religious experience called satori. Philosophical expressions, such as the Doctrine of No-Mind, only become viable after the satori experience. Satori is said to defy explanation and philosophical speculation. One discovers in Suzuki's exposition of satori, a search for a central philosophy. Such an enlightenment experience is defined in a manner somewhat akin to Wach's definition of religious experience. The satori experience is: unavailable to reasoning, noetic, authoritative, affirmative. It carries with it a sense of the beyond, impersonlity, and a feeling of exhaltation and momentariness. Satori is direct experience of the true nature of the mind which supercedes all philosophy.[3] Therefore, Suzuki is especially sensitive to the practical means by which one attains a satori experience. These are classified into two types: verbal forms, such as paradox, dialectic, contradiction, poetry, repetition, exclamation and koan; and direct methods, in which the master directly

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[1]Philip Kapleau, Three Pillars of Zen: Teaching, Practice, and Enlightenment, with a Forward by Huston Smith (New York: Harper & Row, Publishers, 1966); Daisetz Teitaro Suzuki, An Introduction to Zen Buddhism (New York: Harper & Row, 1949); and idem, Essays in Zen Buddhism (New York: Harper & Row, Publishers, 1949).

[2]The list of Chinese and Japanese studies on Zen Buddhism is very large. Most of the works have not been translated into English. As an example of the Chinese works, the reader might consult the excellent bibliography of Ch'an Buddhism found in Chang Chung-Yuan, Original Teachings of Ch'an Buddhism (New York: Pantheon Books, A Division of Random House, 1969).

[3]Daizeta Teitaro Suzuki, Zen Buddhism: Selected Writings of D. T. Suzuki, ed. William Barrett (New York: Doubleday & Co., Doubleday Anchor Books, 1956), pp. 103-108.

demonstrates a way of viewing immediate experience that is beyond reasoning in the interaction with his student.

A most interesting advocate of this new form of scholarship is Charles Luk, who makes no secret of his mission. As an accomplished disciple within the Ch'an tradition he offers his translations to the reader as a direct invitation to experience. His works largely concern the direct method of Ch'an. Therefore, his writings consist largely of stories of famous interactions between masters and students and translations of important Sutras. His interpretation of Sutras departs significantly from most scholars. He denies that these texts have a logical organization. Rather, they are seen as accounts of direct methods of teaching. For example, consider his foreward to the Diamond Sutra:

> The Vajracchedikaprajñāpāramitā Sūtra, widely known as the Diamond Sutra, is of very profound and subtle meaning, and few really understand it. It has been wrongly divided into thirty-two chapters which seem to be unconnected random sayings, and the sub-title of each chapter creates more confusion in the mind of readers who usually rely on it for their interpretation of the text. . . .
>
> A correct interpretation of the Sutra is difficult because as soon as a doubt or question arose in Subhuti's mind, the Buddha, who knew it perfectly, gave an immediate reply without waiting for the mental query to be expressed in words. Therefore, all these mental questions were not recorded by Ananda who only noted down the questions and answers actually heard by him, to be in accord with the first sentence of the Sutra: 'Thus I have heard.'[1] In China many commentaries have been written on this Sutra but most of them have failed to satisfy readers who have not seen the continuity of the Buddha's teaching which began by wiping out Subhuti's coarse conceptions and ended with destroying his subtle ideas, until all his wrong views were eliminated one by one, resulting in the exposure of his fundamental nature. It was thus a continuous string of the disciples wrong conceptions, from coarse to the finest, which the Buddha broke up successively in His teaching of Wisdom.[2]

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[1] Compare to Tibetan conceptions of 'interpreted truth' (drang don) and 'certain truth' (nges don). Luk is contrasting truth heard from others to that coming from direct experience, for example, from meditation or from direct interaction with a teacher.

[2] Lu K'uan Yü (Charles Luk), Ch'an and Zen Teaching, Third Series (Berkeley: Shambala Publications, 1962).

Luk offers a most radical and esoteric interpretation of traditional Sutras in which an enlightened and omniscient master speaks directly to the immediacy of a disciple's ongoing conscious experience in a quasi-telepathic manner toward the goal of effecting the disciple's immediate realization.

While the recent Zen studies reappraise a form of religious experience which is attainable through linguistic tricks and unusual student-master interactions, other recent studies of Burmese mindfulness and comparable studies of Mahāyāna mindfulness, e.g., Matic's work on the Bodhicaryāvatara, values a form of religious experience which is attainable by more traditional meditation methods. The mindfulness practices first occur in the Mahasaṭipaṭṭhaṇasutta of the Pali Canon,[1] which was revitalized by a Burmese monk, U Narada, early in the twentieth century. A translation of this Sutra and its commentary has appeared followed by the classic exposition of the practice, notably, Nyanaponika Thera's The Heart of Buddhist Meditation, as well as other descriptions of the techniques and the meditative experience.[2] Most of these works list the two fundamentals of the practice: bare attention or mindfulness (satipaṭṭhana). These forms of awareness pertain to four classes of objects: the body, feelings, states of mind, and mental content. Characteristic of the mindfulness studies is their de-emphasis of both philosophy and descriptions of meditative experience. These works do little more than give cookbook instructions for the basic practice. As Nyanaponika Thera says, his work is a "handbook," whose methods lead to direct experience of the Four Noble Truths. Though describing a method of directing awareness, these texts say little about what the experience is like.[3]

A third trend within the modern practical Buddhist studies pertains

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[1]Saṭipaṭṭhāṇa Sutta and Commentary [The Way of Mindfulness], trans. Soma Thera (Kandy, Ceylon: Buddhist Publication Society, 1967).

[2]Mahasi Sayadaw, The Saṭipaṭṭhaṇa-Vipassana Meditation (San Francisco: Unity Press, 1971). E. Shattock, An Experiment in Mindfulness (London: Rider & Co., 1958).

[3]Nyanaponika Thera, The Heart of Buddhist Meditation; A Handbook of Mental Training Based on the Buddha's Way of Mindfulness (New York: Citadel Press, 1969).

to the works on the Buddhist Tantras by Beyer, Bharati, Bhattacharyya, Das Gupta, Eliade, Govinda, Guenther, Lessing, Snellgrove, Tucci, and Wayman.[1] Tantrism represents the proliferation of ritual and meditative means around a common philosophy. Some scholars believe Tantrism to be a folk movement that arose in opposition to the orthodox Buddhist speculation.[2] Others identify its common Tantric world-view and philosophy.[3] At any rate the texts are written in a highly symbolic and excessively discursive form. Most scholars agree that philosophy is subordinated to religious experience and more to a variety of methods to effect the experience--rituals, recitation of mantras, initiations, offerings, construction of mandalas, visualizations, energy yogas, psycho-sexual practices. Some scholars view these methods as organized into rather eclectic and loose bodies of practice, called sādhanas. These descriptions of practice, symbolism, and philosophy are often thought to be repetitive and contradictory.[4] Other scholars see the Tantras as highly structured and systematic, at least as exemplified in the later Tibetan commentarial traditions,[5] and possibly the earlier Indian tradition from which it

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[1]Some of the modern works on the Buddhist tantras include: Stephan Beyer, The Cult of Tārā: Magic and Ritual in Tibet (Berkeley: The University of California Press, 1973); Agehananda Bharati, The Tantric Tradition (New York: Doubleday & Co., Anchor Books, 1965); Benoytosh Bhattarcharyya, An Introduction to Buddhist Esoterism (Varanasi, India: Chowkhamba Sanskrit Series Office, 1964); ShashiBhusan Dasgupta, Obscure Religious Cults (Calcutta: Firma K. L. Mukhopadhyay, 1969); Mircea Eliade, Yopa: Immortality and Freedom, trans. Willard R. Trask, Bollingen Series 56 (Princeton: Princeton University Press, 1969); Lama Anagarika Govinda, Foundations of Tibetan Mysticism (New York: Samuel Weiser, 1969; London: Rider & Co., 1960); Herbert V. Guenther, The Life and Teaching of Naropa (Oxford: Clarendon Press, 1963; New York: Oxford University Press paperback, 1963); Ferdinand D. Lessing and Alex Wayman, Mkhas grub rje's Fundamentals of the Buddhist Tantras (rGyud sDe sPyihi rNam par gZag pa rGyas par brJod), translated from the Tibetan (The Hague: Mouton & Co., 1968); David L. Snellgrove, The Hevajra Tantra: A Critical Study (London: Oxford University Press, 1959); Giuseppe Tucci, The Theory and Practice of the Mandala: With Special Reference to the Modern Psychology of the Subconscious, trans. Alan Houghton Brodrick (New York: Samuel Weiser, 1961);and Alex Wayman, The Buddhist Tantras: Light on Indo-Tibetan Esotericism (New York: Samuel Weiser, 1973).

[2]Bharati, p. 29.

[3]Dasgupta, pp. 77-141; Govinda, pp. 29-50; Guenther, pp. 130-249.

[4]Bharati, p. 18; Snellgrove, p. 37.

[5]Lessing, pp. 11-14.

evolved.[1] There is less consensus among scholars as to interpretation of this genre of texts. Though interest in these very practical texts is consistent with the times, the failure to reach consensus attests to the enormously complicated forms of practice in question as well as to the limitation of our methods. Modern studies of practical Buddhism have simply not evolved methods sufficiently sophisticated to handle the Tantras with any degree of satisfaction.

The recurrence of interest in these forms of practical texts may lead to a distorted picture of orthodox Mahāyāna Buddhist soteriology. Recall that the overall envisionment of practice is organized into ethical, meditative and insight practices, respectively.[2] The Mādhyamikan dialectic comes closest to representing the orthodox position, but is representative of only a part of the insight practices. Zen's direct and linquistic methods, instructions on mindfulness,[3] and multivalent Tantric sādhanas are far from being representative of the most orthodox Mahāyāna practice. These types of practices give the impression that Buddhist practice is eclectic and unsystematic. On the other hand, works such as the Bodhicaryāvatara, Bhāvanākrama, Jewel Ornament, and as Wach had previously understood, the Bodhisattvabhūmi, are more standard accounts of the Bodhisattva's training within the orthodox Mahāyāna. Nevertheless, even these works fail to give a complete envisionment of all the stages of practice. The Western student is left with glimpses into fragments of practice, with no clear envisionment of how these fit into the overall

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[1]Malati J. Shenge, Advayasiddhi, Series 8 (Baroda: M. S. Oriental Series, 1964); Malati J. Shenge, "Srīsahajasiddhi," Indo-Iranian Journal 10 (1967): 124-149.

[2]Some "meditation stages" (sgom rim) texts begin with "insight practices" (lhag mthong) and follow these with "staying-calm practices" (zhi gnas). This is the reverse order of the usual practice. For example see Vasubhandu, Abhidharmakośa [L'Abhidharmakośa, traduits et annotes], trans. Luis de La Vallee-Poussin, 5 vols., vol. 1 found in Bulletin de l'Ecole française d'Extrême-Orient 1 (1930): 1-298; vols. 2 & 3 found in Mélanges chinois et bouddhiques 1 (1932): 65-125; and vols. 4 & 5 found in Mélanges chinois et bouddhiques 5 (1937): 7-187.

[3]Tibetan practice also uses a form of Recollection (Skt., smṛti; Tib., dran pa). For example, see Śantideva, Bodhicaryāvatara [Entering the Path of Enlightenment], trans. Marion L. Matics (London: Macmillan & Co., 1970), Chapters 4 & 5.

conception of a Bodhisattva's life and training toward the ultimate experience of emptiness and compassion.

In conclusion, Western Buddhist scholarship needs to find a proper balance in its study between practice and philosophical expression. Over emphasis of either philosophy or practice distorts the central balance of "wisdom and means" in Buddhism. Moreover, the type of practice studied must be representative of orthodox, systematic practice, and not eclectic or partial study of practice.

Systematic, State-Specific Spiritual Development

The current dissertation is set within the context of modern practical Buddhist scholarship yet attempts to achieve a balance between practical experience of philosophical expression. Unlike many of the previous studies its purpose is to present a systematic description of an entire path of practices and the philosophical concepts which express the experiences along this path: from the very first encounter with Buddhism; through the process of conversion; to the preparatory doctrinal studies and ethical practices; through the stages of meditation; through the levels of insight; through the ultimate experience of enlightenment; and finally, beyond enlightenment to the life of service.

The emphasis on a systematic path of spiritual development is meant to illustrate something fundamental about standard Buddhist practice and also to raise some general psychological questions about human development. In Tibetan Buddhism, the systematic conception of practice is given in a genre of texts known as sgom rim (Skt., bhāvanākrama) and related lam rim texts. The latter term means "stages-of-the-path" along its entire evolution from ethical, to meditative to insightful practices. The former terms means "stages-of-meditation" in a more specific sense. The use of the word, "stages" (rim pa), in this genre of texts discloses something fundamental about the way Buddhists see their practice. The practice unfolds as a systematic and gradual series of well-defined practices. Each stage of the practice has its distinct set of instructions or "skillful-means" (tshul; thabs). Each has a unique experience that results from employing the instructions. This resultant experience is

usually called the "benefit" (yon tan) and is usually described as some change in the practicioner's state of awareness. Each stage has a set of technical concepts that express both its procedures and resultant experience. These distinct stages are often organized as an invariant sequence of discrete states of awareness.

One aspect of this dissertation pertains to a state-specific theory of spiritual development. It is a distortion of Tibetan Buddhism to study its philosophy without studying the practice. Practice details the states of awareness, which the philosophical concepts attempt to express. When studying the "stages-of-meditation" texts, and perhaps many other types of Buddhist texts, it is doubtful whether either the philosophy or practice alone can be understood apart from a state-specific theory.

There are assumptions implicit in this theory. First, the fundamental philosophical concepts of Mahāyāna Buddhism are viewed as results of certain direct experiences or states of awareness. Second, specific experiences, and their philosophical expression, occur at definable points along the stages of unfolding practice. Third, these stage-specific experiences, and their philosophical expression, evolve toward a particular end-point--an ultimate enlightenment experience that profoundly and immutably alters one's view and experience. Once again, we are reminded of Conze's acknowledgement of different "stages" of insight practice. What other kinds of experiences also occur during the ethical training, the concentrative meditations, the stages of insight, and the advanced enlightenment experiences? What kinds of truth claims, in turn, stem from the experiences of each of these stages? For example, at what stage is one more likely to have an experience whose expression corresponds to fundamental Buddhist philosophical concepts such as, Emptiness of the Self, the Middle Path View, or the Tantric view of Simultaneous-Mind? What is the final state of such practice like?

A related aspect of this thesis pertains to the overall organization of spiritual development. An important question is whether the systematic progression of discrete states of awareness follows a single or multiple line of organization? Is there one path of spiritual development

within the Mahāyāna?[1] Are there many paths of spiritual development? As an immediate answer to this question, we are reminded that standard texts such as the Bhāvanākrama and Bodhicaryāvatara acknowledge more than one path, for example the Five Paths and Ten Stages, respectively. Even though these different texts seem to describe different paths, is there some internal structure behind these various descriptions, so that they become reducible to a single "metapath?" Or, are there various ways to organize the possible states of awareness within Buddhist experience?

The Tibetans have their own way of handling this question. According to certain Tibetan commentaries there are three general types of path-organization within the Mahāyāna: (a) sutra meditation-stages; (b) tantric meditation-stages; and (c) oral pointing-out instructions,[2] such as "oral readings" (lung); "oral advice" (man ngag); and "songs" (doha). All three systems presume some understanding of emptiness, though the methods and organization of practice is very different in each case.[3]

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[1]Buddhaghosa, Visuddhimagga [The Path of Purification], trans. Bhikku Ñyānamoli, 2 vols. (Berkeley: Shambala Publications, 1976). This work presents a systematic account of meditation stages for Theravāda Buddhist practice.

[2]This system of classification follows the Tibetan commentators, Bkra shis rnam rgyal, and 'Jam dpal dpa' bo.

[3]The "sutra meditation stages" (sgom rim) are organized into: preliminary, ethical practices; essential, concentrative and insight practices; and advanced stages, in which the Bodhisattva perfects his experience. Kamalaśila's Bhāvanākrama and Asaṅga's Bodhisattvabhūmi serve as examples. The "tantric meditation-stages" (snags rim) are divided into two main divisions: the "stages of generation" (bskyed rim) and the "stages of perfection" (rdzogs rim), each of which has numerous substages with respective experiences and insights. For example, see Beyer, Cult, pp. 1-360. The Tantric practices are usually practiced only after some experience with the standard sutra-meditation-stages. The "pointing-out instructions" (ngo sprod) depart from the stage-specific model. In their earliest form they are much like the direct methods of Zen and Ch'an Buddhism in that they require immediate interaction between student and master. The original discourses of the Buddha and the Mahāmudrā songs probably functioned much in the way Luk has interpreted the Ch'an Sutras, namely as soteriological devices used directly by a master to bring forth the immediate enlightenment of his student. Certain masters probably sung or otherwise talked their students directly into enlightenment. In their

The third aspect of this thesis pertains to the implications of studying systematic Buddhist practice for a general understanding of human development in cross-cultural terms. The Tibetan Buddhists describe more than one path of spiritual development. From a comparative perspective, can these paths be reducable to one-cross-culturally valid "meta-path," or, are there a number of paths of spiritual development potential to man? One might assume a single path by which spiritual experience--human experience--can unfold according to the laws of human constitution and psychological development, and of which all culture-particular descriptions are but a variety on a theme. One might also assume that different procedures and explanations within a given culture might alter the course of spiritual development in different directions and along very different paths. In either case, some conception of a systematic spiritual path is assumed. What, then, are the implications for an understanding of adult development? Though several developmental theorists have attempted to incorporate a religious dimension in their developmental models,[1] no modern psychological theorist has attempted to describe a systematic path of spiritual development as a viable view of adult development for modern man. The Buddhist view of practice, then, has implications for our own understanding of modern psychological man.

These questions, first, the state-specificity of experience and the overall path-organization of Mahāyāna Buddhist practice, and second, the implications for understanding human development, merit two important respective methodological considerations. The first is the problem of exegesis, by which to ascertain the culture-particular meaning of Buddhist

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latter form, the pointing-out instructions became written, and therefore, segregated from immediate teacher/student interaction. The oral structure survives in that the master must be present to authorize the practice or explain the written instructions. The latter pointing-out instructions become incorporated into stage-specific models, as in the case of Bkra shis rnam rygal's major work on the Mahāmudrā to be discussed at great length in Chapter 2.

[1]Gordon W. Allport and Erik H. Erikson are examples of psychologists who have tried to account for a religious dimension in adult development. Gordon W. Allport, The Individual and His Religion (New York: Macmillan Co., 1950); Erik H. Erikson, Childhood and Society (New York: W. W. Norton & Co., 1950).

practice through its texts. There are a number of specific problems when confronted with such documents, especially, the great difficulty of understanding the technical language of internal meditative experience. Second, is the problem of interpretation by which to discover some significant relationship between the Buddhist's own meaning of their spiritual development and modern Western psychologist's understanding of human development. The methodological problems inherent in this sort of endeavor are very serious. Therefore, the remainder of the chapter will be devoted to a discussion of methodology.

Comparative Psychological Hermeneutics and the Problem of Meaning

The main task of the Western student of Mahāyāna Buddhism is to ascertain the meaning of the religious practice and experience of Mahāyāna soteriology. The assumption is made, of course, that the meaning of these is accessible to understanding. Wach believes that genuine religious experience is universal and tends toward expression even if this expression manifests itself in an historical and culture-particular form.[1] What makes the task of understanding feasible is the availability of texts or other records of expression of such experience. Texts are more or less public documents. Religious experience is "sharable" in that its linguistic expression conforms to the norms of language,[2] and "consensual" in that its linguistic expression conforms to a recognizable experience within a particular audience.[3] In a restricted sense, the audience is a particular population within a particular historico-cultural setting, in

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[1]Wach, Types, pp. 33-34.

[2]E. D. Hirsch, Validity in Interpretation (New Haven: Yale University Press, 1967), p. 31.

[3]For a discussion of religious language as an "odd language" see Ian T. Ramsey, Religious Language: an Empirical Placing of Theological Phrases (New York: The Macmillan Co., 1957; second printing, 1967); Frederick Ferré, Language, Logic and God (New York: Harper & Row, Publishers, 1961; Harpertorchbook, 1961); and Dallas High, ed., New Essays in Religious Language (New York: Oxford University Press, 1969).

this case, those indigenous adherents to the Mahāmudrā tradition within Mahāyāna Buddhism at a specified level of the tradition. In a wider sense, the audience is any community of students who endeavor to understand these forms of religious experience, in this case, modern Western interpretors of Mahāmudrā religious experience. Thus, there are two levels of meaning: (a) meaning to the restricted audience for which the text was originally written and (b) meaning to the wider audience of mankind to whom the documents have become available, however intentionally or accidentally.

Hermeneutics, though defined in many ways, is a term loosely applied to the theory and procedures by which these levels of meaning of recorded experience are ascertained. This dissertation uses texts of religious experience from another culture and span of history than our own. Therefore, Pye is correct to distinguish between two kinds of hermeneutics in the study of religion, namely hermeneutics and comparative hermeneutics.[1] Hermeneutics, in a restricted sense, refers to those theories and procedures which Tibetan Buddhists use to understand and validate the expressions of Mahāmudrā practice and experience. Comparative hermeneutics, in a wider sense, refers to theories and procedures which Western students use to understand the texts of Tibetan Buddhists. There is significant variation between Buddhist and Western hermeneutics, and so, comparative hermeneutics entails a degree of difficulty beyond ascertaining the meaning of texts within our own culture and period of history.

According to Perrin, there are three types of hermeneutical decisions; namely, determing "what a text said, what it says, and what it says to the interpreter." What the text said is the problem of exegesis. A text is assumed to have a fixed meaning as intended by its author, or if not intended by its author, at least intended by the community which accepted the text as a public, consensual statement.[2] Historical, philological, philosophical, and other methods may be used to reconstruct the

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[1]Michael Pye and Robert Morgan, eds., The Cardinal Meaning: Essays in Comparative Hermeneutics: Buddhism and Christianity (The Hague: Mouton & Co., 1973).

[2]Norman Perrin, personal communication, Chicago, 1974. Discussion of the "status of texts."

original context of the text so as to ascertain its original meaning. Exegesis is a problem of recovering the meaning of a tradition by objective means.

"What the text says" is a problem of interpretation. In comparative hermeneutics, the meaning of a text, once determined by exegesis, must further be translated into the forms of expression and concepts of another culture and/or span of history. Exegesis and interpretation, though often confused, are relatively distinct types of hermeneutical decisions. Interpretation involves the historicity of the interpreter and his concerns, and their relation to historicity and concerns of the original author and his audience. Interpretation may be subdivided into two levels. "What the text says" refers to the historical and cultural context of the interpreter. In a most general sense, interpretation involves the world-view and image-of-man of the interpreter, or, what Mannheim calls his "total mental structure."[1] For the modern Western scholar, the interpretive task is one of relating traditional texts to the circumstances of modernity--its pluralistic ideologies and its psychological image of man.[2]

In a more specific sense, Western scholars represent distinct disciplines of scholarship. Each discipline has its own ideological stance with its "specialized universe of discourse."[3] Furthermore, according to Toulmin, in "loose and would-be disciplines"[4] scholars may adhere to one of several theoretical stances. The central problem of interpretation is one of relating the exegetical meaning of a textual

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[1]Karl Mannheim, Ideology and Utopia: An Introduction to the Sociology of Knowledge, trans. Louis Wirth and Edward Shils (New York: Harcourt, Brace & World, Inc., a Harvest paperback edition, 1936), p. 266.

[2]Peter Homans, "Psychology and Hermeneutics: An Exploration of Basic Issues and Resources," The Journal of Religion 55 (1975): 327-347.

[3]Amedro Giorgi, Psychology as a Human Science: A Phenomenologically Based Approach (New York: Harper & Row, 1970), p. 134.

[4]Stephen Toulmin, Human Understanding, Vol. I: The Collective Use and Evolution of Concepts (Princeton: Princeton University Press, 1972), pp. 378-395.

tradition to the consensual ideological and/or theoretical stance to which the interpreter adheres, within the context of modernity. Scholars from several fields have attempted to identify this central task of interpretation. The hermeneut, Betti, has called it a problem of "topicality"; the sociologist of knowledge, Mannheim, a problem of "perspective"; the psychologist, Giorgi, a problem of "approach."[1] All of these writers in their own way are attempting to elucidate that level of interpretation which answers the question, "what the text says to me?" as an adherent of a particular ideological position within a discipline of modern scholarship.

It is the purpose of this chapter to: (a) generally, set forth the levels of individual hermeneutical decisions, in a systematic manner; and then (b) to set forth a rationale of the specific procedures adopted in this dissertation for exegesis and interpretation of the Mahāmudrā texts.

Constructive Exegesis

The Problem of Understanding Practical Buddhist Texts: Ineffability or Technical Experiential Language?

Western scholarship on mysticism has considered mystical experience ineffable.[2] This dissertation will show that, at least for Buddhist practical meditation texts recorded by a lineage tradition, ineffability is a pseudoproblem. Ineffability of religious experience is restricted to isolated practicioners who attempt to express their experiences in idiosyncratic ways. In contrast, Tibetan Buddhism is a tightly organized

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[1]For Betti's concept of "topicality" see Richard E. Palmer, Hermeneutics: Interpretation Theory in Schleirmacher, Dilthen, Heidegger, and Gadamer (Evanston, Ill.: Northwestern University Press, 1969), p. 57; for Giorgi's concept of "approach" see Giorgi, p. 125; for Mannheim's concept of "perspective" see Mannheim, p. 266. Though derived from different disciplines, each of these conceptions illustrates a similar sensitivity to the perspective of the interpreter and his ideological and methodological presuppositions.

[2]William T. Stace, Mysticism and Philosophy (New York: J. J. Lippencott, 1960).

lineage tradition. It represents a community of practitioners who engage in continuous dialogue about their religious experiences, evolve and refine philosophical constructs to express their living ongoing experiences, and pass both the instructions for experience and their refined constructs down to successive generations. As the lineage traditions in Tibet evolved over the centuries, the language for such experience became increasingly technical. The central problem of exegesis is not ineffability but nearly the opposite, namely, the evolution of a highly sophisticated and very technical vocabulary for internal meditation experience.

The problem of understanding practical Buddhist texts may be analogized to that of understanding the journals of a modern scientific discipline. According to Toulmin's, Human Understanding science is a rational,[1] practical not a logical business. Any "discipline" within science, be it chemistry, physics or psychology, is made up of a community who share certain "disciplinary ideals" and "basic questions." Each discipline works out a set of "application procedures" used to solve its questions, and more, develops a body of "concepts" which manifest the current status in answer to the discipline's debated questions. Application procedures and concepts evolve over time as questions in the field, are resolved, and new questions tackled. Those procedures and concepts which are agreed upon by most members within the community, and which are not part of current debates, are transmitted to the subsequent generations. Students wishing to enter the discipline do so by becoming apprentices. They learn both the accepted application procedures and the basic procedures and concepts of the discipline. They first learn elementary and then more advanced procedures and concepts. They are taught certain "recognition procedures" so as to match the concepts to certain procedures or results they may learn in a laboratory. For example, an apprentice may begin by learning elementary inorganic chemistry from a textbook. Then he may learn to recognize how the principles and concepts described in the book can be identified in laboratory experiments. By going to the laboratory, the student learns the standard application procedures and their derived

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[1]Toulmin, pp. 145-155.

concepts. Then, he may go on to learn organic and biochemistry. Finally, he will have mastered both the standard application procedures and concepts of the given discipline sufficiently to understand the ongoing standard journals of the field. He may also conduct experiments in which he develops his own "variants" of the standard application procedures and concepts, and tackles unsolved problems within the discipline. Then in addition to being publicly recognized as a master of the discipline, he may specialize, for example, in advanced sterechemistry. Furthermore, Toulmin organizes disciplines from "would-be," to "diffuse," to "compact," along a continuum, depending on the degree of explicitness and consensulness of the basic ideals, degree of committment to pursue certain procedures without factional splitting, and the degree of precision of its concepts. Chemistry, for example, is considered a compact disciple, while psychology, with its methodological multiplicity and division into numerous schools is considered a would-be discipline.

Toulmin's model for scientific disciplines may be useful in understanding practical Buddhism, which may be viewed as a spiritual discipline. The stereotyped notion of meditative practice is that of a yogi who isolates himself in a cave for many years. It is certainly true that there are points along the entire path of spiritual practice that a disciple may retreat for months, even years, in order to perfect a particular meditative attainment. How different is this from a chemist in our own society who leaves his family and friends for weeks to perform some complicated experiment within his laboratory? Moreover, just as there are a smaller number of so-called 'mad scientists' who isolate themselves from the wider community most of their lives in pursuit of their profession, so also there are a smaller number of yogis who spend most of their time in a hermitage or cave. These individuals, both in our own scientific, and in the Buddhist spiritual, society are the exception, not the rule.

Mahāyāna Buddhism is built upon the foundation of the Three Jewels--the Buddha, Dharma, and Saṇgha or teacher, teachings and community, respectively. The Buddha is an exemplar of the disciplinary ideals. The Dharma constitutes the body of application procedures and basic concepts within a spiritual discipline. The Saṇgha is the community who transmit the

standard body of teachings to others, and who engage in debates about current active questions within the Dharma. Apprentices become members of a lineage in that they learn the same body of standard knowledge.

Most of the practical texts used in this dissertation were written by a monastic or pre-monastic tradition. Buddhism in Tibet is largely monastic. Communities of practicioners numbering from several hundred to several thousand dwell within a quasi-encapsulated community where they both serve the stages of apprenticeship and later experiment with advances in the tradition. The strict monastic structure of Tibetan Buddhism has had an effect on the preservation and evolution of Mahāyāna Buddhism. The monastic structure makes Tibetan Buddhism a "compact "discipline" in Toulmin's terms. As a compact discipline, it represents a consistent set of collective ideals, a standard body of ethical, meditative and insight procedures, and more, the development of a very sophisticated vocabulary for all stages of spiritual practice. There have been great refinements in the technical vocabulary of practice in the past eight hundred years of monasticism. In this sense, monastic Mahāyāna fits the criterion for a spiritual discipline. Being soteriological in its thrust, it is unlike a scientific discipline, unless interpreted in Polanyian terms.[1]

The problem of understanding practical Buddhism and its textual tradition is somewhat analogous to the problem of a layman trying to understand the journals of particular scientific discipline such as chemistry. It would be presumptuous for a layman to expect to comprehend a journal article on electron transfer or polymer science. And yet, early Western Buddhist scholars immediately tackled very advanced concepts such as nirvāṇa, Dharma, and so forth. It would also be presumptuous for a layman to expect to understand a practical laboratory manual in biochemistry without ever going to a laboratory. Not even the names of the equipment, let alone the procedures, would be intelligible. How can we be surprised, then, when an eminent Buddhist scholar like David Snellgrove

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[1]Michael Polany, Personal Knowledge: Towards a Post-Critical Philosophy (New York: Harper & Row, Publishers, 1958; Harpertorchbook, 1964).

attempts to translate a sādhana text like HevajraTantra and concludes that its specialized language and descriptions of techniques exhibit an "absence of rationality?"[1] Just as if trying to comprehend a biochemistry laboratory-manual without knowing the procedures of inorganic and organic chemistry, or worse, without having the biochemistry procedures pointed out directly in the laboratory, Western scholars of practical Buddhism have attempted to comprehend advanced Tantric meditation manuals, Ch'an and Zen practices, advanced Mādhyamikan dialectics, and the mindfulness manuals, without attempting to set forth a systematic presentation of standard practice, from its simplest to most advanced practices. Short of becoming a disciple, nevertheless, one may develop a reasonable knowledge by studying the texts from simplest to more advanced, and thereby learning both the technical concepts and practical methods in a systematic manner.

The analogy indicates a likely approach to practical texts. The ideal approach would be systematic. It would start with interpretation of texts concerned with elementary practice and slowly work up to the more advanced practices. Most Western scientific disciplines have elementary and intermediate texts for apprentices, and advanced journals for full-fledged active researchers within the discipline. It is possible to select practical texts which roughly pertain to preliminary, intermediate and more advanced practices. The division of practice into ethical, concentrative, and insight practices is based upon similar conception of the overall discipline. Furthermore, texts and the various types of commentaries can be classified into standard and more specialized practices. For example, within the insight series of meditations, there are standard meditations on emptiness, which all disciples are expected to master. There are more advanced meditations for a subtler understanding of emptiness which a smaller number of disciples may master. Nevertheless, the basic techniques described for each of these major divisions of practice are often written in a highly condensed manner, in the form of "root-texts" (rtsa). The condensation-form of writing is very prevalent

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[1]Snellgrove, p. 37.

within the Mahāyāna. It creates considerable difficulties for the Western scholar. Sometimes these brief root-texts are expanded into "practical manuals" (khrid). Here both the methods of practice and the resultant experience are described in somewhat more detail. Nevertheless, both the root-texts and manuals manifest the condensation-form of writing. In order to more fully understand these, a disciple may turn to the commentarial literature. There are several types of commentaries. For example, "expansion-commentaries" (khrid yig) may describe the given set of ethical or meditation practides in much greater detail than found in the root texts and manuals. "Explanatory commentaries" ('grel ba) may attempt to correlate a given set of practices and their concepts with other texts within the wider tradition. Furthermore, "oral advice" (man ngag) may be given. A master of a certain set of ethical or meditative practices may directly explain the meaning of a root-text to a disciple. Some of the more famous oral advice gets written down and passed on to subsequent generations; some survives only in an oral form, some gets lost.

This Tibetan classification of texts bears resemblance to the texts and journals within any Western scientific disciple. A practicing chemist may read the basic or specialized journals, depending on his level of skill. No matter what the level of difficulty, he usually begins by reading the abstracts of the journal. Then, if the content is relevant to his current concerns he may read the full article, which is divided into procedures, results and discussion. If he wishes to pursue the matter further he may look to the references. Some of the references may discuss the previous body of theory, some to more detailed procedures, only briefly mentioned in the article. The latter are important if the chemist wishes to replicate the experiment. Further, the chemist may contact the author to get details on how to proceed. Table 1 summarizes the analogy. In order to understand the practical texts, it is first necessary to identify the degree of simplicity or advancement of a given text, and then to select the appropriate commentaries. Furthermore, without a working knowledge of the tradition, it is necessary to start with the simplest and then work to the more advanced practical texts. In this respect, it is incorrect for modern scholars such as Murti and Streng

TABLE 1

CLASSIFICATION OF COMMUNICATION WITHIN A DISCIPLINE

Scientific Journal		Buddhist Meditation Text	
abstract		root-text	
journal article		practical manual	
references	discussive procedural	commentary	explanatory expanded
personal communication		oral advice	

to interpret advanced practices such as the Mādhyamikan dialects before laying the groundwork to do so. Likewise, those scholars who have attempted to understand the very advanced practices of the Mahāmudrā tradition have failed for the same reason.[1]

Unfortunately, the problems of understanding the texts of a spiritual disciple are far greater than understanding those of a scientific discipline. The main reason is that spiritual practice is primarily contemplative and soteriological. According to Eliade, meditation is a form of "enstatic experience."[2] Meditation pertains to internal states, which are often not available to ordinary waking consciousness. These experiences, however, are a potential to most people who adopt the same procedures. They are replicable experiences much like scientific experiments. However, they are replicable internal experiences. The descriptions of experiences given in the texts have an inner reference point. It is one order of difficulty to attempt to understand the equipment and procedures of a chemistry laboratory that one has never seen. Yet, one can go to the lab or see diagrams of the equipment. It is quite another order of difficulty to try to understand an inner landscape of experience that has no

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[1]Garma C. C. Chang, Teachings of Tibetan Yoga (New Hyde Park, N.Y.: University Books, 1963). This book is a poor attempt to understand the Mahāmudrā.

[2]Mircea Eliade, Yoga: Immortality and Freedom, trans. Willard R. Trask, Bollingen Series 56 (Princeton: Princeton University Press, 1969).

set of referents in the external world. Nevertheless, the task is not impossible. Most yogis comprehend a basic vocabulary and the experiences to which the vocabulary pertain. For example, most yogis who are familiar with concentration meditation, know about internal "energy currents" (rtung) and "seeds" (thig le), where such descriptions appear unintelligible to an ordinary individual. Most Buddhist yogis, familiar with insight practices, know about the concomitant perspectives of observer and event that occur along with every conscious moment of insight. It is possible to understand internal experience through its technical vocabulary simply because of the regularity and consensual nature of internal experience.

Furthermore, internal contemplative experience is stage-specific. At least in the standard texts of meditation-stages, these internal experiences follow a systematic progression. Each set of concepts for a given experience, and for the procedures which effect the experience, has its own context within the overall envisionment of practice. There are different technical terms for the experiences and techniques of each stage of practice. Most yogis know the difference between internal experiences pertaining to the seed and those on the concomitant perspectives of insight, just as most chemists know the difference between observable reactions in a simple melting-point experiment and in an advance of polymer synthesis experiment.

Thirdly, the technical language of spiritual discipline, especially at the more advanced stages, involves an "odd language."[1] At the more advanced stages of meditation, the experiences get so subtle that they can only be conveyed indirectly by various linguistic devices such as the Mādhyamikan dialect, the metaphor, or the Tantric twilight language.[2] Western scholarship on forms of religious language (e.g., Ramsey)[3] contains a mystifying element. Certainly the states of consciousness and the

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[1]Ramsey, pp. 11-102.

[2]As an example of the discussion on "intentional language" or "twilight language" in the Tantras, see Eliade, pp. 249-254; Bharati, pp. 164-180.

[3]Ramsey, pp. 11-102.

language used to convey them are unusual from an ordinary perspective. But then again, the equilibrium equations and mathematical formulas of a chemistry article certainly appear to be an "odd language" to the layman. Though we may somewhat demystify the literature of religious language, this does not at all negate the enormous difficulties in communicating and understanding advanced meditative states, not only because of the specificity of the contemplative language, but also because it is a language of another culture and time. The methodological problems in understanding this language fall within the domain of hermeneutical inquiry.

As an example of the difficulties with the technical language of such texts, consider the following text in Table 2. This root-text is alleged to be written by sGam po pa, the famous founder of the bKa' brGyud pa sect, and therefore, the founder of the institutionalized form of Mahāmudrā practice to be studied in this dissertation. The highly condensed instructions are nothing less than the entire description of the procedures for meditation. sGam po pa uses an "outline form" (sa bcad) to convey the systematic nature of the practice and its distinct stages. In addition, I have marked the technical vocabulary of internal states with capital letters. Although the reader may understand little of the text, the problems of condensed form and technical language should be apparent.

Choice of Textual Tradition

This dissertation is a translation and discussion of one out of the many traditions of practice and meditation within Tibetan Mahāyāna Buddhism, namely the Mahāmudrā cycle of meditation. The Mahāmudrā tradition is not representative of the most standard Mahāyāna "meditation-stages" (sgom rim), such as Kamalaśīla's Bhāvanākrama, but is common practice of the bKa' brGyud pa, one of four main sects of Tibetan Buddhism. Its history of transmission bears a rather complicated relationship to all three forms of path-organization within the Tibetan Mahāyāna.

The earliest source-tradition of Mahāmudrā was a spontaneous offshoot of tantric practice. It existed first in the form of songs designed

TABLE 2

sGam po pa's CONDENSED INSTRUCTIONS ON MEDITATION

CLEANSING THE PATH IN [VIEW OF] THATNESS

There are four parts:

(A) The Preliminaries:
Meditate Guru-Yoga, three times day and night, with the three [qualities]--Faith, Admiration and Respect.

(B) The Essential Practice:
Set up some degree of Undistractedness in the Perspective of a Non-Artificial Mind.

(C) The Conclusion:
To know all appearance whatsoever to be the Mind itself, practice Self-Awareness [rig pa] and Skill [rtsal].

(D) From the Way-Experience-Arises up until Earnest-Application in order to Accomplish [sgrub pa] Being Done-With Notions.

(1) The Way Experience Arises has two parts, the Disagreeable and the Agreeable States

(a) First, the Disagreeable State. Why do Disagreeable States such as Drowsiness and Excitement, anxiety, fear, doubt and so forth occur? Since these all occur during Meditation, they should all be known as states [of Meditation]. And so, one should thereby become Settled when Meditating on the View, Thatness. Then, one can Meditate [anyway, despite the Strength produced].

(b) Second, the Agreeable State. First, the state of Being-Empty-of-an-Entity arises. Depending on this, the state of Mastering-Understanding arises. Depending on this, the state Turning-Back-Attachment arises. Having depended on the Way-Experience-Arises as above, make Earnest-Application, never being satisfied, in order to Accomplish [Perfection].

(2) Earnest Application
Don't be satisfied with merely the Staying-Mind. To see the Entity, you must meditate to see.

Don't be satisfied with merely seeing the Entity. To Master-Understanding, you must Meditate to Understand.

Don't be satisfied with merely Mastering-Understanding. To turn back Attachment, you must meditate to Turn it Back.

Don't be satisfied with merely Turning Back Attachment. After having been Liberated from Notions in Phenomena themselves,

To be done with Notions, you must meditate to be Done-With them and to develop Buddhahood.[a]

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[a]Rje sGam po pa'i, Phyag rGya Chen Po Lam gCig Chod in 'Jam mgon Kong sprul Blo Gros mTha' Yas, gDam Ngag mDzed [A Treasury of Instructions and Techniques for Spiritual Realization], 12 vols. (Delhi, India: N. Lungtok and N. Gyaltsan, 1971), see 5:67-69.

to evoke immediate religious experience within the context of the interaction of student and master. These "pointing-out" form of instructions (ngo sprod) later became written down. Subsequently, they survived as rather advanced, but specific stages of practice, which have been misunderstood by both Western scholars, and some indigenous commentators. At an intermediate level of the tradition, some attempt was made to synthesize the oral Mahāmudrā pointing-out instructions with traditional "tantric-stages" (sngags rim) texts. At a later stage of the tradition, the earlier tantricized pointing-out instructions became integrated into the standard Mahāyāna meditation-stages. This latter form became the institutionalized form of Mahāmudrā practice after which numerous practical texts and commentaries were written. Table 3 summarizes these historic

TABLE 3

TYPE OF INSTRUCTION IN THE HISTORY OF TRANSMISSION OF MAHĀMUDRĀ

Level of Mahāmudrā Tradition	Path-Organization
Early source-tradition	"Pointing-out" instruction
Intermediate tradition (84 Saints; pre-institutionalized Marpa lineage)	"Tantra-stages" (incorporating pointing-out) instructions
Later institutionalized tradition (post-sGam po pa)	"Meditation-stages" (incorporating tantricized pointing-out instructions)

changes. The complexities of this integration are beyond the scope of this dissertation. It is sufficient to know that the Mahāmudrā tradition represents one possible systematic organization of practice, but one which is inclusive of elements from all three forms of path-organization within Tibetan Buddhism. The choice of the Mahāmudrā tradition is designed to convey both the varieties of paths within Tibetan Buddhism, as well as their organization into a single cohesive stage-specific model evidenced in the later institutionalized tradition.

Status of Texts[1]

All interpretive assumptions are contingent upon a most fundamental assumption: what kind of texts are the texts of the "meditation-stages" (sgom rim)? What is the intentionality of the author, within his particular community? Are these texts intended primarily to be descriptions of certain life-situations, aesthetic documents, visions of reality, or descriptions of how the mind works? The fundamental assumption made is that these texts are psychological documents. However, they are intended to be a particular kind of psychological document. They describe the workings of the mind as viewed in a series of states of consciousness toward a soteriological end. These texts are psycho-soteriological documents. Therefore, they must be approached from both a psychological and a religious perspective. The working definition of meditation texts, used to guide this study is as follows:

> (1) A meditation text attempts to describe (a) consensual (b) psychological experience of an (c) invariant sequence of discrete states of consciousness, or parts of that sequence, (d) toward a soteriological end. (2) Within a given culture, these texts are derived from (e) systematic introspective inquiry, (f) wherein certain procedures are applied, (g) and whose results are set forth as a body of authoritative concepts, and by various linguistic devices, which are meant to convey the stages of experience. These concepts are set against the background of a given cultural symbol-system, usually religio-philosophical, and (h) are transmittable to successive generations, as well as to members outside the spiritual community.

This definition rests heavily upon Toulmin's sociological theory of scientific disciplines, here applied to a community of spiritual discipline. In the early Indian source tradition of Mahāmudrā, and also in the formative stages of Tibetan Mahāmudrā, the meditations were handed directly

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[1]Another aspect of this definition pertains to the status of the texts. The status of a text refers to the meaning of the text, or better, to the fundamental decisions a hermeneut makes regarding what the text tries to communicate. When a body of texts is given a particular status, the entire nature of the inquiry is affected. New Testament scholarship is a case in point. Exegetes often differ radically in their view of the status of New Testament documents. Some depict the life-situation of these texts; others see them as a new view of reality, set forth in new forms of language. In each case, the whole exegetical approach is different, and so, the conclusions, too.

from master to student. Though not part of a formal spiritual community there is some evidence to suggest that the teachings were sanctioned or at least tolerated. Within this context of religious freedom, masters were able to teach students as well as to exchange teachings amongst themselves. During the later monastic period in Tibet, the Mahāmudrā meditations became absorbed into a community of practice. In either case, the Mahāmudrā meditations were part of a community of spiritual discipline, which evolved from a "would be" to a "compact" discipline from earlier direct-transmission to its later monastic phase. The meditations are consensual.

These texts are psychological in that they attempt to depict how the mind works. The earlier preliminary and concentration meditations of the standard path pertain to behavior, attitudes, emotions, thinking and perception. The later stages of insight meditations are designed to discern the fundamental laws about how the mind structures a sense of self, reality, and time, respectively. These texts assume a sequence of "stages" (rim pa). Many soteriological religions try to depict the path of transformation. Sometimes an assumption is made that there is one path, sometimes that there are many paths. The Tibetans assume that there are several paths. However, the sequence of stages in each of these paths is fixed. Though some may advance quicker than others, and therefore omit certain stages, nevertheless, an assumption of an invariant sequence of discrete states of consciousness is made. This sequence is perhaps more psycho-physiologically than culturally determined. The entire purpose of experiencing these states of consciousness is to affect some necessary re-organization of the ordinary workings of the mind toward the goal of some ultimate religious experience which brings liberation from suffering and misperception of reality.

According to Toulmin all scientific disciplines are organized around certain "explanatory ideals." Likewise, a spiritual community that rests largely upon meditative practices strives to discover the ideal path of transformation, as well as to reach a limit in its refinements of the ultimate religious experience. What keeps Mahāyāna Buddhism and other contemplative religions alive is that the ideal can never be fully reached, so that the envisionment of the path and final experience undergo a slow

process of refinement.[1] Within a given culture with its given religious orientation the particular way of formulating this ideal is usually thought to be more useful and more inclusive than that of other religions or sects. Dogmatism is a function of the sociologic organization of any discipline around its ideals. Therefore, those within a given spiritual community only more or less approximate the ideal path and ultimate experience. Mahāmudrā differs in some respects from the Five Bodhisattva Paths within the Mahāyāna, and certainly from Indian yoga. Paradoxically, while expressing this path and ultimate experience in a very culture-particular way, any given spiritual community believes its discoveries to be universal.

A spiritual discipline, like a scientific discipline, acknowledges slow change through refinement methods and concepts. Meditation uses a method of systematic introspective inquiry, an inquiry done in various states of consciousness. As a discipline, Mahāyāna Buddhism certainly differs greatly in its methods from Western experimental psychology. The procedures used during spiritual practice involve regulation of behavior, affect and attitude; attention deployment; psycho-physiological manipulator; and adoption of various perspectives of awareness. These methods of inquiry are used to evoke certain changes in ordinary experience or to induce certain states of consciousness. Different methods are used at different points along the path. The procedures used during spiritual practice vary somewhat across cultures and at different historical points

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[1]A variety of ways to understand a text may arise in subsequent generations. The task of exegesis is also one of ascertaining the redactional meaning of the indigenous commentarial traditions that arise within the history of transmission. These redactional meanings can be distinguished from the original, so that one may understand what the text 'said' at each level of the tradition. The tradition of New Testament scholarship, notably the pioneering work of Dibelius, Bultmann, Dodd and Jeremias, has set forth sophisticated methods for ascertaining the redactional meaning of such documents as well as for reconstructing the history of transmission of the levels of meaning. For a review of the work of these scholars and others see Norman Perrin, What Is Redaction Criticism? ed. Dan O. Via, New Testament Series (Philadelphia: Fortress Press, 1969), pp. 1-79.

within a given culture,[1] just as methods of a scientific discipline slowly evolve while building on an accepted body of methods.

When meditation practices are seen as part of a culture-particular community of a spiritual discipline, a very important finding emerges. The texts of a particular meditative community, at a given point in its historical development, set forth a body of authoritative concepts. Meditation experience is described in a very technical language which is familiar to those within the discipline. Technical terms are organized around distinct levels of attainment. Each stage along the entire path has its own vocabulary. As the state of consciousness gets more subtle, the vocabulary becomes more sophisticated, moreover, certain linguistic devices and forms of religious language are used to convey the experience.[2] The technical vocabulary of meditative experience is both state-specific and culture-specific. The description of Mahāmudrā studied here is both very much an expression of Mahāyāna Buddhism and very Tibetan in its style. The vocabulary of the later commentaries shows great refinement over many centuries of practice of the meditations. When viewed as such there is little support to the stereotyped claim that religious experience is ineffable. At least in the Mahāmudrā tradition, the problem is nearly opposite. The language is so sophisticated, that the task of its interpretation is enormous.

The fact that the tradition is capable of teaching its knowledge to successive generations illustrates the communicability of its experiences. The Mahāmudrā is a lineage tradition. The exact same form of knowledge--the ways to recognize consensual internal experiences and the form of their expression--are passed on to the students of successive generations. What makes a spiritual discipline like the Mahāmudrā different from a scientific discipline is its conservative nature. The consensual experiences, particularly those which directly bring enlightment,

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[1]As an example of cross-cultural variance of technique, compare the use of breathing exercises in Patañjali's Yogasutras (2:49-55) to the Tibetan use in Bk,pp.285-289. The same methods are used for very different ends, and at different stages of practice.

[2]Ferre, Language, Logic and God.

are valued for their proven usefulness. If a set of successive experiences proves workable, there is no need to develop something else. Thus, a lineage tradition of meditation is not very innovative. The same set of techniques and validated experiences are transmitted to the generations of students. The student validates his ongoing experience against the standard descriptions in the "oral texts" (lungs) and in discourse with his teachers.

Moreover, in the Mahāmudrā lineage, the student is said to complete his training with the same enlightened mind as his teacher(s). The exact same enlightened mind is transmitted through each generation. Upon enlightenment, a student becomes the cosmic originator of the Mahāmudrā lineage, rDorje 'chang.[1] He becomes the great teachers--Saraha, and Tilopa as well as his root-lama--in an ultimate sense, while in a relative sense retains th e qualities of his own personality.

Genuineness of the Texts

The problem of the genuineness of religious documents has plagued the study of religions.[2] How do we know that the texts of the Mahāmudrā tradition describe real experience? Are there not fake texts? Though there may be fake texts or parts of texts, it is doubtful whether they survive in this tradition. The problem of genuineness is less likely to be serious when dealing with living ongoing traditions, especially those traditions whose social organization is a community of spiritual discipline and whose method of transmission favors a conservation lineage. In a scientific field a formal statement of knowledge can only be written after completing a given period of training, and moreover, after public sanction of expertise is made. Likewise, the type of sanctions used in the Mahāmudrā tradition are very strict. According to the colophon of a number of

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[1]"One reaches the end, Mahāmudrā [as] the Victorious rDorje 'Chang" (Jp,fol.2a). This passage is meant to explain the opening lines of Padma dKar po's root-text, which says that the yogi's own mind becomes the same as the mind of his refuge-object.

[2]Wach, Types, p. 8.

texts,[1] it seems that formal meditation and other practical texts can only be written with authority after the final stages of enlightenment have been achieved and are recognized to be valid by others in the community. Even after enlightenment, a practicioner rarely writes about his own experience. Usually, he may write an "outline" (sa bcad) to a famous text of a past master of the lineage, or an explanatory commentary to such a text. There is, however, some room for innovation. For example, a group of students may petition that a master write his own work.[2] The wider community may also recognize the unusualness of a person's experience. According to legend, Śantideva was asked to write the Bodhicaryāvatara as a challenge to his unusual behavior.[3] The community often develops criteria to judge the validity of individual experience as well as its texts. The criteria are largely pragmatic. Texts whose experiences cannot be validated by others, or whose writing fails to acknowledge the tradition tend not to survive. Only what works is handed on by the lineage. One commentator, for example, even lists the specific texts and authors recognized as genuine by the tradition.[4]

Sources

Making decisions as to the status and authenticity of the Mahāmudrā texts determines a way to approach the documents. It does not say which documents to approach, and at which levels of tradition. The Mahāmudrā tradition began as a folk movement in the Northern Indian province

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[1]Consider, for example, Si Tu's Oral Advice on Path-Walking. The colophon reads, "I pray before the master of virtue. . . . by exhorting [his words], I speak in serenity, unattached to Recollection on anything and unattached to virtue-Practice. [This mode of writing] is called, 'Arising of the Dharma-Science.'" Si tu follows his lineage, "by exhorting [his words]." Moreover, the allusion to serenity pertains to post-enlightenment practice. There are many examples of such colophons. Si Tu VIII (Chos kyi 'byung gnas), "Phyag Chen lNga lDan gyi Khrid Yig Kun mKhyen Chos kyi 'Byung gNas kyis mDzad pa," in Kong sprul, 6:441.

[2]According to the oral accounts, Padma dKar po was so petitioned to write his root-text on Mahāmudrā.

[3]Oral account given by Geshe Sopa, Madison, Wisconsin, 1974.

[4]Geshey Ngawang Dhargyey, Tibetan Tradition of Mental Development (Dharamsala, India: Library of Tibetan Works & Archives, 1974), p. 119. Many lam rim texts list the authoritative texts that a student is required to learn.

of Bengal during the Palā dynasty. Its practices began to spread after gaining official sanction of the ruling powers, many of whom converted to Buddhism. According to Tibetan historians, these Indian masters transmitted the teachings directly to Tibetans in a series of northern travels roughly over a three hundred year period. According to one historian in his Blue Annals,[1] the first several attempts at transmission degenerated, probably due to the unstable development of Buddhism at that point in Tibet's political history, though many of its texts survive in the canonical collections. A later or "subsidiary" (zhur 'gyur) transmission, identified with Marpa, survived and was passed down as an unbroken lineage of teachings, to Mila ras pa, sGam po pa and others. Subsequently, sGam po pa founded the first monastery of the bKa' brGyud pa lineage at Dwags po. The Mahāmudrā cycle of meditations was among the practices of that monastery. The Mahāmudrā teachings were passed on in an institutionalized form from that point onward. They became an integral part of a community of spiritual discipline. Many root-texts and commentaries were written within that milieu. The lineage of written teachings, which began with sGam po pa, and sometimes including Marpa, Mila ras pa, and others, is known as the Marpa-Dwags po lineage. This title applies to a circumscribed sociological organization through its generations as well as to the corpus of texts still used by the surviving members of that community today.

Until it is established that the texts from all levels of the Mahāmudrā tradition carry the same teachings, which is quite unlikely, it becomes important to choose documents from well defined levels of the tradition for investigation. The central body of this dissertation is derived from the later commentaries of the Marpa-Dwags po lineage. The main analysis does not rely on the Indian source texts because these documents are very corrupt due to redaction. Furthermore, the Tibetans have their own unique cultural understanding of the original Indian

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[1]George N. Roerich, trans., Yid bZang rTse gZon nu dPal [The Blue Annals], Monograph Series 8 (Calcutta, India: Royal Asiatic Society of Bengal, 1949), pp. 1-328.

Mahāmudrā practices. Though many Western scholars have stressed the great continuity between Tibetan and the original Indian Mahāyāna, which is certainly accurate, other scholars such as Tucci and Guenther[1] stress the unique qualities and understanding of the Tibetans. For example, the Tibetans do not translate the Indian technical vocabulary of meditation in the same way as do the Indians. The Sanskrit, Śamathā, is composed of the adverb, śama, "equal," and the verbal root, sthā, "stay." The Tibetan translation is zhi gnas, which is composed of the adverb, zhi, "calm," and the verb, gnas, "stay." As we will see in the dissertation, "staying equanimous" and "staying calm" refer to overlapping but significantly different process within concentration training. To avoid confusion, the dissertation strives to recreate the uniquely Tibetan conception of Mahāmudrā practice.

Only the texts within the Marpa-Dwags po lineage are used in the main part of the dissertation, particularly the later commentaries. These texts are used as an illustration of the communal meaning of Mahāmudrā. These texts represent a level of the tradition which is rigorously monastic. At that point the techniques of practice and the concepts to describe the experience are very evolved and precise. Furthermore, the criteria for evaluating the validity of experience are very strict within that social setting. These documents are more likely to be genuine, as well as richly expressive of the main features of the practice.

So that translation and interpretation of the practice be consistent with the way the Tibetans themselves see it, several types of texts were used. Certain important root-texts, and the practical manuals and oral advice that go with them, were chosen. In choosing to translate root-texts, it is possible to present the practice exactly as it is presented to disciples within the lineage. The disadvantage of studying the tradition in terms of its root-texts is the brevity of these texts. They are often so condensed and technical that they are unintelligible to the uninitiate. Therefore, several important commentaries with the Marpa-Dwags

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[1]Herbert V. Guenther, The Royal Song of Saraha: A Study in the History of Buddhist Thought (Berkeley: Shambala Publications, 1973), pp. v-vi.

po lineage also are used. These selected root-texts and their commentaries are taken as the primary data for understanding the Mahāmudrā tradition.

Joachim Wach said that the study of classical religions is the study of selected texts.[1] The choice of the texts in this dissertation was far from arbitrary. An attempt was made to choose those texts acknowledged as most authoritative by the indigenous practicioners of the Marpa-Dwags po lineage. As the root-texts and commentaries seldom cross-reference each other, the most authoritative texts cannot be discovered by evaluating the citations in the texts. However, the problem of selecting the most authoritative texts was made easy by the work of 'Jam mgon Kong sprul blo gros mtha' yas. Kong sprul was a great reformer of the bKa' brGyud pa sect in the nineteenth century. He was especially interested in identifying and collecting the most authoritative meditative texts for each of the four Tibetan Buddhist sects. He organized these texts according to a rough history of transmission, wrote brief editorial remarks and short texts, and included the entire collection in a famous twelve volume anthology entitled gDams Ngag mDzod [A Treasury of Instructions and Techniques for Spiritual Realization]. Several of the volumes contain the most authoritative root-texts, practical manuals and oral readings of the entire tradition. The volumes do not contain the major commentaries of the tradition.

All of the root-texts used in this dissertation are taken from Kong sprul's anthology. Four important root-texts are used, the most important of which belong to the Dwags po monastery. The monastery is the is the "seat" (gdan sa) of the entire lineage. Kong sprul lists a brief root-text by sGam po pa as primary among these texts. It is not included in the basic analysis because it is a transitional text, i.e., written before the monastic community of spiritual discipline was well established. The second text is a long and highly technical root-text written by Bkra shis rnam rygal (1513-1587). Though written nearly four hundred years after the founding of the Marpa-Dwags po lineage, Kong sprul recognizes this text to be the most authoritative root-text of the entire lineage.

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[1] Wach, Types, p. 51.

It is called The Natural Clarity and Thatness as Explained by Lectures on the Practical Manual of Mahāmudrā.[1] sGam po pa's disciples founded a number of subsects, which include the "Great Four" and the "Lesser Eight." Some of these sects and their monasteries became more important than the original seat at Dwags po. The main body of teachings of the bKa' brgyud pa lineage was transmitted by the powerful Kar ma sect, one of the Great Four sects. The unbroken lineage of Kar ma pa, or heads of this sect, are the official politico-religious leaders of the entire Bka' brGyud pa lineage. They carry the teachings, including Mahāmudrā.[2]

This dissertation also uses two root texts from the more prolific writers and teachers of Mahāmudrā among the Kar ma pas. One is the Lectures on the Practical Manual of the Simultaneous [School of] Mahāmudrā by the third Kar ma pa, Rang byung rDorje (1284-1330).[3] The other is a series of three related root-texts written by the ninth Kar ma pa, dBang phyug rDorje (1556-1603). The first text is very brief. It is a General Introduction to the Practical Manual of the Simultaneous [School of] Mahāmudrā. The second related text is an expanded version of the first. The third is a liturgic text for the practice.[4] Through the years, one of the original Lesser Eight subsects developed an extensive monastic and

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[1]Dwags po Pang Chen Bkra shis rnam rgyal, "Phyag rGya Chen Po'i Khrid Yig Chen Mo gNyug Ma'i de Nyid gSal ba (sGam po Lugs Chen)," in Kong sprul, 5:651-702.

[2]For a list of the Karma pa's see 'Jam mgon Kong sprul's Nges Don sGron Me [The Torch of Certainty], trans. Judith Hanson (Berkeley: Shambala Publications, 1977), p. 5. Subsequently referred to as Hanson, Torch.

[3]Rang byung rDorje (Karma pa III), "Phyag rGya Chen Po Lhan Cig sKyes sByor gyi Khrid Yig," in Kong sprul, 6:1-16.

[4]dBang phyug rDorje (Karma pa IX), "Phyag rGya Chen Po Lhan Cig sKyes sByor gyi Khrid kyi sPyi sDom rsTa Tshing," in Kong sprul, 6:62-69; "Phyag rGya Chen Po Lhan Cig sKye sByor gyi Khrid Yig Zin Bris sNying Po gSal ba'i sGron Me bDud rTsi Nying Khu Chos sKu mDzub Tshugs su Ngo sProd pa," in Kong sprul, 6:70-104; "sGrub brGyud Karma Tshang pa'i Phyag rGya Chen Lhan Cig sKye sByor gvi sNgon 'Gro bZhi sByor Sogs kyi Ngag 'Don 'Phags Lam bGrod pa'i Shing rTa," in Kong sprul, 6:105-122.

literary tradition to rival the main sect in popularity. This is the 'Brug pa Bka' brGyud pa sect. Its famous reformer is Padma dKar po. He has written a short but very important root-text on the Mahāmudrā. It is called Lectures on the Practical Manual of the Simultaneous [School of] Mahāmudrā of the 'brug pa Bka' brgyud sect.[1] This text is included as a good example of a simple and clear illustration of a root-text. There are also two available English translations of this text for the reader who wishes to become familiar with previous Western scholarship on the Mahāmudrā. One is a translation made popular by Evans-Wentz. The other is a more recent poetic translation by Beyer.[2]

The two extensive commentaries chosen for the dissertation pertain to the above mentioned root-texts. The most important commentary of the entire Marpa-Dwags po lineage is an auto-commentary to Bka shis rnam rgyal's root-text. He entitled the massive work, of nearly none hundred pages, The Moon's Clear-Light which thoroughly Explains, so as to Make Clear the Meditation-Stages of Mahāmudrā's Certain Truth, or Moon-Light for short.[3] The second commentary is a commentary to Padma dKar po's root text. It is called Lectures on the Practical Manual of the Essential [Part of] of Simultaneous [School of] Mahāmudrā written by 'Jam dpal dpa' bo.[4] These two commentaries form the backbone of the dissertation.

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[1]Padma dKar po, "Chos rje 'Brug pa'i Lugs kyi Phyag rGya Chen Po Lhan Cig sKyes sByor gyi Khrid Yig," in Kong sprul, 7:19-33.

[2]The first translation of this text can be found as "The Nirvanic Path: The Yoga of the Great Symbol," in W. Y. Evans-Wentz, ed., Tibetan Yoga and Secret Doctrines, trans. Lama Dawa Samdup (New York: Oxford University Press, 1935), pp. 115-153. The second translation can be found in Beyer, The Buddhist Experience, pp. 154-164. The former translation is more technical. Though less readable in English it follows the Tibetan text fairly closely at most points. The latter, though less technical, is more readable and poetic.

[3]Dwags po Pang Chen Bkra shis rnam rgyal, Nges Don Phyag rGya Chen Po'i sGom Rim gSal bar Byed pa'i Legs bSad Zla ba'i Od Zer (Delhi, India: block print from La stod rTshib ri par ma by Karma chos 'phel, 1974).

[4]'Jam dpal dpa' bo, Phyag rGya Chen Po Lhan Cig sKyes sByor dNgos gZhi'i Khrid Yig Cung Zad sPros pa Sems kyi rDorje'i Nges gNas gSal bar Byed pa (Chemre, India: block print of the He mi rGod Tshang Monastery, 1969).

Both are different in their approach. The former is an explanatory commentary, while the latter is an expanded commentary, though both show considerable overlap in their content. The former is more theoretical, the latter more practical. Still, Bkra shis rnam rgyal is considered the final authority on the tradition.

The entire practice of Mahāmudrā--from its very beginnings to the community service following the final stages of enlightment--is roughly divided into four stages: Preliminary Practices; Essential Concentration Meditations; Essential Ordinary Insight Meditations; and Extraordinary, or Enlightment Practices. Unfortunately, no single root-text nor its commentary covers all of the stages thoroughly. Different authors have different points of emphasis. Some write entire texts about only a small portion of the entire practice. To some extent, it is necessary to fit together a number of texts in order to reconstruct a picture of all the stages of practice. There is however, an oral understanding of the complete map of practice, though no grand text for the tradition. Bkra shis rnam rgyal's autocommentary most closely approximates the ideal text, though he greatly abbreviates the beginning practices, which are not uniquely Mahāmudrā, but are common to all Mahāyāna Buddhism. Other authors also tend to abbreviate the beginning stages. Though most disciples within the tradition take these stages for granted a Western interpreter cannot do so. Therefore, the stages have to be reconstructed from other texts found within the tradition.

The task of choosing beginning texts also follows the Tibetan model. The Tibetans consider the Preliminary practices of Mahāmudrā unique in themselves. Therefore, they have segregated these practices and written separate root-texts and commentaries entirely on the preliminary practices. Bkra shis rnam rgyal, Padma dKar po, and the two Karma pas have all written separate root-texts for the preliminary practices. The tradition, however, recognizes different authorities on the preliminary practices than on the essential and advanced Mahāmudrā practices. The author considered one of the most important authorities on both is dBang phyug rDorje. Kong sprul has written an important commentary on his root-text, called the <u>Torch of Certainty</u> which has recently been made

available in English by Hanson.[1] Bkra shis rnam rgyal's section of the Moon-Light on the preliminaries was also used. The most encyclopedic commentary on the preliminaries was written by Kung dga' bstan 'dzin. It is called An Introduction to the Preliminaries of the Simultaneous-Mahāmudrā which Guides You to the Jewel of Essential Wisdom through the Great Ocean of Profound and Deep Teachings,[2] or Jewel of Wisdom for short. These two commentaries, the Torch of Certainty and Jewel of Wisdom form the backbone of the preliminary practides described in this dissertation.

There are also specialized texts which describe only a certain portion of the practice in great detail. I have included a text on the preliminary practice of Guru Yoga written by the eight Kar mapa.[3] Another is a text on the advanced preliminary practice of Devotional Prayer,[4] written by the third Kar ma pa, Rang byung rDorje. Then, there are special texts written about the life-style of disciples who have completed the final stages of practice, that is, the final stages of enlightenment. Included is a translation of one version of these practices called, One Taste, by Padma dKar po.[5] Another version of such practices has also been translated. This is the Path-Walking version by Si tu.[6]

In sum, the most authoritative texts within the tradition have been used as representative of its practices. The tradition itself tends

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[1]Kong sprul, Nges Don sGron Me, see Hanson, Torch, pp. 29-139.

[2]Kung dga' bstan 'dzin (Khams sprul III), Phyag rGya Chen Po Lhan Cig sKyes sByor gyi sNgon 'Gro'i Khrid Yig Zab rGyas Chos kyi rGya mTsho Chen Po nas sNyin po Ye Shes kyi Nor Bu 'Dren par Byed pa'i Gru Chen (Palampur, India: blockprint from Byar Skyid phug blockprint of the Tibetan Craft Community, 1974).

[3]Mi bskyod rDorje, "sPal Karma pa Chen Po la Brten pa'i Thun bZhi'i bLa Ma'i rNal 'Byor dMigs Khrid dang bcas pa, in Kong sprul, 6:269-283.

[4]Rang Byung rDorje, Nges Don Phyag rGya Chen Po'i sMon Lam (n.p., 1970).

[5]Padma dKar po, "Ro sNyoms sKor Drug gi Nyams Len sGong du Dril ba ('brug lugs ro snyoms sgang dril)," in Kong sprul, :81-88.

[6]Si Tu VIII, in Kong sprul, 6:430-441.

to delete, or better segregate, the most preliminary and most advanced practices from its essential writings. In order to illustrate the entirety of practice, some reconstruction and collating of selected texts was necessary. The main texts used are summarized in Table 4 (references to these texts will be made by abbreviating author's name).

TABLE 4

ABBREVIATION AND SUMMARY OF AUTHORITATIVE ROOT-TEXTS AND COMMENTARIES

Root-texts	Commentaries
Preliminary Practice	
dBang phyug rDorje (dB)	'Jam mGon Kong sprul (Jm) Kun dga' bstan 'dzin (Kg)
Main Practice	
Bkra shis rnam rgyal (Bk, Root-text) Padma dKar po (Pk) dBang phyug rDorje (dB) Rang byung rDorje (Rg)	Bkra shis rnam rgyal (Bk) 'Jam dpal dpa' bo (Jp)

Reconstruction: General Principles

Both exegetical and comparative methods are used to study the selected texts. The root-texts are highly condensed. Careful exegesis is needed to render them intelligible to a Western audience. The detailed authoritative commentaries are the main texts used for exegesis. The goal of exegesis is to reconstruct the communal meaning of the central practices and basic concepts for each stage of the entire system, from the very beginning to the final post-enlightenment practice. Though heavy emphasis is given to the philosophical concepts and technical language for each stage of practice, this is done so for the sole purpose of trying to communicate the experience of each stage along the path. This style of exegesis hopes to recreate some sense of what it is like for a disciple to progress through the stages of practice--what he actually does, and

what he discovers about the workings of his mind, his sense of himself, and the physical and social world about him. The exegesis stays very close to the commentaries so that the reader will gain some empathy for the way the Tibetans themselves experience the practice.

Secondly, the method is comparative. A detailed and systematic comparison is made between the content and form of the root-texts and commentaries. The majority of the comparative efforts were directed at the two main commentaries for each of the preliminary and essential practices. The method is largely one of commentarial comparison. The reasons for adopting a comparative method are twofold. First, comparison is a method for establishing the reliability of the doments. In reconstructing the stages of practice greater weight was given to content that manifested consensual or intertextual reliability. When all or most of the texts included a certain element and agreed upon its meaning, that element was said to manifest consensual reliability. Establishing consensual reliability entailed more critical and synoptic comparison of texts than establishing other forms of reliability. All the elements included in Chapter 2 of this dissertation exhibited some degree of consensual reliability, unless otherwise stated. Other types of reliability were considered, but not with the same degree of criticality. For example, because the selected texts are both genuine and authoritative, they rarely fail to manifest internal consistency, or intratextual reliability. Though the texts are written in a systematic, stage-specific manner, each stage of practice builds upon the experience of the previous, most often with great consistency and carry-over of the technical vocabulary used in the previous stages. Most of the exceptions to internal consistency are not real exceptions. Rather they pertain to linguistic tricks used by the author at various stages designed to communicate some subtle change in the experience. As another example, the practices and concepts set forth in individual texts exhibit more or less stability, or longitudinal reliability, relative to other texts. Though we are dealing with a rather circumscribed lineage, the Marpa Dwags po lineage (with its characteristic style of root-text and commentary), nevertheless, the authoritative documents

chosen span a period of six hundred years.[1] One might reasonably expect that the practice and concepts change considerably over that time period, much in the way scientific concepts evolve at a slow rate over decades and centuries. One finds, contrary to expectation, that the practices and concepts exhibit an unusual degree of stability relative to say, scientific procedures and concepts. If fact, they hardly change at all, with the exception of greater refinement and precision of the same concepts, and greater condensation of their textual communication. Therefore, comparison of texts across decades and centuries is not unreasonable. The great stability of the texts no doubt conveys something of the unique features of a lineage tradition. Moreover, it makes the reconstructive task of a scholar of religion more manageable than working with, for example, Biblical texts or ethnographic accounts.

Second, comparison is a method to distinguish between reliable and redactional elements within the texts. The use of the word redaction, however, must be qualified when applied to the texts of this lineage tradition. When applied to Biblical texts, redaction pertains to later editing or modification of an original document so as to present the document in a reinterpreted form according to a new life-situation or world-view.[2] This definition of redaction does not apply very well here because these texts about psychosoteriological experience have little to do with any one life-situation. The status of the texts are different. Second, the texts themselves are carefully preserved once written. Modification is very negatively sanctioned within the lineage tradition. Oral transmission of the Mahāmudrā teachings, however, can be reinterpreted and modified to some degree. Every time an author writes a new text based upon his knowledge of both the written and oral tradition, some degree of redaction takes place. Even this type of redaction,[3] however, follows

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[1]The root-texts and commentaries used in Chapter 2 span a period of 600 years. The earliest are those written by sGam po pa at the beginning of the twelfth century. The latest are composed or collected by Kong sprul in the eighteenth century.

[2]Perrin, pp. 1-79.

[3]We are talking here about changes in the interpretation of a body

stylization, so that certain constraints are placed upon the degree and form of redaction. There are two possible loci for redaction: (a) the practices, such as ethical practices, meditations, etc., and (b) concepts to describe the experience. As an example of such practical redaction an author has some freedom to choose practices from one of three accepted sources: (a) Sutra sources, or the standard concentrative and insight practices of Mahāyāna Buddhism; (b) Tantra sources, for example, the visualization of the "Stages of Generation" (bskyed rim), the insight meditations of the "Stages of Perfection" (rdzogs rim), or the subtle physiological meditations of the "Energy Yogas" (bsre 'pho); or (c) Pointing-Out sources, such as the original Indian songs on Mahāmudrā, e.g., Saraha and Śabari, or the later Tibetan Oral Readings and Oral Advice of Marpa, Mila ras pa and so forth.

Though an author is free to organize his techniques for each of the stages of practice by drawing from a variety of sources, he is restricted to choosing from these consensual sources. As an example of conceptual redaction, an author must express the stages with the technical vocabulary that has reached consensus within the tradition. However, he may bias this vocabulary in favor of certain philosophical schools within Mahāyāna Buddhism. He may write from a Yocacārin or Mādhyamikan perspective. He may favor the Abhidharma corpus of theory over the Prajñāparamīta. Furthermore, he may write from a Bka' brGyud pa or a dGe lugs pa perspective. In sum, there can be a fair amount of conceptual redaction within the texts, all of which, however, is predictable with some knowledge of the accepted tenets, theories and sects of Tibetan Buddhism. In order to minimize these elements, authoritative texts representing the Mādhyamikan perspective of the bKa' brGyud pa sect were used.[1]

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of oral/written knowledge as it is transmitted over successive generations. These modifications are often volitional. They are based upon variance in internal meditative experience, not on changing life-situations. These changes may be considered a type of redaction, though very different from that found in Biblical material.

[1]Both commentators Bkra shis rnam rgyal and 'Jam dpal dpa' bo agree.

The major exception is Rang byung rDorje's root-text, which represents a seemingly Yocacārin perspective in that it greatly favors Abhidharma terminology.

In addition to these forms of redaction, there is one other important type of variation within the texts, namely form. There are two major forms of instruction from which an author may choose. The first is called the "condensed" (bsdu ba) or "mixed" ('dres ba) form.[1] The second is called the "expanded" (chug zad spros ba) or "by stages" (rim gyis) form. When transmitting a segment of the Mahāmudrā path to a disciple at a given stage of practice, a teacher may give the instructions as an entire unit or he may break the instructions up into smaller units of practice. For example, consider a student who has successfully calmed his mind by completing the concentration training. Next, he will be given the instructions for initial insight into emptiness. There are two insights he must achieve. He must realize "Emptiness of the Self," and then, "Emptiness of the Person." Some teachers give the instructions for both at the same time. Other teachers give the instructions for only insight into "Emptiness of the Person." After these are successfully mastered, the teacher gives the instructions for "Emptiness of Phenomena." Since authors are free to use either form of instruction, a single author may use one or both types through the stages of a text.

Here, the method of commentarial comparison becomes useful. For example, Bkra shis rnam rgyal gives a "condensed form" of instruction for both the "Preliminary" and "Essential Concentrative Practices," but a "Stages-Form" for the later "Essential, Ordinary" and "Extraordinary, Insight" practices. He does so because he intends to cover the early stages of practice only briefly, so as to present the most exhaustively detailed and thorough account of the more advanced practices within the tradition. He uses the stages-form so that his student will slowly and systematically grasp these more subtle and advanced practices. On the other hand, 'Jam dpal dpa' bo does nearly the opposite. He uses a "stages-form" of instruction for the "Preliminary" and "Essential, Concentrative"

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[1](Jp, fol. 2b).

practices and a "condensed form" for the "Essential, Ordinary" and "Extraordinary, Insight" practices. His intention is not so different from the other commentator. His begins with the stages form so that the student will slowly learn the proper foundation of practice before going to the insight practices. Then, he abbreviates the insight instruction, in favor of a direct, pointing-out form of instruction. Rather than an exhaustive written exposition of these latter instructions, he prefers to save the explanation for direct student-teacher interaction, where additional "oral Advice" (man ngag) is given, so as to immediately correct misunderstanding. The dissertation uses elements from both commentators. To facilitate the Western reader slowly and systematically comprehending each stage of practice the dissertation begins with a description of the "stages-form" of practice for each stage. Then, to give the Western reader some sense of the instructions as they are usually transmitted in the actual student-teacher interaction, the description of that same stage concludes with a presentation of the briefer and more complicated "mixed" instruction. The inclusion of both forms of instruction for each stage of practice will hopefully aid the reader in a fuller comprehension of the teachings in their original form.

Reconstruction: The Basic Structure of the Mahāmudrā Meditation-Stages (sgom rim)

The practicioners themselves usually understand the path of transformation to have an orderly sequence. The very terms, "path-stages" (lam rim), "tantra-stages" (snags rim), and "meditation-stages" (sgom rim) signify a gradual unfolding of practide in more or less distinct stages. The Tibetan Mahāyānists acknowledge the existence of both gradual, state-specific and sudden, non-stage practices. The famous first formal Tibetan debate between Kamalaśīla and Hva Shan was at least in part a debate about these two paths.[1] Since the debate standard Tibetan practice has generally adhered to the stage-model of practice. Indian texts such as Kamalaśīla's

[1]Guissepi Tucci, ed., Minor Buddhist Texts (Roma: Instituto Italiano, 1958). This is a translation and discussion of Kamalaśīla's Bhāvanākrama.

Bhāvanākrama or Śantideva's Bodhicaryāvatara, and Tibetan works such as sGam po pa's Jewel Ornament and Tshon kha pa's Great Work on the Path Stages, have become classic handbooks for the Sutra or standard form of "meditation-stages." The Tantra, likewise, follow definitive stages of practice. Whether interpreting classic Sutra or Tantric texts, or here Mahāmudrā, the practice is usually viewed as a succession of discrete stages, with each stage having certain defining features, and with the overall progression of the stages following an invariant sequence.

Beyer was one of the first Western Tibetan scholars to recognize the significance of stage-specificity within the Tibetan's own conception of their practice. Moreover, he has developed an approach to Tibetan texts which highlights their stage-specificity. His book, The Cult of Tara, is an example of such an approach to Tantric ritual texts. These texts are enormously complicated. They are composed of instructions for visualization, mantras, mudras, offerings, prayers and meditations which often appear disorganized and repetitive. Instead of becoming distracted in search for the meaning of the rich symbolism and ritual practice, Beyer attempts to discover the underlying "basic structure" to the texts. He relies upon the authoritative commentary of Tshon kha pa. According to the commentator, there are two stages of Tantric practices--"Stage of Generation" (bskyed rim) and the "Stage of Perfection" (rdzogs rim). Each, in turn, has a series of substages. For example, there are four main stages of the Generation process, which are further divided into a total of seventeen substages.[1] Tshon kha pa has tried to clarify the structure of the practice by making an "outline" (sa bcad) for them.[2]

According to Beyer, once the basic structure is established, individual texts and commentaries are simply "ritual variations on a basic theme."[3] For a number of reasons, individual authors of ritual texts or

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[1]Beyer, Cult of Tara, pp. 118-226. These stages include: purification; praying; empowerment; making a protective circle; the assembly of wisdom; the residence-mandala; causal generation; resultant generation; subtle samadhi; putting on the armour; summoning; initiation; empowering the three realms; offering; recitation; practicing samadhi; exhortation of deeds. See Beyer's text for an explanation.

[2]Ibid., p. 119.

[3]Ibid., p. 112.

their commentaries may condense or fill out the content or any stage of the basic structure:

> This basic scheme may be embellished and refined in various ways extended with incidental verses of offering, praises, and prayer to the diverse deities who appear in the visualization. But the four steps of the Process of Generation, here given so succinctly, are the fundamental sequence of all the evocations of the divine, a pattern that is invariable, however much obscured by detail or by compression; as such these steps have received much theoretical attention and have been organized and labeled in various ways.[1]

However, the basic structure remains the same, and its sequence is invariant. Each stage has its unique experience--with practices to achieve it and a body of technical concepts to explain it.

Beyer, of course, is working with a more complicated class of texts than the "meditation-stage" (sgom rim) texts. Nevertheless, his approach serves as a model for handling the Mahāmudrā meditation-stage texts. Once again, the purpose is to discover the basic structure of the Mahāmudrā path based on the assumption that the practice adheres to an invariant sequence of stages. Moreover, the basic structure is something which the indigenous practicioners themselves recognize to a degree. The organization of the content of individual root texts and commentaries are variations on this basic structure.

Since the purpose of this dissertation is interpretive as well as exegetical, it is assumed that the basic structure, more than the variations of any individual text, is a less biased, less redactional data source for discovering the progression of discrete experiences of the entire practice. Therefore, the first task of the investigation is to reconstruct the basic structure of the Mahāmudrā path as viewed by the Tibetans themselves. Chapter 2 is an exposition of this structure and a reconstruction of the discrete experience at each stage.

Chapter 2 does not offer a translation of a single text. A translation of a single text or even its commentary, is not the best way to communicate the essential experience. Though some conception of each stage of practice is certainly inherent in any given text, certain stages

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[1]Ibid., p. 106.

may be condensed or over emphasized. Most common, an author often assumes that his audience understands certain points and therefore does not elaborate. There are also idiosyncrasies in the choice of language. Overall, any single text is difficult to understand at points. Instead, the dissertation presents a detailed description of practice and experience drawn from the reliable elements located within a number of root-texts and commentaries.

The construction of a synthetic text may be open to criticism. Such an approach is a hermeneutical decision made in light of the interpretive goal of this dissertation. The primary aim is not to give 'Jam dpal dpa' bo's or Bkra shis rnam rgyal's version of Mahāmudrā, but rather, to reconstruct the consensual or communal version of Mahāmudrā.

Unfortunately, there is no Tshon kha pa to make the task of reconstruction easy. No one commentator has distilled the Mahāmudrā tradition and so clearly exposed its basic-structure as did Tshon kha pa for the Tantras. Bkra shis rnam rgyal approximates this goal, but has a somewhat individualized manner of organizing the path. Therefore, the Mahāmudrā texts themselves must be examined in search of their basic structure.

The method used is largely synoptic. Three kinds of comparison are made: (1) text to its commentary, (2) root-text to root-text, and (3) commentary to commentary. Eight distinct criterion pertained to some direct or indirect principle that the Tibetan authors used to organize their texts. An attempt was made to discover which, if any, of the criteria had consensual reliability and therefore could be taken as evidence of the basic-structure of the stages. Table 5 summarizes the results. A detailed analysis is given in the Appendix.

Briefly, some authors directly instruct the yogi to practice parts of the text in "stages" (rim pa). Some authors divide their texts into a number of "sessions" (thun) or units of instructions to be mastered before going on to the next unit. A number of the texts actually "outline" (sa bcad) the content of their texts. Still others explain the succession of practice according to some standard paradigm, for example, the "Four Yoga" model.[1] These are direct ways that the authors have intended to

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[1]For an account of the "Four Fold Yoga" model see Bk, root-text, p. 687; dB, p. 68. The four yogas include: "One-Pointedness"; "Unspreading"; "One Taste"; and "Non-Meditation."

TABLE 5

CRITERIA TO DETERMINE THE BASIC STRUCTURE OF THE MAHĀMUDRĀ MEDITATION-STAGES

	Direct	Indirect
Markers	1. stages (rim pa)	5. method of practice
	2. sessions (thun)	6. metaphor
		7. technical vocabulary
organizing method	3. outline (sa bcad)	8. description of attainment (yon tan; dgos ba)
	4. paradigm (btags)	

to communicate distinctive stages of the practice. There are also indirect methods with which to discover the text's structure. For example, the techniques of meditation might follow an invariant sequence across texts. Furthermore, a large number of texts draw upon famous metaphors from the oral source tradition of Mahāmudrā, and there is some reason to believe specific metaphors apply only to specific stages of practice. There is a large body of technical terms for Mahāmudrā practice within each text. It is possible to perform a content analysis. The vocabulary and technical terminology can be scored at different segments of the text and then compared across texts in order to see if there is a systematic unfolding of the technical terminology. Lastly, many texts describe certain "benefits" (yon tan). Once a set of instructions are given at a point in a text, they are followed by a description of the resultant experience or benefit.

Of these eight criteria, the only criteria to manifest consensual reliability were the technical vocabulary and description of the attainment. Outlines showed considerable variability across texts, but were most often reducable to some common structure: "Preliminary"; "Essential, Concentrative"; "Essential-Insight"; and "Concluding, Extraordinary" practices. Stage markers were highly consistent across

texts for the Concentrative practics, but less so for the other three general stages. Session markers, paradigms and metaphors were very unreliable.

In conclusion, there does seem to be a basic structure to the Mahāmudrā practice. This tradition has four general stages of practice: "Preliminary"; "Essential, Concentrative"; "Essential, Ordinary Insight"; and "Concluding, Extraordinary Practices." Each of these four basic areas of practice has a very different type of instruction. Each assumes that the mind works in a very different way so that different instructions are needed. Furthermore, each of these four basic areas is subdivided into a number of discrete stages, each a distinct experience. Each has its own set of practices to bring forth the experience and body of technical terms to describe the experience. Practicioners recognize the conclusion of a given stage of practice by a particular change in their life, or "benefit." The "benefit" of any given stage is consensually established by the tradition. Recognition procedures are taught to the practicioners, and their experiences may or may not be validated by the active authorities of the community and the textual tradition.

Though the basic structure of the practice is fixed, individual authors within the tradition have some freedom to expand or contract their description of the stages. They also are allowed some freedom in the choice of method at certain stages. More specifically, authors are allowed greater freedom to organize the preliminary practices in some varying ways, and to choose from a large variety of preliminary practices within the tradition. The concentration practices are quite fixed. They do not allow much variation either in organization or method. The ordinary insight meditations have an invariant sequence. Once again, individual authors are allowed to draw from a large number of instructions about emptiness from the acceptable sources within the overall Mayāyāna tradition.

The extraordinary practices are the most rigid. The latter practices are unique to the Mahāmudrā tradition, and are designed to bring forth Mahāmudrā's unique configuration of an enlightenment experience. There is very little freedom to vary the organization of the practices or

to choose from varying methods. The instructions are most always drawn from the same source, namely the great early masters of the tradition. Overall, the entire path is fairly standard. There are, however, specific points where different bur equivalent meditation techniques can be applied and some freedom is permitted as to extent of detail and expression. The greatest disagreement comes in the number of sessions required to complete a given stage in the practice.

The outlines show great variation but are reducable to a common structure. This research will follow a reconstructed outline. The outline given in Table 6 purports to be the basic structure of the Mahāmudrā practice across its most authoritative texts. As derived from a study of many outlines and of technical vocabulary for each stage of practice, there appear to be three main divisions of the practice, each of which has two parts (level one). Each of these six major stages, in turn, has three sub stages (level two), which makes a total of eighteen stages in all. There are eighteen distinct "benefits" or attainable states of awareness in the overall path. Some of these stages also have several parts, each with its characteristic set of instructions and vocabulary (level three, and so on). However, these substages all comprise a single unit of practice, which leads to the same "benefit" or state of awareness. For this reason they have not been counted as distinct stages.

Furthermore, the thesis includes two very introductory and two very advanced stages that have not been included in the formal Tibetan outline. The two beginning stages pertain to non-Buddhists. They describe the process of conversion which prepares an individual to enter the Buddhist faith, and thereby gain access to the meditative practices. The two ending stages describe the way in which an individual continues his insights and leads his daily life after the final perfection of Mahāmudrā enlightenment--after formal completion of the path. The former, preparatory stages have been included for Western non-Buddhist readers. The latter have been included because they serve to illuminate the very advanced proactices described in the original Indian Mahāmudrā, material which are discussed in Chapter 2 (the introductory and advanced stages are given as level one in Table 6).

TABLE 6

OUTLINE OF THE STAGES OF MEDITATION IN THE MAHĀMUDRĀ TRADITION

Introduction; Generating Interest
Introduction; Causing Faith to Arise

Stage 1; Preliminary Practice
- Ordinary Preliminaries
  - Opportunity
  - Impermanence
  - Cause and Effect of Karma
  - Sufferings of Saṃsāra
  - Concluding the Four Notions
- Extraordinary Preliminaries
  - Taking-refuge
  - The Enlightened Attitude
  - Cleansing Sin and Cultivating Virtue
    - Cleansing Sin and Obscuration
      - Non-Tantric Background
      - The rDorje Sems 'dpa Meditation
    - Cultivating Virtue
      - Non-Tantric Background
      - Tantric Mandala Offering
  - Guru Yoga
- Advanced Preliminaries
  - Virtue-Practice
    - Moral Training; Binding the Senses
    - Recollection and Total Awareness
  - Safeguarding
    - Conditions-which-Bring-Forth-Certainty
    - Devotional Prayer

Stage 2; Isolations and Points
- Isolation of the Body
- Isolation of Speech
- Isolation of the Mind; Cutting-Off Spreading [of Thinking]

Stage 3; Concentration with Attributes
- Concentration for a Staying Mind
  - Concentration in Front; Partial Staying
  - Concentration Inside; Great Virtue
- Skill in Visualizing the Emanating Seed
- Being-Done-With the Absorbed Seed
  - Diamond Recitation
  - Breath Holding
  - Space Yoga

Stage 4; Concentration Without Attributes
- Holding-Fast
- Letting-Go
  - The Representation of Letting-Go
  - Not Reacting to Whatever Has Arisen
- Balancing; Means to Set-Up
  - Brahmin's Thread
  - Straw Rope

TABLE 6--Continued

- Child in Temple
- Elephant

Stage 5; Insight Practice
- Attaining the View by Stages
  - Emptiness of the Person
    - Examination-Meditation
    - Samādhi-Meditation: Experiencing Emptiness
      - Putting-in-Order the Entityness of the Staying-Way & Appearing Way
      - Bringing Forth Insight in the Samādhi-Meditation-by Searching & Being Assured
      - Putting-in-Order Emptiness & Clarity
  - Emptiness of Phenomena
    - Examination-Meditation
    - Samādhi-Meditation
- Attaining the View by Condensed Form of Practice
- Skill of Recognition; Reverse-Meditation
- The Yoga of Unspreading
  - The Dialectics of the Three Times
  - The Middle Path, without Extremes
  - Non-Dissolution

Stage 6; Extraordinary, Pointing-Out Instructions
- The Yoga of One Taste
  - The Way to Practice by Stages; Examination-Meditation--Appearance ad Mind
  - Samādhi-Meditation to the Simultaneous
    - Setting Up the Simultaneous Mind
    - The Bringing Forth Wisdom Simultaneously-Born Cognitions and Perception
    - Benefit
      - Removing Faults
      - Recognizing Knowledge of the Ordinary; Initial Wisdom
  - Condensed Way to Practice
- Yoga of Non-Meditation; Enlightenment
  - Setting Up the Conditions for Enlightenment
    - Recognizing Wisdom
    - Setting-Up Enlightenment; Non-Activity
      - Empowerment
      - The Means to Set-Up
        - Non-Meditation
        - Safeguarding the Wisdom
  - Benefit: the Moments of Enlightenment
    - Basis (samādhi) Enlightenment
    - Path (post-samādhi) Enlightenment
    - Fruit (mixed) Enlightenment
  - Setting-Up the Conditions for Enlightenment--Condensed Style of Pointing Out Instruction
- Review
  - Cutting Off the Mistakes
    - Going Astray
    - Errors
    - Obstructions

Post-Enlightenment Experience and Life-Style
- Advanced; Transcending
- Walking Along the Path of Life; Ultimate Compassion

What is striking about the outline is the regularity, and also, the repetition of similar experiences on more and more subtle levels. This regularity is not only inherent within the texts of the tradition but may also express something of the orderly laws by which the mind works during meditation. This viewpoint will be discussed at great length in Chapter 4.

Reconstruction: The Technical Vocabulary of Meditation Experience

That meditation experience within the Mahāmudrā tradition has a basic structure conforms with Wach's contention that "religious experience is an ordered experience."[1] It is ordered progression of internal experience, which is capable of being replicated by other practicioners. It can therefore be studied and refined within a spiritual community. It can be communicated in a technical language. Contrary to popular opinion, meditative experience, and even the ultimate enlightenment experiences are not ineffable. Ineffability is largely a function of inadequate sources or inadequate methods of analyzing the expressions of religious experience. Certainly in some communities, where religious experience is largely idiosyncratic, the experience may seem ineffable.[2] But in a highly structured community with a lineage tradition this is hardly the norm. The experiences of Mahāmudrā are quite expressable. In fact the problem of exegesis is nearly opposite that of ineffability. It is rather a problem of developing appropriate methods to handle a highly specialized

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[1]Wach, Types, p. 30.

[2]As an example, one might consider the mysticism of St. Teresa of Avila. Her mystical insights were largely her own discoveries. She had considerable problem with her confessors, who often modified her reports. The several texts representing her mystical path are very inconsistent. One plausible explanation is that St. Teresa had to discover this path by herself, She modified her viewpoint many times. There was extensive mystical tradition or technical vocabulary available to her, although she had some familiarity with writings of previous saints in her traditions. See St. Teresa of Avila, The Life of Teresa of Jesus: The Autobiography of St. Teresa of Avila, trans. and ed. E. Allison Peers from the critical edition of P. Silverzio De Santa Teresa, C.D. (Garden City: Image Books, A Division of Doubleday & Co., 1960).

language of internal experience, which has become so evolved that much is assumed in communication. When scholars of the competence of Snellgrove concede the "absence of rationality," he is admitting more about our lack of adequate methodology and less about the sophisticated though condensed and analogical language of these texts.

What sort of method will highlight the technical language at each stage of meditative experience? This question becomes the central exegetical question of the dissertation. Some useful methods may be borrowed from the ethnosemantic school of cultural anthropology. For example, Turner has tried to set forth a meaning of African rituals by paying close attention to the way the natives describe their symbolism and then constructing the "structure of the symbolism."[1] Similarly, Frake and Glick have tried to understand the way primitive cultures conceptualize disease categories through semantic analysis.[2] These methods are designed to disclose how indigenous populations conceptualize their own behaviors and express them in language. Though ethnosemantic methodology offers some promise, one may question its usefulness when investigating internal experience of other cultures.

A model for the methods used in this dissertation are found in the seminal work, Piman Shamanism and Staying Sickness by Donald Bahr and his colleagues.[3] Bahr, a cultural anthropologist, set out to study the meaning of illness, diagnosis, and healing within the Papago Indian culture. He wished to discover the theory of sickness to which the natives themselves adhered. To do so, he chose to work directly with a shaman, because shamans are the sole authorities of Piman sickness. He wished to let the

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[1]Victor W. Turner, The Ritual Process: Structure and Anti-Structure (Chicago: Aldine Publishing Co., 1969).

[2]Charles O. Frake, "A Structural Description of Subanum 'Religious Behavior,'" in Explorations in Cultural Anthropology: Essays in Honor of George Peter Murdock, ed. Ward H. Goodenough (New York: McGraw-Hill Book Co., 1964), pp. 111-129; L. B. Glick, "Medicine as an Ethnographic Category: The Gini of the New Guinea Highlands," Ethnography 6 (1967): 31-56.

[3]Donald M. Bahr, Juan Gregario, David I. Lopez, and Albert Alvarez, Piman Shamanism and Staying Sickness (Ká:cim Múmkidag) (Tucson, Ariz.: The University of Arizona Press, 1974.

shaman speak for himself and explain his own theory of sickness and cure. Because cure involves the spirit world, the shamans own theory involves internal experience and meditation with this spirit world. Bahr let the shaman explain this world to him. He wished for the shaman to be the author of the study, and so, he let the shaman make many of the decisions regarding style, explanation, and critical assessment. Bahr worked directly with the shaman, through several interpreters, in order to discover the technical vocabulary that the shaman assumed about his internal practice. The shaman consented to discuss any matters about his practice so long as he was asked questions, and so long as he was discussing knowledge deemed public by other shamans within the community. Bahr interviewed the shaman for one and one-half years during which time he collected over three hundred texts from taped interviews. He tried to score these texts for their technical language. During subsequent interviews, he asked questions about previous tapes in an effort to clarify the technical language. For validity, Bahr matched the shamans description to other ethnographic accounts on Piman shamanism but did not make this known to the shaman.

This volume presents a very different picture of shamanistic practice than many ethnographic accounts. The stereotype of shamanistic practice views them as a series of tricks, ventriloquists feats and sleights of hand designed at affecting a cure within a defined community context.[1] In contrast, one learns the technical vocabulary of the inner world of shamanism. For example, sickness, for Pimans, is caused by violation of a "way." All creatures have a particular way, with a given set of ethical rules. When "ways" are violated, "dangerous objects" such as toads, owls, cause sickness. Sicknesses are conceived as a stratified system of dynamic "strengths" within the body which can be altered by a "dangerous object," and lead to symptoms or death. Diagnosis is based upon interpreting the strengths. Cure involves certain ritual actions designed at appeasing dangerous objects or asking for mediation by other more benign forces within the spirit world. In reading this volume, one gets the picture of

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[1]Claude Lévi-Strauss, "The Sorcerer and His Magic," in Claude Lévi-Strauss, Structural Anthropology (New York: Basic Books, 1963), pp. 167-185.

a very sophisticated discipline of internal experience designed to bring knowledge about diagnosis and cure. The vocabulary of this internal experience is highly developed.

A similar ethnosemantic method was used when working with the Mahāmudrā texts. Unlike Bahr's work, these texts are not synthetic texts made through interview with informants. They are consensual documents of a community of spiritual discipline. A disadvantage, however, has been the need for live informants, who were not always available to clarify the technical language. Instead, the authoritative commentarial tradition was used. The method for analyzing the root-texts and commentaries followed the semantic field method of Bahr and others or what in statistics would be called a cluster analysis. Each technical word in a given text was scored. An attempt was made to write down each context in which the term was used. When the term was used elsewhere in a text, or in another text or commentary, that context was also recorded. After a technical term was used many times, it was possible to construct a semantic field, of cluster of meanings for a given term based upon comparing the numerous contexts in which it was used. An effort was made to discover the relationship between the technical terms, for example, which technical terms clustered together, which were used throughout the text, and which were used only at certain points in the text.

The result is a fabric of terms, or linguistic cartography for each stage along the meditation path. One of the more obvious findings is that there are four nearly autonomous technical vocabularies, which correspond to the four levels of practice: "Preliminary"; "Essential, Concentrative"; "Essential, Insight"; and "Concluding, Extraordinary" Practice. A second obvious finding is that each stage within these four areas has its own technical vocabulary; each has a set of terms which cluster together. This fabric of terms is meant to communicate a culture-particular way of conceptualizing the progression of internal experience along the path of enlightment.

There proved to be certain stumbling blocks to this method. The most serious is the problem of condensation-style in the texts. A number of technical words are often juxtaposed so that it is hard to discern a

context, though easy to see how terms cluster. The expanded commentaries are very helpful in this regard. Passages are often expanded so that several technical words given in an apposition are explained separately. For example, consider the phrase,

> Makii the same taste out of all phenomena, appearing and mind, indistinguishable (Pk,fol.12a).

The phrase, "all phenomena, appearing and mind" (chos thams chad snang sems), is especially interesting. It is no more than a series of nouns in apposition: "phenomena" (chos), "appearance" (snang) and "mind" (sems). The syntactical rule, apposition, in itself does not explain the implicit grouping of the words. According to their use in other contexts and according to the expanded commentary, each of these nouns is a highly technical term. The first, "all phenomena" refers to a level of meditation in which the yogi experiences interconnectedness to all possible phenomena in the universe, beyond time. The second, refers to the level of experience in which the yogi experiences his mind as an orderly temporal continuum of unfolding events. The third refers to the problem of the observer of these events. The three terms are placed in juxtaposition because they convey a very advanced level of meditation in which the yogi paradoxically experiences his mind as the vast interconnectedness of all the events of the universe while at the same time seeming to experience his ordinary stream of consciousness. One may easily skip over very packed passages such as this, and pass them off as no more than a series of appositions which are so common in Tibetan grammar.

A second problem is that certain common words may have a very technical meaning. Even the verb, "to be" ('byung ba), has a highly technical meaning at a certain point in practice, which could easily be missed without constructing its semantic field. The problems of style, syntax, and commonly used language place certain constraints on the efficacy of the semantic field method. Nevertheless, with a comparative method, with enough texts, it is possible to grasp the rules of expression and thereby present the reader with a stage-by-stage technical description of internal meditative experience.

Translation

In order to present the reader with a systematic description of the technical vocabulary for each of the eighteen (or twenty-two) stages of practice, several comments are necessary regarding the style of translation. The translation of a particular term is derived from comparison of contexts within the texts and commentaries, using the semantic field method. In addition, the "definitions" (mtshan nyid) and "specification" (dbye ba) of certain terms in the commentaries are used whenever available. No attempt has been made, as with some Western scholars, to use Sanskrit terms as a control for translation. No attempt has been made to adopt the way other scholars have translated some of the same terms. Nor has any attempt been made to make the translations poetic. These translations, as with the originals, are highly technical. Furthermore, the translation of passages may seem awkward in English, especially due to the use of words and full clauses in apposition. An attempt has been made to preserve the original form of the language as much as possible. Especially in the latter "Insight" and "Extraordinary" practices, the form of the passage itself conveys the experience. It seemed important to preserve the form at the expense of elegant English.

Each of the stages in Chapter 2 begins with a description of its specific technical vocabulary. Whenever a new technical vocabulary is introduced, it is introduced in double quotation marks. It is then followed by the Tibetan term in parentheses and underlined. Romanization of the Tibetan follows the system of S. Chandra Das in his Tibetan English Dictionary.[1] For example, "spreading" (spros ba). The use of any technical term, when quoting a passage from a text, is marked by capitalization. Though extensive use of capitalization in such passages may at times appear burdensome to the reader, it is meant to convey something of the very elaborate vocabulary of internal experience often missed in translations. Words or passages unelaborated or missing due to condensation, are supplied

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[1]Sarat Chandra Das, A Tibetan-English Dictionary with Sanskrit Synonyms, ed. Graham Sandberg and William Heyde (Delhi, India: Motilal Banarsidass, reprint edition, 1970).

in brackets, based on knowledge of their use in other contexts. The location of terms and passages are marked by the abbreviations of the author's name as in Table 4, followed by the page or folio number of the text in which it is found. For example, (Bk,p.102) means that the passage is found in Bkra shis rnam rgyal's commentary on page 102. (Jp,fol.32a) means that the passage is found in 'Jam dpal dpa' bo's commentary on folio 32, side a).

Critical Analysis

One approach to testing the consistency of the tradition is by using historical-critical and textual-critical methods to establish the context of a given text, and then, to judge first its authenticity and second the circumstances of its writing. This approach has worked well, for example, with Biblical documents, but has proved less effective for Buddhist documents. One obvious problem is the enormous difficulty in even dating texts accurately. Another is the less historical more psychological nature of the doments.

The approach used here is to ascertain the basic structure of Mahāmudrā practice and its consensual vocabulary at a refined level of the tradition, and assume that this is a valid description of meditative experience. If so, the basic structure can be used to test the earlier, more corrupt texts of the tradition. To the extent that the latter structure is valid, it is possible to identify which elements are either consistent with or dissimilar to the basic structure of practice, at any level of the tradition. The communal meaning of Mahāmudrā practice itself becomes a critical tool.

Validity of the Texts

An assumption made is that these texts express a systematic progression of meditative experience. Interpretation of the texts is based upon an assumption that a set of experiences, and not simply a set of concepts, is being interpreted. Such an assumption is based upon the validity of the documents. In order to assess the validity of the texts

several stages were followed. First within the Mahāmudrā tradition descriptions for each stage of practice were compared across texts. To the extent that different authors were in agreement, the texts were considered to have convergent validity within the Mahāmudrā tradition. Convergent validity implies that two or more texts are describing the same thing. Second, descriptions of practice were compared to standard Mahāyāna meditations, more specifically, Kamalaśīla's Bhāvanākrama and Śantideva's Bodicaryāvatara, so as to ascertain convergent validity with the wider Mahāyāna meditative tradition. Thirdly, descriptions were also compared to standard Theravāda practice, more specifically, the Visuddh imagga, to ascertain the convergent validity with the wider Buddhist meditative tradition. Lastly, a detailed questionnaire on meditation experience, the Profiles of Meditative Experience (POME), was constructed by myself and several others in an attempt to assess the usual types of meditative experiences across cultures, and at different levels of practice.[1] This has been administered to various current practitioners in this country and in South Asia. The statistical cluster analysis of this questionnaire is beyond the scope of this dissertation. It is sufficient to say here, that some attempt is being made to establish the construct validity of these documents, i.e., whether or not the technical language of the Tibetan Mahāmudrā texts is indeed valid description of certain meditative experiences and not simply the creation of imagination or philosophical speculation.

Constructive Interpretation

An integrative perspectivist style of interpretation captures two culturally unique perspectives, while seeing them from a wider perspective.[2]

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[1]Research conducted at the Topeka Veteran Administration Hospital, Topeka, Kansas, from 1976-1977 by the author in collaboration with Stuart Twemlow, Director of Research.

[2]Interpretation is based on comparison of theory. The interpreter's theory of another, in this case, the theory of another culture or historical period. The different styles of interpretation depend on the assumption of the kind of relationship between the one theory and the other. For

Ethnosemantic methods are used to recover the unique perspective of internal experience according to systematic Buddhist meditation as the participants themselves see it. These methods alone, however, do not serve to relate such experiences to the concerns of a modern Western audience. In addition to exegesis of the Buddhist texts, an attempt is made to clarify the particular perspective of the modern interpreter, and more, to identify a perspective that bears some sufficient common ground with Buddhist meditation to not only make comparison feasible, but to open the possibility of finding a wider perspective on spiritual development that transcends the particularity of either Buddhism or Western modernity.

Several modern Western scholars of practical Buddhism texts such as the Tantras have acknowledged the potential usefulness of psychological categories in handling this material. Bharati is a linguist and cultural anthropologist by trade, yet views the Tantras as descriptions of "psycho-experimental-speculation."[1] Likewise, Guenther approaches similar Tantric texts with philosophical categories from British analytical and existential philosophy. Nevertheless, Guenther admits the psychological nature of these documents. He correctly makes a distinction between path and goal. Whereas goals can be studied with philosophical categories, each step along the path is "purely a psychological process."[2] He says, "to

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example, call the theory of the interpreter theory "x" and of the Buddhist text "y." Reductionists assume that the theory bounded by the set of ideas, x, includes the set of ideas, y. Apologists assume the opposite, namely, the theory bounded by the set of ideas, y, includes the set of ideas, x. Radical relativists assume the two sets of ideas do not overlap in any significant way. Synthesists assume that x and y make a third set, z, while x and y assume less importance. Perspectivists also assume that x and y make a third set, z, but that x and y retain their importance as perspectives within the wider universe of ideas, z. The history of Western scholarship on Buddhism is fraught with reductionism, apology, relativism, and synthesis. This dissertation takes the stance of perspectivism. The stance of the indigenous Tibetan Buddhist "meditation-stages" and the stance of the interpreter, as a cognitive psychologist, are presented in their own right in chapters 2 and 3, respectively. Both are assumed to be perspectives on the perceptual operations of the mind. Chapter 4 presents the wider universe of ideas opened up by the cross-cultural comparison, a universe of ideas not limited by the assumptions of either Buddhism or Western cognitive psychology.

[1]Bharati, p. 15.

[2]Herbert V. Guenther, Treasures of the Tibetan Middle Way (Leiden, Netherlands: E. J. Brill, 1971), p. 72.

deal with the Buddhist path from any other point of view than a psychological one is bound to make it unintelligible."[1] At times, Guenther even makes anecdotal references to Jungian, Herbartian and existential psychological concepts. One gets the impression that Bharati or Guenther might have approached the texts psychologically had their training not been otherwise.

Yet, most of the attempts to use psychological categories have been thoroughly disappointing. For example, one of the more superficial attempts is Johansson's The Psychology of Nirvāṇa. His purpose is to examine the concept of nirvāṇa (Pali, nibbana) as found in the Pali Canon "from a psychological point of view." He explains:

> Then, of course, and most important of all: why psychology? Is there the faintest trace of evidence that nibbana could be a psychological concept? Will not this mere assumption lead to a biased evaluation of the texts?
>
> All these suspicions may be well founded. Still, an investigation of this type can be justified also, and may offer some hope of disclosing some of the so far undiscovered facts. Anybody with a good knowledge of psychology and its history who reads the Pali Nikayas must be struck by the fact that the psychological terminology is richer in this than in any other ancient literature and that more space is devoted to psychological analysis and explanations in this than in any other religious literature. A psychologist immediately finds that he can follow easily much of this literature, and if he knows Pali he quickly discovers that the English translators were badly at home in this field.[2]

Though his basic assumption may be well founded, it is overly optimistic. Johansson is not able to follow through with "easily following much of this literature." First, his approach follows the cross-philological comparisons characteristic of many Pail scholars, an approach that Conze has said is least likely to yield results with meditation texts.[3] He fails to work with complete texts or units of texts organized around systematic

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[1] Ibid., p. 44.

[2] Rune E. A. Johansson, The Psychology of Nirvana: A Comparative Study of the Natural Goal of Buddhism and the Aims of Modern Western Psychology (New York: Doubleday & Co., Anchor paperback, 1970), p. 3.

[3] Conze, Buddhist Meditation, p. 41.

practice. Moreover, his psychological categories are common-sensical and impressionistic. They are drawn from a most elementary conception of personality theory under the assumption that there are certain similarities between Buddhist and Western concepts of mental health.

Certain other works have attempted to invite a dialogue between Buddhist practice and established traditions within Western psychology. For example, Suzuki, Fromm, and others have written on similarities between Zen and psychoanalysis both at the level of procedural application and concepts. Both are seen as practical methods of "salvation" by Fromm. Suzuki points to some overlap between the concept of the unconscious in psychoanalysis and the Doctrine of the Unborn Mind in Ch'an and Zen Buddhism, though the overlap is more semantic than actual. Though he uses the term unconscious, he uses it as a way that bears little resemblance to the psychoanalytic concept of the unconscious.[1]

Interpretation begins with the search for suitable interpretive categories. Interpretation is more likely to yield results when the range of interpretation is restricted to comparison to specific psychological theories. Yet, with modern disciplinary pluralism there are many disciplines that could serve as a basis of interpretation, and often, many schools or theoretical positions within each discipline. Scholars have not been especially successful in interpreting the practical texts because ideological and methodological biases have caused them to adopt inappropriate psychological theories, which share little common ground with the practical Buddhist meditation texts. The type of psychology used in this dissertation is state-specific psychology because its data source and theories share significant overlap with the Buddhist meditation texts, so that comparison may lead the way to a science of spiritual development.[2]

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[1]Erich Fromm, "Psychoanalysis and Zen Buddhism," in Daisetz Teitaro Suzuki, Erich Fromm, and Richard De Martino, Zen Buddhism and Psychoanalysis (New York: Harper & Row, Publishers, 1960; Harper Colophon Books, 1970), pp. 77-141. Suzuki speaks of a "cosmic unconscious," pp. 10-16.

[2]Charles T. Tart, "Scientific Foundations for the Study of Altered States of Consciousness," Journal of Transpersonal Psychology 3 (1971): 93-124. The material in this article has since been expanded into a book. Charles T. Tart, States of Consciousness (New York: E. P. Dutton, 1975). See especially pp. 272-286.

Modern Western psychology has been called a "would-be discipline" because of its lack of agreement of its collective ideals. Its development has been marked by a series of crises wherein a variety of schools have emerged, such as introspectionism, behaviorism, psychoanalysis and so forth. Instead of agreement as to its disciplinary ideals, the discipline splits into a number of factions. One side effect of factional splitting is an obsessional preoccupation with methodology. While methods multiply the outstanding problems become operationalized and trivialized so that the discipline loses a clear direction. Instead of ongoing debates about its current problems, the discipline is forever forced back to re-examine its philosophical foundations or methodology.[1]

The crisis in contemporary psychology is actually an advantage from the perspective of the interpreter. Ricoeur believes that different texts each have their own "specificity."[2] Because of the great theoretical pluralism of contemporary psychology, an interpreter has considerable freedom to choose a type of psychology that overlaps the specificity of the texts in question.

In his Psychological Frontiers of Society Kardiner was one of the first psychologists to recognize:

> psychology is not a homogeneous science. There are today many psychological techniques, each suited to special assignments, though none can claim universal applicability.[3]

Kardiner begins by reminding his reader that careful consideration as to the type of psychology is essential in any cross-cultural psychological interpretation. He asks several questions:

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[1]Toulmin, pp. 382-395.

[2]Paul Ricoeur, personal communication, Chicago, Illinois, 1975.

[3]Abram Kardiner, with collaboration of Ralph Linton, Cora Du Bois and James West, The Psychological Frontiers of Society (New York: Columbia University Press, 1945; Columbia paperback edition, 1963), p. 5.

> (1) What contemporary psychological technique is best suited for our task? (2) How are the resources of this technique to be employed for the ends we seek? (3) What are the limitations inherent in the type of psychology chosen?[1]

In the opening passages of his book Kardiner tries to develop a rationale for the type of psychology best suited for Culture and Personality research. After a brief history of the many schools of psychology, he decides that a modified version of psychoanalytic theory is best for his purposes.

The question as to the type of psychology is better put as a question of the criteria by which to evaluate the types of psychology. The major concern in chosing a type of psychology is to find significant common ground between the type of psychology and the Buddhist meditation texts. It is necessary to avoid the extreme of relativism. It is also necessary to find sufficient basis of comparison to advance a wider theory of spiritual development. Furthermore, the vast differences between Western psychology and Buddhism must be justly acknowledged.

There are a number of possible levels of contact for theoretical comparison: (1) ideology and epistemology; (2) theory of psychology and explanatory ideals; (3) methodology and theory of evidence; (4) higher theory constructs, e.g., theory of mind, personality, cognition, or behavior; (5) lower theory constructs related to the field of inquiry; and (6) field of data or current questions.[2] According to Toulmin, disciplinary inquiry slowly evolves by developing procedures to answer current questions, and then, by advancing concepts which express the answers to the questions. The pivotal point of comparison between two vastly different disciplines--modern Western psychology and Buddhist spiritual discipline --is at the level of its field of data and current questions. Is there a type of modern psychology which shares similar current questions and a similar field of data to Buddhist practice, even though the methods and

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[1]Ibid., p. 2.

[2]See Joseph F. Rychlak, A Philosophy of Science for Personality Theory (Boston: Houghton Mifflin Co., 1968). Rychlak presents these categories for comparison of theories.

theory which relate to these data, and certainly the wider ideological assumptions, may be vastly divergent?

There is a type of psychology that may be useful. Buddhist meditation experience pertains to various internal states of awareness, and so, the type of psychology chosen must also investigate internal states of awareness. An extreme behaviorist position, which does not acknowledge the existence of internal states, is not especially useful. Social psychology may be useful only as it pertains to the ethical practices of Buddhism. Western developmental theories are not especially useful because meditative stages are not based upon environmental and social interaction nor are they a description of typical adult development.[1] Classical Wundt-Tichenerian introspection bears some overlap with Buddhist methods, but never overcame its own methodological difficulties to serve as a lasting force within modern psychology.[2] On the other hand, state-specific psychology, an offshoot of cognitive psychology, is the investigation of the construction of ordinary consciousness and altered states of consciousness. Its field of data, and lower theoretical concepts, overlap significantly with Buddhist contemplative practice, though using vastly different methods of inquiry. In fact, one of the main areas of inquiry is meditation and other states of consciousness.

State-specific psychology arose from the convergence of several lines of inquiry within experimental psychology within the 1950's and 1960's. The first studies were the great number of studies on pharmacological alterations of consciousness that began after World War II. The most

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[1]According to structural theories of child development, e.g., Piaget, structural change, i.e., generalization and differentiation, is assumed to be dependent on constant interaction between the organism and novel stimuli in the environment. At least in "staying-calm meditation" (zhi gnas) the yogi is required to reduce his interaction with the environment by retiring to a quiet place and controlling the senses. In this sense, such developmental theories and concentrative meditation disagree as to the importance of interaction in their theories of mental development. See John H. Flavell, The Developmental Psychology of Jean Piaget (Princeton: D. Van Nostrand, 1963), pp. 82-84.

[2]Isidor Chein, The Science of Behavior and the Image of Man (New York: Basic Books, 1972), pp. 117-119.

notable examples were studies on tranquillizers and hallucinogens.[1] For example, Overton found that laboratory rats, who were taught to run through complex mazes while intoxicated with a given dosage of barbituates, 'forgot' how to run through the same maze as the drug-effect wore off. Given the same dosage the rat immediately ran through the maze.[2] From this work and others, the concept of state-dependent learning emerged. Such learning is dependent upon the state of arousal of the organism. Research on hallucinogenic drugs during those same decades demonstrated how this concept applied to humans. These drugs cause profound alterations in the categories of conscious experience, e.g., alterations in perception, memory, time-space organization, sense of reality and sense of self.[3] Researchers began to sense the implication of this research for a psychology of knowledge. Some researchers began to write about transcendent realities made available by these drugs.[4] Others began to write on the state-bound constraints of human knowledge.[5] An individual may have an experience of perception, time-space, and so forth, that bears little continuity with ordinary waking experience, for example, a drug induced experience of circular instead of linear time, or a meditative state devoid of any thinking.

Researchers from other fields of inquiry were beginning to discover the same. Marked and seemingly bizzare alternations in consciousness were reported from sensory isolation research.[6] Cognitive methods

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[1]Harold Abramson, ed., The Use of LSD in Psychotherapy and Alcoholism, with an Introduction by Frank Fremont-Smith (New York: The Bobbs-Merrill Co., 1967).

[2]D. A. Overton, "State Dependent Learning Produced by Depressant and Atropine-Like Drugs," Psychopharmacologia 10 (1966): 6-13.

[3]Gerald Klee, "Lysergic Acid Diethylamide (LSD-25) and Ego Functions," Archives of General Psychiatry 8 (1963): 460-469.

[4]Stanislav Grof, Realms of the Human Unconscious (New York: The Viking Press, 1975).

[5]Roland Fischer, "A Cartography of the Ecstatic and Meditative States; the experimental and experiential features of a perception-hallucination continuum are considered," Science 174 (1971): 897-904.

[6]John P. Zubek, Sensory Deprivation: Fifteen Years of Research (New York: Appleton-Century-Crofts, Educational Division, Meredith Corp., 1969).

were used to investigate significant differences in information-processing between psychotic and normal individuals. Attempts were made to explain the differences between the psychotic's and normal's perception and thinking in terms of altered information-processing.[1]

During these same decades, psychophysiological correlates to dreaming were discovered by Kleitman.[2] This set off a wave of interest in dream physiology and dream reports. Holt, in an article entitled, "Imagery: The Return of the Ostracized," announced the return of interest in daydreaming and imagery. Since his article, several major books on daydreaming and imagery have appeared.[3] Research on hypnosis and self-hypnosis also increased during these years,[4] as did cross-cultural investigations of trance states.[5] In the 1970's a wave of research into meditation began.

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[1]As an example of the research on information-processing in schizophrenia see: Andrew McGhie and James Chapman, "Disorders of Attention and Perception in Early Schizophrenia," British Journal of Medical Psychology 34 (1961): 103-116; Peter J. Lang and Arnold H. Buss, "Psychological Deficit in Schizophrenia. Parts I & II," Journal of Abnormal Psychology 70 (1965): 1-24, 71-106; Thomas Freeman, John L. Cameron, and Andrew McGhie, Chronic Schizophrenia (International Universities Press, 1958; Julian Silverman, "The Problem of Attention in Research and Theory in Schizophrenia," Psychological Review 71 (1964): 352-379; P. H. Venables, "Input Dysfunction in Schizophrenia," Progress in Experimental Personality Research 1 (1964): 1-42. An example of research on schizophrenic thinking: J. L. Reed, "Schizophrenic Thought Disorder: A Review and Hypothesis," Comprehensive Psychiatry 11 (1970): 403-432.

[2]Nathaniel Kleitman, Sleep and Wakefulness as Alternating Phases in the Cycle of Existence, 2d ed. (Chicago: The University of Chicago Press, 1939; second edition, 1963); also Richard M. Jones, The New Psychology of Dreaming (New York: Grune & Stratton, 1970).

[3]Eric Klinger, The Structure and Functions of Fantasy (New York: Wiley-Interscience, A Division of John Wiley & Sons, 1971); Jerome L. Singer, Daydreaming: An Introduction to the Experimental Study of Inner Experience (New York: Random House, 1966).

[4]Erika Fromm and Ron E. Shor, Hypnosis: Research Developments and Perspectives (Chicago: Aldine-Atherton, 1972).

[5]Raymond Prince, ed., Trance and Possession States, Proceedings of the Second Annual R. M. Bucke Memorial Society, Montreal, March, 1966 (Montreal, Canada: R. M. Bucke Memorial Society, 1968).

Recent review articles indicate the rapidly growing interest in this area.[1]

Toulmin believes that disciplines, or factions within disciplines, evolve from "invisible colleges." Members, who share similar questions, not yet accepted by the discipline, may nevertheless communicate outside of their institutions. This correspondence begins on a very informal level. Gradually, forums of debate open. Finally, the questions gain acknowledgement by the members of the discipline.[2] State-specific psychology began in this manner. The rapid accretion of factual data on states of consciousness proliferated to the point where researchers discovered common interests. In 1970, the Menninger Foundation sponsored the First Annual Conference on the Voluntary Control of Internal States, in which a handful of researchers formally met to discuss issues that had been discussed informally years previously. Its numbers grew to hundreds by the following year, though participants still saw themselves on the periphery of their institutions. Nevertheless, the conference evolved into a public forum for debate of current problems in consciousness research within a few years. It marked the emergence of a new field within psychology, and characteristic of any new field, journals and texts began to emerge. Notable are Ornsteins' Psychology of Consciousness and Tart's States of Consciousness.[3] Though these books are highly individualistic, they illustrate the attempt to make public the basic questions of a nascent field.

State-specific psychology is the most likely type of psychology to choose as an interpretive stance because its basic questions converge with those of Buddhist meditation, at least insofar as both concern themselves with the experiences of states of consciousness and types of

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[1]Jonathan C. Smith, "Meditation as Psychotherapy: A Review of the Literature," Psychological Bulletin 82 (1975): 558-564.

[2]Toulmin, pp. 382-395.

[3]Robert Ornstein, The Nature of Human Consciousness (New York: Freeman Press, 1973); Charles T. Tart, ed., Altered States of Consciousness: A Book of Readings (New York: John Wiley & Sons, 1969); and Tart, States of Consciousness.

knowledge about self and world that are discontinuous with ordinary waking knowledge. In a similar sense, both overlap in their field of data, namely meditative experience. Moreover, the selection of meditation experience as a source of data is motivated by similar questions as to the states of consciousness accessible to man.

Ludwig was the first to define altered states of consciousness:

> any mental state(s), induced by various physiological, psychological, or pharmacological maneuvers or agents, which can be recognized subjectively by the individual himself (or by an objective observer of the individual) as representing a sufficient deviation in subjective or psychological functioning from certain general norms for that individual during alert, waking consciousness.[1]

There are two parts to this definition: States of consciousness are defined in terms of a subjective experience different from waking consciousness, and also in terms of objective changes in mental functioning. Several other theorists have tried to define the "changes in mental functioning." Fischer has set forth a very influential theory of states of consciousness in which alterations in physiological arousal level cause changes in information-processing, and then in the subjective perception of world and self.[2] Tart draws his theory from cognitive psychology. A discrete state of consciousness is defined in terms of the "overall patterning of psychological functioning"[3] resulting from a "unique, dynamic pattern or configuration of psychological structures."[4] Fromm draws her theory from psychoanalytic ego psychology. An altered state of consciousness is defined in terms of the changes in ego functioning, especially ego activity/receptivity, attention cathexis and the degree of primary versus

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[1]Arnold Ludwig, "Altered States of Consciousness," Archives of General Psychiatry 15 (1966): 225-234; quoting p. 225.

[2]Fischer, pp. 897-904. For a critique of Fischer's work see Daniel P. Brown, "A Structural Model for States of Consciousness," paper read at the Annual Convention of the Society for Clinical and Experimental Hypnosis, Chicago, October, 1975, pp. 1-33.

[3]Tart, Scientific Foundations, p. 93.

[4]Tart, States, p. 5.

secondary-process thinking.[1] Though differing in their theoretical orientation, these researchers agree in their fundamental assumption that discrete states of consciousness entail distinct physiological and/or psychological organization, and subsequent experience of self and world is dependent upon that organization.

Some theorists, notably Tart, have even acknowledged the common ground between his state-specific science and spiritual psychologies. A number of researchers in this area have joined the "transpersonal movement" within psychology,[2] so that state-specific psychology, much like Buddhism, becomes a soteriological system. Tart concludes his volume with a chapter entitled "Ways Out of Illusion."[3] He acknowledges some of the concern of his colleagues that there may be "higher states of consciousness," in which truth can be directly known, e.g., "states of enlightenment." Tart hopes that scientists will first be able to distinguish between the objective organization of states of consciousness and the cultural valuation of these. He feels the question as to whether higher states of consciousness objectively exist may be unanswerable at present. Nevertheless, Tart concludes with a discussion of the implications of state-specific psychology for the view of self and world. He feels that ordinary perception is an illusion, and that modern state psychology possesses the knowledge by which man can free himself from the "traps" of ordinary perception. Tart's version of state-specific psychology has an affinity to the fundamental soteriological thrust of Buddhism.

Though the basic questions between state-specific psychology and Buddhism are similar, there are significant differences in the methods

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[1]Erika Fromm, "Altered States of Consciousness, Attention, Imagery, and Learning: An Ego Psychological Approach," Paper presented at the American Educational Research Association, San Francisco, April, 1976.

[2]Tart, States, pp. 229-240; see also Daniel J. Goleman, "The Buddha on Meditation and States of Consciousness, Part I," Journal of Transpersonal Psychology 4 (1972): 1-44.

[3]Tart, States, pp. 272-286.

and theoretical concepts about states of consciousness. As a compact discipline, Buddhism uses a consensual method, namely, a transformative introspective inquiry such as ethical restraint, concentrative meditation, and insight meditation in which the quality of mental functioning becomes an instrument of knowledge. As a would-be discipline, state-specific psychology has not reached consensus among the variety of individualistic methods it uses. These methods roughly fall into Cronbach's correlational, experimental and experiential categories.[1] The majority of studies use methods of psycho-physiological correlation, such as physiological correlates to dreaming and meditation.[2] Other studies use objective experimental methods taken from cognitive and social psychology, e.g., instrumental measurement of changes in perception, thinking and cognitive controls in stages of consciousness.[3] An even smaller number use phenomenological modes of inquiry, e.g., questionnaires about the subjective experience of altered states of consciousness.[4]

Furthermore, there is no one theory of states of consciousness, but at least three theoretical camps: psycho-physiological; cognitive; ego psychoanalytic. One might ask, then, which theoretical stance within state-specific psychology is best suited for interpretation of Buddhist

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[1] L. J. Cronbach, "The Two Disciplines of Scientific Psychology," American Psychologist 12 (1957): 671-684.

[2] Alan Rechtschaffen, "Dream Reports and Dream Experience," Experimental Neurology, Supplement 4 (1967): 4-15.

[3] Harriet L. Barr and Robert J. Langs, LSD: Personality and Experience (New York: John Wiley & Sons, 1972).

[4] Ibid., pp. 24-44; Peter B. Field, "An Inventory Scale of Hypnotic Depth," International Journal of Clinical and Experimental Hypnosis 13 (1965): 239-249. The former is a questionnnaire for subjective experience with hallucinogenic drugs; the latter is a questionnaire for subjective experience of hypnosis. A questionnaire has also been developed for meditation experience, the Profile of Meditative Experience, Daniel P. Brown, Stuart Twemlow, John H. Engler, and Michael Maliszewski, "The Profile of Meditation Experience (POME) Form II. Psychological Test Copyright, Washington, D.C., 1978.

meditation. Tart's cognitive theory has several advantages. First, his theory is most clearly articulated in his book, States of Consciousness. Second, his theory bears a clear relationship to the vast tradition of experimental cognitive psychology, so that the Western interpreter of Buddhism can choose a stance having some affinity with the mainstream of experimental psychology.

Third, and most important, the type of theory set forth by Tart, and other's more within the mainstream of cognitive psychology like Neisser, bear significant overlap with Buddhist theories of cognition and perception. Neisser, in his book Cognition and Reality defines cognitive psychology as follows:

> A new field called cognitive psychology has come into being. It studies perception, memory, attention, pattern recognition, problem solving, the psychology of language, cognitive development, and a host of other problems that had lain dormant for half a century.[1]

In a general sense, cognition pertains to how knowledge is acquired through certain cognitive operations such as perception, thinking and attention. Cognitive state-specific psychology and Buddhist meditation, with its Abhidharma background, are cognitive theories in that they both pertain to the relationship between mental functioning and the acquisition of knowledge. Western cognitive theory gives primacy to awareness and or perception over thinking processes in the acquisition of knowledge, likewise, the Buddhist Abhidharma theory.[2]

Cognitive psychology and Buddhist Abhidharma share certain common categories of mental functioning. Attention is a key category. Perception, likewise is most important. Table 7 contains a list of categories used in the Mahāmudrā meditation texts, as well as a list of categories used by

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[1]Ulrich Neisser, Cognitive Psychology (Englewood Cliffs, N.J.: Prentice-Hall, 1967); Neisser's new book discusses the implication of cognitive research. It is Cognition and Reality: Principles and Implications of Cognitive Psychology (San Francisco: W. H. Freeman Press, 1976). The passage quoted is on p. 9 of the latter volume.

[2]Herbert V. Guenther, Philosophy and Psychology in the Abhidharma (Delhi, India: Motilal Banarsidas, 1974; Berkeley: Shambala Publications, 1974).

TABLE 7

COMMON CATEGORIES OF MENTAL FUNCTIONING IN THE MAHĀMUDRĀ TRADITION AND COGNITIVE PSYCHOLOGY

Mahāmudrā[a]
attention: attending, concentrating, and setting up the mind
perception: analysis by mind perceiver, perception without analysis by mind perceiver, non-aggregated perception, and simple perception
thinking: reasoning, concepts, notions, memory, anticipations, categorizations, subtle cognitions, and subtle analysis
emotional-fetters: hatred, desire, and ignorance
self: emptiness of 'entity' called 'self'
reality: emptiness of self-existent phenomena in the world
temporal organization: spreading
Cognitive Psychology[b]
exteroception (sensing external world)
interoception (sensing the body)
input-processing (seeing meaningful stimuli)
emotions
memory
time sense
sense of identity
evaluation of cognitive processing
motor output
interaction with the environment

[a]These categories are derived from a technical analysis of the commentaries. See Chapter II for a more detailed account.

[b]Tart, States, pp. 12-13.

Tart for detecting an altered state of consciousness. It is obvious from the lists that the categories are comparable. Attentional and perceptual categories are given primacy in both systems. Some theorists, notably Tart,[1] have tried to see awareness as distinct from all other cognitive categories. In so doing he breaks from the maintstream that sees perception as primary, and adopts a position very close to the Buddhists.

Neisser and Tart are advocates for what might be called a dynamic constructivist theory. Neisser believes that ordinary perception is a constructive process by which:

> At each moment the perceiver is constructing anticipations of certain kinds of information that enable him to accept it as it becomes available.[2]

Tart, though calling his theory a "systems approach" likewise presents a dynamic constructivist theory of states of consciousness. He believes consciousness is made up of three components: awareness, energy and structure. By means of structures consciousness is organized into a stable pattern. Certain forces may disrupt the stability of consciousness and restructure consciousness into a new stable pattern. For example, this restructuring occurs for each discrete meditative state. Both theorists assume that the waking state and other discrete states of consciousness arise from the construction of quasi-stable structures out of momentary shifts of awareness.

Likewise, Buddhist meditation, especially the Mahāmudrā, is based upon a dynamic constructivist theory. From a meditative perspective, ordinary cognition is seen as an "artificial construction" (bcos ma) based upon an evaluation of the ongoing stream of conscious events, which are called "spreading" (spros) events. These momentary events are built up into "notions" (blo) and "perceptions" (snang ba) about the world. Though Western cognitive psychology is derived from objective experimental study and Buddhist meditation from transformative introspection, this dissertation

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[1]Tart, States, pp. 172-173. See section entitled "The Importance of Awareness."

[2]Neisser, Cognition and Reality, p. 20.

will demonstrate the remarkable congruity between the theories.

Furthermore, both constructivist theories are particularly sensitive to the interrelation between the state of consciousness and its specific knowledge about self and reality. A Buddhist yogi knows how his knowledge of the physical and social world, and of his sense of self, changes with each shift in his state of awareness along a systematic path of transformation. Likewise, Tart has been interested in discovering the distinct changes that occur in one's experience in discrete altered stages of consciousness. He advances two concepts: "state-specificity" and "level-specificity."[1] A state of consciousness manifests state-specificity when it has a distinct organization of psychological structures so as to make this a "discrete-state of consciousness," distinct from other states. For example, dream states, states induced by hallucinogenic drugs, ecstatic trances, hypnotic trances, and meditative states all are distinctly different states of consciousness. They have "state specificity," and so one's experience of self and world is different in each case. In addition, certain of these states, notably, states induced by hallucinogens and meditative states manifest distinctly different organizations with greater drug dosage or greater meditative experience, respectively.[2] They have "level specificity." Again, one's view of self and world is distinct for each level of hallucinogenic drug experience or meditative experience. Buddhist meditation and state-specific psychology, then, become means to explore the possible forms of knowledge about self and world that come with discrete alterations in consciousness. Both assume what Tart calls, "an interaction of structure and awareness."[3]

The striking similarity between these theories must in part be due to their common field of inquiry. Nevertheless, there are significant differences. Neisser's and Tart's versions of cognitive constructivism are structural theories. As Tart says:

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[1]Tart, Scientific Foundations, pp. 93-124. See also a critique of this work in Brown, A Structural Model, pp. 1-33.

[2]Grof, pp. 34-205. Coleman, :The Buddha on Meditation and States of Consciousness," pp. 1-44.

[3]Tart, States, pp. 281-286.

> Further basic postulates deal with structure, those relatively permanent structures/functions/subsystems of the mind/brain that act on information to transform it in various ways.[1]

Buddhism could not admit to "permanent structures" nor even to an entity called "mind/brain." Impermanence and emptiness are the cornerstones of Buddhism. The perceived world and internal experience come about through a complicated interrelationship between mental events as set forth in the Doctrine of Co-Dependent Origination.[2] For the ordinary individual these events seem to form "aggregates." Both theories are systems theories in that they pertain to the interrelation between functions, yet both significantly differ in the status of the constructed relationships. Structural constructivism, like that of Western cognitive psychology, is still founded upon an ideology of realism, while aggregated constructivism, like that of Buddhism, is founded on an ideology of emptiness.

This type of comparison of theories bears some resemblance to Ricoeur's concept of the "diagnostic"[3] in which two theories serve as counterfoci to one another through which the ideological assumptions of each are exposed, so as to prepare the way for a wider perspective. One reason for this approach is to gain an appreciation for both the cognitive theory of state-specific psychology and the aggregative theory of Buddhist meditation as being two very different culture-particular theories about a common field of data, namely the experiences in meditative states of consciousness. Though it is important to acknowledge vast ideological differences between the perspectives, this type of psychology was chosen because of its likelihood of opening the interpreter to a wider perspective toward the ideal of a cross-cultural theory of spiritual development.

State-specific psychology may be useful as an interpretive category in

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[1]Ibid., p. 4.

[2]See the discussion of "conditioned co-production" in Conze, Buddhist Thought, pp. 156-158.

[3]For a good discussion of Ricoeur's concept of the "diagnostic" see Don Ihde, Hermeneutic Phenomenology: The Philosophy of Paul Ricoeur (Evanston, Ill.: Northwestern University Press, 1971), p. 27.

the cross-cultural study of religion. Anthropologists and historians of religion have been puzzled by the commonality in religious symbolism across cultures. For example, how is it that a similar experience of mystical light is reported by people of such different cultures and times as an eskimo shaman, a Tibetan Buddhist yogi and a Christian mystic?[1] Eliade explains these similarities in terms of ideal patterns which periodically manifest themselves in particular historical forms.[2] Adherents to a diffusion theory of anthropology might explain these similarities in terms of one or more points of cultural migration.[3] Neither of these approaches has been very successful.

The concept of stage-specificity and level-specificity may be a viable alternative in the comparative study of religion. The "sacred" knowledge[4] of religious experience may only be available in certain states of consciousness, induced by ritual and other means. For any discrete state of consciousness, the very interrelation of the categories of consciousness--attention, thinking perception, affect, self-system, reality-sense and time/space organization--may determine forms of knowledge regardless of culture. The eskimo shaman, Tibetan yogi and Christian contemplative may share common symbols of mystical light not because of cultural contact or some ideal pattern, but because they have induced a similar discrete state of consciousness, in which perception occurs as the experience of light. Just as Overton's rats 'knew' how to run through the maze when in the same intoxicated state, mystics from various cultures might share similar experiences through the evocation of similar states of consciousness.

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[1]Mircea Eliade, Patterns of Comparative Religion, trans. Rosemary Sheed (New York: Sheed and Ward, 1958; reprint ed., The World Publishing Co., Meridian Books, 1963), p. 8.

[2]Ibid., pp. 1-33.

[3]For a review of the Diffusionist Theory see Marvin Harris, The Rise of Anthropological Theory: A History of Theories of Culture (New York: Thomas Y. Crowell Co., 1968), pp. 373-392.

[4]Eliade, Patterns, p. 1.

Searching for common comparative categories for states of consciousness, need not however, negate the great culture-particularity of such experiences. For example, Wallace has studied the vast cultural differences in response to comparable dosages of hallucinogenic drugs in a subject in a Western experimental laboratory and a member of an American Indian peyote cult.[1] He believes that states of consciousness are "culturally patterned" so that not only their expression but the actual experience of the state may be different in different cultures.

Both positions, no doubt, contain some truth. A scholar of religion might search for the common discrete states of consciousness behind religious experiences, while also identifying the unique culture-particular patterning of these states.

Bourgignon and her students have applied such an approach to the cross-cultural study of possession-trance.[2] They believe the universal factor to be an underlying "state of hyperaroused trance." All trance states are said to have common psycho-physiological grounding. Nevertheless, possession-trance can take on very different experiential meaning and values in different cultures according to the belief systems. For example Goodman, in her Speaking in Tongues,[3] investigated tongue speaking in several cultural settings. She concludes that the primary experience in all these cultures is the induction of a hyperaroused state in which tongue-speaking may or may not occur. Lingustic analysis of tongue-utterances from each culture revealed an underlying pattern of vocalization, irrespective of culture. In support of the theory of discrete states of consciousness, she found this state to be unique from reports of tongues

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[1]Anthony F.C. Wallace, "Cultural Determinants of Response to Hallucinatory Experience," Archives of General Psychiatry 1 (1959): 58-69.

[2]Erika Bourguignon, "The Self, the Behavioral Environment, and the Theory of Spirit-Possession," Context and Meaning in Cultural Anthropology, ed. Melford E. Spiro, In honor of A. Irving Hallowell (New York: Free Press, 1965).

[3]Felicitas D. Goodman, Speaking in Tongues: A Cross-Cultural Study of Glossolalia (Chicago: The University of Chicago Press, 1972).

given by individuals in psychotic and hallucinogenic states. Sound patterns, however, can vary. They may be influenced by the cultural setting, and interpreted differently according to the belief systems. Another volume, Trance, Healing and Hallucination contains a similar approach to that taken by Bourguignon's students for possession-trance.[1]

Bourguignon's approach, despite its shortcomings,[2] breaks new comparative ground in its sensitivity to both universal psychological categories as well as particular belief systems. The immediate experiential reality of trance is restored over and against a tide of ethnography which has reduced religious experience to "belief systems." Nor do Bourguignon and her students neglect the particular cultural patterning of these states of consciousness in favor of universal categories. The weakness of her approach lies in the specific nature of her theory about hyperaroused states.

The first person to use state-specific psychology to interpret Buddhist meditation texts was Goleman.[3] Goleman correctly views "meditation-specific states of consciousness" as a subcategory of altered states of consciousness. They are one type of hyperaroused state possible for the human organism. Further, Goleman acknowledges the existence of certain "higher states of consciousness" wherein the previous quasi-stable altered states of consciousness undergo a permanent re-organization, as seen for example, in an enlightened experience.

Goleman sets forth a systematic synopsis of the altered states of consciousness found in the Thervāda Buddhist Visuddhimagga. He says:

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[1]Felicitas D. Goodman, Jeannette H. Henney, Esther Pressel, Trance, Healing, & Hallucination: Three Field Studies in Religious Experience, ed. Irving I. Zaretsky, Contemporary Religious Movements: A Wiley-Interscience Series (New York: John Wiley & Sons, 1974).

[2]For a discussion of the shortcomings of this approach see Daniel P. Brown, "A Book Review of Trance, Healing, Hallucination, by Goodman, Henney, and Pressel, in the Journal of the American Academy of Religion, December 1976, pp. 117-119.

[3]Goleman, pp. 1-44.

> The Visuddhimagga is unique in the orderly fashion in which it delineates meditation states of consciousness along both psychological and physiological parameters.[1]

Though not using such terminology, Goleman has set forth the level-specificity of the states described in the Visuddhimagga. Goleman's approach is systematic. He uses the traditional division of stages of practice into ethical, concentrative, and insight practices. Then he describes the states of consciousness characteristic of each. He shows that there are two possible pathways within the Visuddhimagga, each with a different end-point. There are eight stages to the path of concentration that leads to formless perception and numerous stages to a path of insight that leads to nirvāṇa. He concludes the paper with some correlations between these descriptions and Western psychophysiological research.

Goleman's pioneering work is important for a number of reasons. First, he appreciates the systematic unfolding of standard Buddhist meditation practice. Second, he chose a type of psychology that is capable of handling these meditative experiences. However, Goleman's work suffers from certain limitations. Goleman, although having some first-hand experience with the meditations, does not know the languages nor the indigenous commentarial traditions. His exegesis is inadequate. Second, although he has attempted to interpret the Buddhist texts using state-specific psychology, he has chosen a psycho-physiological theory within state-specific psychology. In another paper,[2] I have questioned the usefulness of gross physiological correlations to subtle meditative experiences. What Goleman's work lacks is cognitive categories designed to handle this data. Still, this dissertation was stimulated by Goleman's pioneering work. The methodological principles outlined in this chapter are meant to serve as a corrective for the problems inherent in Goleman's work.

Chapter 2 will present a stage-by-stage description of the

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[1]Ibid., p. 27.

[2]Daniel P. Brown, "A Model for the Levels of Concentrative Meditation," International Journal of Clinical and Experimental Hypnosis 25 (1977): 236-273.

communal meaning of the Mahāmudrā as found in the later commentarial tradition. Chapter 3 will approach these same meditative states from the interpreter's stance, namely, state-specific psychology. Chapter 2 constitutes the exegetical work; Chapter 3, the interpretive work. Chapter 4 concludes with some discussion of the wider interpretive perspective, toward a theory of spiritual development.

CHAPTER II

THE STAGES OF MEDITATION IN THE MAHĀMUDRĀ

Generating Interest ('dun pa sgro bskyed)

Interest

The ordinary life of sentient beings is a life of bondage, bondage resulting from attachments and passions. Such attachments "obscure" (sgrib pa) understanding. One's belief systems and view of reality suffer inevitable limitations, and so, ordinary beings are not capable of judging which beliefs are false and which hold "certain truth" (nges don). The Buddha's teachings, the "dharma" (chos), are said to be valuable precisely because they "directly" (mngon du) apply to the condition of one's life. Yet, blinded by ignorance, sentient beings fail to realize even the First Noble Truth about their lives and the world about them; namely, that the condition of one's life and of the entire phenomenal realm, "Samsāra" ('khor ba), is one of misery. Sentient beings are often so blind that they fail to grasp even the "smallest particle" of the world's misery,[1] let alone the extent of their own suffering.

How, then, does one see the value of Buddhist teachings? How does one make the decision to begin a spiritual practice? Though all practice is, in part, motivated by an awareness of one's own and other's misery, what is it that makes one aware of the extent of misery? Though the hardships of a spiritual discipline are but a trifling compared to the endless suffering--past, present, and future--of sentient beings, how does one come to see this? Some profound reorientation in attitude and motivation

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[1]Compare Kun dga' bstan 'dzin's, "Generating Interest by Explaining the Benefit and Advising one to Listen," (Kg,pp.8-11) to Bkra shis rnam rgyal's "The Certainty of Generating Belief" (Bk,pp.163-207).

is called for. The very critical question, "how is one reoriented toward spiritual practice?" is the very first question addressed by Kun dga' bstan 'dzin, in his authoritative commentary, Jewel of Wisdom.[1] He begins a discussion of the "preliminaries" (sngon 'sgro) with a section entitled, "How to Generate Interest by Explaining the Benefit and Advising One to Listen" ('dor ba sgro bskyed; Kg,pp.8-11).

The answer given by Kun dga' bstan 'dzin is not very encouraging. Most sentient beings, due to their "ignorance" (mi shes) and "past karma" (las), are not likely to believe in the Dharma enough to undertake spiritual practice of their own accord. For whatever reasons, a few people may appear to be interested in a life of spiritual practice. Some may even begin the hardships of monastic or meditative disciplines. Contrasted to the bad habits and laziness of this and many previous life times, these well intentioned actions are not likely to get one very far. Except in very rare cases, Kun dga' bstan 'dzin feels most will lose interest in the discipline and resort to previous habits.[2] Therefore, in the Mahāyāna tradition, where the role of a teacher as a "spiritual friend" (dge bshes) is central,[3] a sentient being is said to take up the Dharma only through direct intervention by a teacher. Such intervention is purely

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[1] phyag chen lhan skyes kyi sngo 'gro'i khrid yig, vol. 1.

[2] Consider the following contemporary oral commentary:

> Someone, owing to a sudden passion to renounce what he thinks to be Saṃsāra, might abandon all belongings and escape to a mountain retreat, only to return a week or two later feeling very discouraged and weak. Such 'renunciation' is generally insincere and rarely lasts for more than a short time.

Geshey Ngawang Dhargyey, Tibetan Tradition of Mental Development (Dharamsala, India: Library of Tibetan Works & Archives, 1974), p. 63.

[3] The complete expression is "dge ba'i bshes gnyen." Consider also the following passage: In each of the three yānas the teacher has a different role. In the Hinyāna he is an elder (Skt.,sthavira), or wise man. In the Mahāyāna he is the good spiritual friend (Skt.,kalyanamitra). In the Vajrayāna he is the master--almost a dictator--who tells you what to do. This passage is from a transcribed interview with Chögyam Trung pa rinpoche in 'Jam mgon Kong sprul, nes don sgron me [The Torch of Certainty], trans. Judith Hanson (Berkeley: Shambala Publications, 1977), p. 15. Subsequently referred to as Hanson, Torch.

an act of "kindness" (drin pa), by a perfected teacher, a "lama" (bla ma), who stands for the Buddha himself:[1]

> Each one of us, here and now, must find the Truth of the hold Dharma as it is given by the compassion of the Conqueror. Consider the many hardships of former [disciples] when the Dharma was once [practiced] in India, or, consider that the Dharma no longer increases [here] in Tibet. Then, seek the Dharma. Such secret Tantrayāna as this and such profound advice is very difficult to find (Kg,p.9).

The lama has perfected the "perfection of giving" (sbyin ba),[2] which "ripens" (smin ba) into full compassion. Out of compassion, the lama sets up an occasion for sentient beings to "hear" (thos pa) and to "listen" (nyan pa) to the Dharma. A sentient being, except under very extraordinary circumstances, does not actively seek the Dharma; the Dharma comes to him. Kun dga' bstan 'dzin calls this preordained auspicious occasion, "meeting with" the holy Dharma (dam pa'i chos dang'phrad pa).

On such a meeting with a genuine teacher, "advice" (gdams pa) is given by a spiritual friend. It is the same kind of advice that one might give to a close friend when concerned about the friend's welfare. One might ask the friend to reflect upon what he has done or is doing with his life, and whether that life-style enhances or diminishes the "preciousness" (dal 'byor) of human life (Kg,p.8).

The entire interest-generating event has three components: meeting, giving advice, and hearing the advice. The advice is given by an

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[1]According to the Mahāyāna tradition, a disciple takes refuge in the Three Jewels--the Buddha, the Dharma, and the Saṅgha. In the Tibetan tradition, particularly, the lama is thought to be the incarnation of all Three Jewels. The lama is the very Buddha, is the teaching, and embodies the community. To gain the title of lama, however, a teacher must have "perfected" his own practice so to have realized Buddhahood in his own mind.

[2]Reference to the "Six Perfections" (phar phyin drug). These include: "giving" (sbyin ba); "morality" (tshul khrims); "patience" (bzod pa); "diligence" (brstom 'grus); "contemplation" (bsam gtan); and "insight" (shes rab). These Six Perfections comprise the standard training of a Bodhisattva, as found in numerous sources, e.g., Asanga's Bodhisattvabhūmi, Śantideva's Bodhicaryāvatara, or sGam po pa's Jewel Ornament. The first perfection, giving, is the basis for compassion.

extraordinary, yet friendly being. It is heard by one so blinded by ignorance as to fail to realize the extent to which one's life style perpetuates misery. Just as someone is always able to hear another's friendly concern, likewise, the disciple-to-be is at least able to sense that the lama seems to be concerned for his welfare.

The entire event, though seemingly mundane, is a profound cosmic event. Advising one to consider the preciousness of life seems straightforward enough. It is always personally relevant. Why, then, is meeting a lama and hearing his advice so profoundly disturbing? The answer lies in the person who gives the advice. He is a "holy being" (skyes bu dam pa; Kg,p.24), one who embodies the truth and is capable of imparting it to others.

According to the Buddhist psychology of the Abhidharma literature, the "continuum" (rgyun) of one's conscious experience derives from a complex interrelation of a number of "mental factors" (sems 'byung).[1] The Second Noble Truth states that one's continuum is a source of perpetual suffering. Suffering is caused by "emotional fetters" (nyon mong; Skt., kleśa) and also by "bad actions" (las; Skt.,karma). The ongoing continuum of emotional fetters and bad actions, in turn, are dependent upon the configuration of mental factors.

It is not possible to follow Kun dga' bstan 'dzin's reasoning, or for that matter, understand spiritual practice at all without reference to the Doctrine of Cause and Effect. This doctrine is the backbone of all meditative practice. All actions are believed to "ripen" (smin ba) into an "effect" (byas), and moreover, the repetition of certain actions multiplies the effect over time. One implication is that the continuum, once defiled, tends to perpetuate and deepen its defiled condition over time,

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[1]The usual sources are Vasubandhu's Abhidharmakośa and Asaṅga's Abhidharmassmuccaya. The English reader is also referred to Ye Shes rGal mTshan's commentary to the "mind & mental factors" section of the Abhidharma sources. It is available in an English translation: Herbert V. Guenther and Leslie S. Kawamura, trans., Mind in Buddhist Psychology: A Translation of Ye-shes rgyal-mtshan's "The Necklace of Clear Understanding" (Berkeley: Dharma Publishing, 1975).

and over many life times. It becomes very difficult to reverse the negative momentum without some counter-action. Over and against the enormous "weight" (mthu) of past actions, any current corrective actions have little likelihood of making a significant effect. Some external intervention is needed. This intervention is none other than the auspicious meeting with a holy being.

The entire heap of mental factors that constitutes one's continuum, and their link through the entire chain of being throughout time, is slightly altered upon hearing the advice of a holy man. As all actions have an effect, so also, the kind advice of a holy man has its effect on another's mental continuum. As the holy being has perfected his own mental continuum, his ability to affect another carries very great weight. The lama is able to alter the mental continuum of another just enough (to clear away some of the ignorance, momentarily) and thereby give the other an opportunity to "hear" (thos pa).[1] As with any actions, the effect of hearing advice is not immediately apparent; the effect will "ripen" (smin ba) in time. Kun dga' bstan 'dzin emphasizes the profundity of this seemingly mundane meeting when he says, "[hearing] even one word of the

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[1]For example, Rang byung rDorje's nges don phyag chen smon lam [A Devotional Prayer on the Mahāmudrā, Certain Truth] (n.p., 1970) explains as follows:

> Let me increase the appearance of the Three Insights.
> Hearing the Oral Readings liberates one from the defilement of Ignorance.
> Reflecting the Oral Advice cuts off the muddlement of Doubt.
> The Light of the Resultant Meditation makes Clear the Staying-Way.
>
> lung rig thos bas mi shes sgrub las grol
> man ngag bsam bas the tshom mun nag bcom
> sgom byung 'od kyis gnas lugs ji bzhin gsal
> shes rab sum gyi snang bryas par shog (fol. 2).

Note that Rang byung rDorje sees the destruction of ignorance as an ongoing process. This process is set in motion by "hearing" (thos), further thinking about or "reflecting on" it (bsam), and finally, "meditating" upon it (sgom). There is no arbitrary decision to meditate. At some point along the unfolding process, the inclination to meditate naturally arises. It all starts with "hearing" (thos). The technical correlation of stages of mental activity (hearing, etc.) with the stages of the relative ignorance or insight is implicit in the structure of the passage. See also Bkra shis rnam rgyal, pp. 221-224.

Dharma properly is to set about in the pursuit of truth" (Kg,p.16).

The importance of advice to counteract the entire mass of the great forces which prevent an ordinary being from hearing the Dharma cannot be emphasized enough. Bkra shis rnam rgyal, another authoritative commentator on the "Preliminary Practices," likewise, stresses its importance. The comparable section of his commentary is entitled, "Generating Belief [first by] Advising the Profoundness of the Dharma to be Experienced." For example,

> If you want to Understand the real truth and don't have the Advice on Mahāmudrā, it is said to be difficult to Understand the Staying-Way, which is the Absolute Truth, the Clear Light, Mahāmudrā. Simply the Sutras or Tantras alone are not enough. All the siddhis of the various sutras won't help you see the Clear-Light, Mahāmudrā. But if you depend on the Advice of Mahāmudrā, you will subsequently understand the Staying-Way which is the Absolute Truth.[1]

Without advice, practice is unlikely; with advice, it has, in one sense, already begun. Therefore, as Kun dga 'bstan 'dzin says, "one should take Advice accordingly, because it generates a mind which joins in with the inspiration [kun slong] of the master."[2]

What kind of advice can have such potentially pervasive effects? The following is an example of one type advice given at the beginning of the Bkra shis rnam rgyal's famous, but brief, root text:

> I bow to the lineage of Siddhis starting with sGampopa, who composed the doctrine, this pervading secret of Certainty, which is difficult to understand by any other path. He composed it as if to gesture with open arms for any Direct Understanding of the mind. The practice

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[1]"Understanding" (rtogs pa) is an effect which ripens over time, from practicing the Dharma correctly and diligently. In the Mahāmudrā system, the final realization is called the "Staying-Way" (gnas lugs), the absolute truth, the finest understanding of emptiness that is possible. The relative truth, the arising-way, or more simply, the way the world appears, is given by the metaphor clear-light. Therefore, the passage illustrates that both the absolute and relative dimensions of truth are attainable through advice (Bk,pp.205-207).

[2]slob dpon gyi kun slong lhag pa'i sems bskyed dang ldan pas 'di ltar gdams par bya ste (Kg,p.8).

> of this Path, called Mahāmudrā, is said to melt the glacier snows, like the sun or moon. It is adorned with the Oral Advice [man ngag] for Experience,[1] and so, give up logic and speak in Clarity henceforth. The instructions are for those whose minds have become very tired of the misery of Saṃsāra, who are endowed with the fervor of Renunciation in which the perfection of Buddhahood quickly comes; for those purified on the Path, which is empowered by an understanding lama; and for those intent upon the Staying-Way, i.e. for those who are content because they have had occasion to believe.[2]

Bkra shis rnam rgyal is raising the problem of certain truth, and also the problem of its acquisition. One aspect of such advice is confrontative to the ignorance and normal ways of comprehending of its listener. The beginner is told to give up logic in favor of direct experience. In 'Jam dpal dpa' bo's own words, "this discourse is difficult to understand for those who have ears for logic."[3] In the early Mahāmudrā songs, it says that people actually run away in fear when they hear such advice.[4]

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[1]"Intellectual understanding" (go ba) ripens into "meditative experience" (nyam len). When one's own mental continuum becomes a direct manifestation of the philosophical position, the experience is said to complete its ripening. It becomes "understanding" (rtogs pa) (Pk,fol.14b).

[2]Bkra shis rnam rgyal, phyag rgya chen po'i khrid yig chen po'i gnyug ma'i de nyid gsal pa in 'Jam mgon Kong sprul Blo Gros mTha' Yas, gDams Ngag mDzod [A Treasury of Instructions and Techniques for Spiritual Realization], (Delhi, India: N. Lungtolc and N. Gyaltsan, 1971), 5:652.

[3]The complete passage is:

> . . . this Path quickly yields the nectar in the heart, which brings forth the complete realization of Mahāmudrā, the entirety of the Dharma, the Profound Seed. This discourse is difficult to Understand for those who have ears of logic. One [who hears] reaches the end point of the Mahāmudrā [Path] as the victorious Vajradhāra himself (Jp,fol.2a).

[4]Of the roar of a lion in the forest, thus,
all the little animals will be afraid. But,
so will the lion cubs run about with joy!
Those seeing this Great Bliss, Unborn from the beginning
will forsake the obscurities of wrong cognitions.
The Blessed One's hair will bristle with joy!

From Śabara located in Daisetz Tei taro Suzuki, Catalogue and Index of the Tibetan Tripitaka (Tokyo: Suzuki Research Foundation, 1962), p. 3112, fol. 95b.

Another aspect of the advice is promisory, in that Bkra shis rnam rgyal alludes to some profound, secret truth awaiting the listener.

Bkra shis rnam rgyal devotes an entire section of his autocommentary to an exposition of his root instructions concerning advice. The section is entitled, "Above All, the Certainty of Generating Belief." This is divided into two subsections: "The Greatness of the Phenomena to be Experienced and The Greatness of the Person Who Experiences It." As the titles make clear, Bkra shis rnam rgyal's advice is intentionally promisory. He hopes to capture the interest of the listener by praising a profound "secret" (gseng ba) and then saying that it will be difficult for the listener to comprehend. He says that the "true characteristics" (mtshan don) of Mahāmudrā are such that they encompass the entire scope of Saṃsāra and Nirvāṇa. Mahāmudrā is a "symbol" (phyag rgya; Skt., mudra) for the entirety of potentially experienced phenomena:

> The world of the gods and goddesses is pervaded by that symbol. Being the symbol of the Tathāgata, it is also the symbol of the Unborn (Bk,p.165).

Mahāmudrā is "great" (chen po; Skt., mahā); it is the "highest of all meditations" (Bk,p.165), and is common to each of the Three Vehicles of Buddhism. Whatever is "famous" (rnam grangs) in Buddhist teaching is equated with Mahāmudrā.[1]

After promising an all encompassing doctrine, Bkra Shis rnam rgyal reminds his listener that such Truth is difficult to understand.[2]

> The Real Entity of Mahāmudrā does not Stay anywhere and is completely devoid of any and all Attributes. It is said to be all pervasive Like Space (Bk,p.168).[3]

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[1]This argument is given in a section entitled the "True Characteristics and Famousness" (mtshan don dang rnam grangs; Bk,pp.163-168).

[2]The argument continues in a section entitled, "The Real-Entity and the Special Distinction" (ngo bo dang rab dbye; Bk,pp.163-168).

[3]khyab bdag "self-penetrator," i.e., "all-pervasive." Consider also the following passage: "The Staying-Way, which transcends objects of Reflection & Speaking, is the Basis, Mahāmudrā" (gnas lugs bsam brjod kyi yul las 'das pa ni gzhi phyag don; Bk,pp.169).

It is "beyond notions" (blo 'das), "clear" (gsal), and "non-cognitive" (mi rtog). The truth is not an "entity" (mgo bo) that can be grasped by the intellect or located in any part of the phenomenal world. The truth has "special distinction" (rab dbye). Though it is the "self penetrator" (khyab bdag) of all Saṃsāra and Nirvāṇa, it also transcends objects of reflection and speaking (Bk,p.169). Bkra shis rnam rgyal's strategy is one of carefully inducing a conflict in his listener. To put it simply, he tells the listener how great his secret is, and then tells the listener that he probably can't know the secret. What ordinary listener would fail to become more interested?

As if to intensify the conflict, Bkra shis rnam rgyal systematically refutes all other spiritual practices which strive toward truth. He tells his listeners that whatever practices they may be interested in are "faulty" (skyon) because they are based upon ignorance instead of certain truth.[1] His accusations are designed to instill "doubt" (the tshoms) in his audience. Only when the listener experiences a healthy doubt concerning his knowledge and interests will he become receptive to genuinely hear the advice of a holy being; and thereby attain knowledge:

> If you do not know the Staying-Way of Mahāmudrā, then, you will not attain the Fruit of liberation even if you were to know one hundred thousand other yogic practices. But if you Understand it, you will become, [the god], rDorrje sems dpa'.[2]

So that his listener not confuse Mahāmudrā with other Buddhist practices, Bkra shis rnam rgyal compares Mahāmudrā with the two common branches of Mahāyanā Buddhism. The Sutra Path of the Mahāyanā sets forth the Doctrine of Emptiness as the absolute truth in Buddhism (Bk,pp.172-174). The Tantra Path accepts the relative activity of the mind and everyday world as "conventional truth" (drang don) as the embodiment of "compassion" (snying Rje) (Bk,p.174). Mahāmudrā is said to be, "the way which is the

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[1] From a section entitled, "The Fault of Ignorance & the Benefit of Knowledge" (ma shes pa dang shes pa'i skyon yon; Bk,pp.168-171).

[2] Sanskrit, "Vajrasattva."

profound truth in all the Sutras and Tantras."[1] Mahāmudrā is said to be inclusive of these other practices. It transcends the limitations inherent in other practices as well as setting forth the ultimate perspective of attainable knowledge. If the listener were to understand this "secret path" (gseng lam)he is said to "turn away from" [the Sutras and Tantras, or from any other practice for that matter, and] "be guided by the words" (Bk,p.201). Bkra shis rnam rgyal urges his listeners to "recognize" (ngo shes pa) what is profound, i.e., to distinguish the impact of such teachings from mundane and inferior teachings (Bk,pp.197-201). Upon hearing a refutation of all other practices, the listener's only recourse is to hear.

Bkra shis rnam rgyal's root text and its autocommentary is clearly written for practicioners.[2] As the root-text says- it is "for those who . . . have had occasion to believe."[3] He is speaking to an audience of Buddhist practicioners who, as of yet, do not have the ultimate perspective on truth, here known as "certainty." This type of advice, written in traditional debate style, is not particularly relevant to non-Buddhists. Bkra shis rnam rgyal, the most significant commentator on Mahāmudrā, fails to answer the question as to what generates "belief" (yid shes pa) in the

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[1]Bkra shis rnam rgyal gives a lengthy review of the "way" truth is explained in the Sutras and Tantras in general (Bk,pp.172-180) and in Anuttara Tantra in particular (Bk,pp.175-197). He sets forth the view in a section entitled, "The Way, which is the Profound Truth in All the Sutras & Tantras" (Bk,pp.197-207). This has two subsections. The first is on "recognizing" truth. Here, the commentator urges his listeners to distinguish the profundity of his advice from mundane, inferior teachings. Next, he "summarizes" the teachings for those who have "recognized" the teaching.

[2]'Jam dpal dpa' bo's commentary is, likewise, written for Buddhists with some previous meditative experience.

[3]Notice how the root text condenses the entire argument into a single line, "this pervading secret of Certainty, which is difficult to Understand, by any other Path." The commentary expands the passage into several sections entitled, "True Characteristics and Famousness: and the "Special Distinction" and the "Fault of Ignorance." This condensation style is very typical of Tibetan root-texts. We will encounter is throughout the chapters.

first place. He assumes his audience believes at least to some extent.

Kun dga' bstan 'dzin does not make such an assumption. He analyzes a whole set of operations that must precede belief. They begin with "interest" ('dun pa). Interest is also generated by meeting with a holy being who imparts advice. However, the advice is of a different sort. Kun dga 'bstan 'dzin's comments are meant for beginners, those not involved in any spiritual interests whatsoever. Thus, he uses an existential appeal urging reflection upon life and its course. He asks his listener to reflect upon what a remarkable fact it is to be born human instead of in some other form. Humans are the only beings capable of pursuing truth and grasping it. It is even more remarkable that the listener have an opportunity to meet with a holy being. Such an occasion is a "rare chance" (skal ba). One could well have lived in an uninhabited land, a land of barbarians, a land where Buddhism is not taught, or a land where Buddhism has degenerated. Instead, the listener stands before a being who is the very embodiment of the teaching. As the text says, "Such profound advice is difficult to find" (Kg,p.9).

The holy being urges his listener not to be afraid, only to listen. Moreover, he urges his listener to reflect upon the great importance which pervades all the meetings of one's life. Nothing lasts, and the opportunity of one moment may never return again:

> When you have gotten a precious human body, and [now] meet with the Holy Dharma, on such an occasion, you should follow the lama, your virtuous friend. If you feel unable to sit and wait long enough to ask for several accounts of the Dharma, ask youself at what other time do you think you will do so. When do you think the chance will come? Where there is cause to be born in the form of a demon, ghost, or animal such as a horse or cow [in future lives], what other time do you think there can be but now? You must give up each and every thought which prevents you from going from a lower to a higher state [of being]. When each opportunity to be taught is cut short, and you have asked yourself where is the chance to be shown the teaching again, you should become furious (Kg,p.10)!

What makes the meeting at all convincing is the actual presence of the holy being. Numerous texts within Buddhism give account of the unusual qualities and deeds of the perfected masters--the qualities and and deeds of the Buddha, the Arhat, the Bodhisattva and the Tantric

Siddhi.[1] The spiritual friend is an examplar. His living presence inspires the listener even more than the tactical advice-giving, the existential plea. The holy being is considered to be an example of perfected existence, the embodiment of the promised truth. Such a teacher is capable of directly pointing out the truth according to the listener's capacity and level of experience.

The result of such a meeting is called, "The Certainty which Generates Belief" (yid ches bskyed pa'i rnam nges) and "Generating an Open, Interested Mind that has Listened" (nyan du yod par 'dun sems spros bskyed pa), by Bkra shis rnam rgyal and Kun dga' bstan 'dzin, respectively. The meeting produces an effect; something is generated within the continuum of the listener. For a beginner "interest" ('dun pa) is generated; for a more clever listener interest becomes "belief" (yid ches pa). Interest is a very important mental factor among over fifty mental factors which comprise the continuum.[2] Though the term, "interest" is taken from perceptual psychology, Kun dga' bstan 'dzin draws upon the analogy here. It is first in a series of five mental factors which "make an object certain" (yul nges lnga). These five factors are seen along a continuum of intensity, where interest is the first in the continuum. Interest is defined as a mental factor which gets involved with an object so as to focus upon its particular qualities. It further sets the foundation for striving after the specific object. The result of advice is that the listener gets involved with the Dharma just enough to lay the foundation for eventually taking up spiritual practice. Focusing upon the particular qualities of the holy being during the meeting, may further be sensitive enough to "ask about" (zhu ba) the Dharma, or even to develop his own "reflections" (bsam pa) upon the advice. At any rate,

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[1]Har Dayal, The Bodhisattya Doctrine in Sanskrit Literature (London: Routledge & Kegan Paul, Ltd., 1932; reprint edition, Delhi, India: Motilal Banarsidass, 1970); Isaline B. Horner, The Early Buddhist Theory of Man Perfected (London: Korlin, Williams & Norgate, Ltd., 1936); Toni Schmid, The Eighty-Five Siddhas, Sven Hedin, Leader of the Sino-Swedish Expedition, Publication 42 (Stockholm: Statens Etnografiska Museum, 1958).

[2]According to the Abhidharmakośa there are fifty-one mental factors; according to the Abhidharmasamuccaya there are fifty.

something has happened. The holy being and the listener have "made a connection" ('brel 'jog tsam gyis; Kg,p.11). Their respective "actions" (las) have become linked, if only for a rare moment. Kun dga' bstan 'dzin summarizes the effect of the auspicious meeting as follows:

> Each time you receive a chance [to hear] the Dharma, the Conditions which obstruct the secrets herein will become calm. The Conditions which Bring Harmony, the richness of perfection, will increase. You are certain to attain the Fruit, the blissful enlightenment hereafter. Anyone who simply makes a connection to the Dharma will [subsequently] put an end to Saṃsāra (Kg,p.11).

The entire path toward enlightenment begins to ripen from the moment of interest generated during the auspicious meeting.

Admiration (mos pa)

It is not possible to comprehend the process of conversion apart from the Doctrine of Cause and Effect. Any action ripens over time. The generation of interest has an effect on other mental factors. Therefore, Kun dga' bstan 'dzin continues his discussion of "Ripening Interest" (smin ba'i 'dun pa).[1] Just as the Abhidharma literature lists five mental factors, along a continuum, toward making an object certain, these same five mental factors become important in the realization of certain knowledge, Mahāmudrā.[2] Just as interest can lead to greater and greater

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[1]Kun dga' bstan 'dzin devotes a number of subsections of his text to an analysis of the stages in which interest ripens. The "outline" (sa bcad) of the stages is as follows:

"A. Generating Interest
- "1. Generating an Open, Interested Mind" (Kg,pp.8-11).
- "2. Generating Interest and Admiration by Explaining the Benefit of Hearing the Dharma that was Given."
  - "a. The Benefit of Explaining the Dharma" (Kg,pp.11-14).
  - "b. The Benefit of Hearing the Dharma" (Kg,pp.14-18).
  - "c. The Benefit of Both Explaining & Hearing" (Kg,pp.18-19).
- "3. The Benefit of Listening to the Holy Dharma" (Kg,pp.19-21).

[2]Rang byung rDorje's title to his devotional text gives a common apposition structure, "nges don phyag chen [Mahāmudrā, Certain Truth]." Here, the final goal of Mahāmudrā practice is given in the epithet, "Certainty." The exact meaning of this term will be explained later in the text.

involvement with a perceptual object until one discerns its qualities, so also interst can lead to greater and greater involvement with the Dharma, eventually evoking wisdom.

To carry the perceptual analogy one step further, interest is followed by "admiration" (mos pa) along the continuum.[1] The term, mos pa, is difficult to translate with a single word. It might be called "intensified interest,"[2] or better, "admiration." Admiration implies something beyond mere interest, which only picks out a particular object for inspection. Admiration requires sufficient attention to examine the perceptual object in greater detail, i.e., to fix the object as a "mental representation" (dmigs pa) and sufficient concentration so as "not to be taken away from the object easily."[3] The object has become so interesting that the perceiver is able to sustain his attention. Furthermore, implies that the perceptual object has had sufficient impact on the observer to capture further involvement. For example, a particular object in the environment may stand out and seize one's attention, so that one is compelled to examine it more closely and from many angles. As a result, the perceiver is able to more carefully distinguish the specific features of that object from other objects. With further involvement all of the features of the object should become clear. Therefore, admiration is one of the five factors which "make an object Certain" (yul nges). For example, when scanning the environment, one's attention may fall upon a blue crystal. Not only may he pick this object out, and focus upon it, but he may further admire its particular qualities, such as its "form" (gzhugs) and "color" (kha dtog). These qualities become more clear with greater involvement. Another feature of admiration is that the object be "taken as precious" (gnyes),[4] as if the blue glass were a precious jewel.

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[1]The "five object-certain mental factors" are: "interest" ('dun pa); "admiration" (mos pa); "recollection" (dran pa); "samādhic concentration" (ting nge 'dzin); and "insight" (shes rab). See Guenther, pp. 29-38.

[2]Ibid., p. 31.

[3]A paraphrase of the definition of mos pa, as cited in Guenther, p. 31.

[4]Ibid.

Although the translation of mos pa as "admiration" is not exact, it is meant to capture the entire fabric of meaning: intensified interest; impact; distinguishing features; having all the features become clear; and finally, taking the object as precious. The term, may mean any one of a number of these depending on the extent to which interest has ripened.

The same semantic field for the term, mos pa, applies whether it pertains to an encounter with a "mundane object of perception" (ma dag pa) or with a "sacred holy being" (dag pa).[1] To recapitulate the stages of admiration for this sacred object: with greater involvement with the teacher during a meeting, the true impact of his qualities and his teachings are felt. The listener is more carefully able to distinguish the unique qualities of the teacher and his teachings from other objects which might have also captured his interest. The importance of the event and the depth of the teachings become clear. As a result, the listener will come to recognize that the qualities of the teacher and the message of his teaching are indeed precious. As his interest in the unusual being ripens during their interchange, he will gradually come to admire the holy being and his message. Recognition of preciousness is said to become "self-evident" (mngon du) over time.

In generating admiration, the beginner has gone beyond simple passive hearing of advice. Kun dga' bstan 'dzin's careful distinction between the terms, "hearing" (thos pa) and "listening" (nyan pa), is no accident; but rather, a technical distinction between interest and admiration, respectively. Listening requires more active participation, and its counterpart, admiration, is something "generated deep in the heart" (snying thag pa nas mos pa bskyed do; Kg,p.21).

Moreover, the teacher has made some impact. Kun dga' bstan 'dzin writes of "The Benefit of Listening"[2] by which he means that the listener

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[1]According to Padma dKar po, all perceptual objects are classified as "sacred and profane" (dag pa dang ma dag pa), though the mental factors involved in the perception of either type of object are the same (Pk,fol.4a).

[2]"The benefit of listening to the dharma" (chos nyam pa'i phan yon; Kg,pp.14-18). The five benefits are: "1) knowing the unknown; 2) giving up mistaken views; 3) grasping the certainty of what may be doubtful; 4) taking what is uncertain to the teacher [for clarity]; and 5) opening one's eyes to the most excellent Wisdom" (Kg,p.17).

grasps the full impact of the teaching and thereby becomes amazed at its potential "benefit" (phan yon). Just as a mundane perceptual object may compel its observer to pay closer attention, the teacher invites the beginner to listen closely so as to discover for himself the great Benefit.

Even the most rudimentary interest in the Dharma is said to be sufficient to generate admiration:

> Any Bhagavam who takes even a single step toward the cause, which is listening to the Dharma, or the cause, which is explaining the Dharma, or even takes in or gives out a single breath [of its message], will completely grasp the holy Dharma, because this is the proper thing to do. So it is said (Kg,p.18).

Elsewhere, Kun dga' bstan 'dzin warns against trying to "intellectually understand" (go ba) the dharmic message at such a premature time (Kg,p.17). Admiration is a perceptual factor, and likewise, the type of listening in question is a perceptual, not an intellectual, event. "Mere hearing" (thos tsam) with "open ears" is necessary if one is to surpass the muddlement of thoughts just enough to be seized by the sacred object.[1]

Just as a perceptual object may seize attention, so also, the beginner may be struck by the spiritual friend's advise. Kun dga' bstan 'dzin also describes what value a beginner sees in the spiritual friend. He discovers a person freely "offering" (mchod pa). The friend offers not material wealth, but something far more valuable and practically applicable, namely a profound understanding of the beginner's condition in this life (and other life times). The spiritual friend is someone who is "giving" (sbyin ba), not out of pride, but out of compassion. He is someone with a "right hold" (gzhung rigs), who seems to directly know the way to end affliction and ignorance, and does not appear to manifest either affliction or ignorance by his presence. He is said to be someone who manifests in his being and life style all the "benefits" (yon tan) spoken

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[1]The use of the intensifier, tsam, signifies, "nothing else but." Kung dga' bstan 'dzin wants to isolate raw perceptual processes involved in "hearing" from all other higher cognitive operations, e.g., thinking. One can't really see or hear clearly so long as one's attention is diverted to inner thoughts.

of in the scriptures, e.g., the Six Perfections.[1] To the extent to which a teacher manifests these four aspects while giving advice, he is said to generate admiration in the beginner. He amazes the listener with his virtuousness.

Kun dga' bstan 'dzin continues with a discussion of the effect upon the listener:

> So, although Intellectual Understanding does not arise very much, still, when you merely hear the words of the Dharma in your ears, you will Set Up the Propensities for the Dharma [to ripen] hereafter, and subsequently put an end to obscurations. Moreover, to Hear [thos pa], then to Reflect [bsam pa], and then to make Earnest Application [nan tan] to what is not completely Intellectually Understood at first, will bring Intellectual Understanding in time. Having depended upon that, one will come to the great Wisdom [over time] (Kg,p.17).

Considered negatively, the impact removes obscurations; considered positively, the impact "sets up propensities."[1] The act of admiration establishes karmic seeds that will come to fruition at a later time. Without these propensities there can be no virtuous practice.

When one carefully observes an object of perception, its features become more vidid. Other objects in the perceptual field become less important. The blue crystal, for example, stands out from other objects in the perceptual field. Likewise, the beginner comes to distinguish the values of the dharmic message of his usual way of seeing himself. Kun dga'

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[1]The text lists "Twenty Benefits": "recollection; right notions; intelligence; admiration; insight; understanding other-worldly things; non-attachment; non-hatred; non-ignorance; not being obstructed by Mara; Buddhahood; gaining protection from non-humans; having a healthy, god-like body; not having encounters with unloving people, etc." (Kg,p.13). The "Three Particular Mahāyāna Benefits" are the three emptinesses--self, world and time, respectively.

[2]According to the Doctrine of Cause and Effect, actions ripen over time. The greater the "force" (shugs) of the action, the greater the effect. A beginner who merely shows interest is not yet very active in his pursuit of the Dharma. He merely hears. The listener, however, is more active. He engages the holy being to find out more about him. Because he has become more active, he is more likely to "sow the seeds of virtue," i.e., set up the propensities for further virtue, which will ripen at a later time.

bstan 'dzin introduces something beyond listening, namely, "seeing the benefit."[1] The beginner is more able to distinguish the Dharma from unvirtuous activities which he encounters in his everyday life. When the beginner "sees the benefit" he is able to "take up" the Dharma and "abandon" (blang dor) unvirtuous and untrue actions. The encounter begins to show its effect on the way a person sees his everyday world, and in his actions and preferences.

The qualities of the teacher and the nature of the Dharma become Certain.[2] The process of admiration unfolds such that the beginner, for the first time, is clearly able to discern the preciousness of the holy being, and the "profound teaching" he had encountered in the momentous meeting. He does not yet "grasp [the value] in thought," but rather, admires or believes (Kg,p.26). Genuine insight comes much later.

The lama alone is the embodiment of the Three Jewels. That is, he is a fully perfected Buddha, an examplar of the teaching, and holder of the entire assembly of disciples in his all-encompassing mind (Kg,p.22). To come in contact with the lama is synonymous with contacting the entirety of the Dharma. At his present stage of development, the admiring beginner is in a position to appreciate the lama's qualities as being truly unique. There are numerous accounts of the lama's perfected qualities of body, speech and mind. The admiring beginner is compelled to

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[1]The commentator concludes his argument in the next section entitled, "The Benefit of Listening to the Holy Dharma" (Kg,pp.19-21). For example:

> On all occasions, now and evermore, it is necessary to take up the immediate cause of affecting happiness [i.e., the Dharma] and abandon that arising from misery [i.e., mundane life], respectively. To do that, it is necessary to know the holy Dharma. To know the holy Dharma it is necessary to listen to the holy Dharma. Having listened, it is necessary to see the benefit of what you have heard.

[2]The commentator begins a new section entitled, "Explaining the Reason for Specifying [the act of] Listening." The first two of five subsections discusses the special qualities of a lama, which distinguish him from an ordinary person (Kg,pp.22-26). The third subsection is entitled, "The Dharma which is Taught to Anyone" (Kg,pp.26-35). The section discusses the essential features of the Dharma which a beginner is now in position to discern.

look closer at the perfect bodily form of a living Buddha, which manifests the thirty-two major and eighty minor marks of bodily perfection.[1] His speech carries conviction and brings penetrating insight, which cuts through another's fetters. He is able to speak to different disciples on many levels at once, depending on the respective needs of the disciples. The qualities of the lama's mind are of prime importance. He embodies perfect wisdom and compassion. His sole purpose is to manifest "absolute truth" (don dam) in its "conventional forms" (kun zlob). Yet, the lama is not a supracosmic being. He is, "an ordinary being who has effected the highest truth in himself" (Kg,p.24), thus embodying what is ultimately possible for any ordinary being. It occurs to the beginner for the first time that he has encountered an enlightened being.

There are numerous traditional lists of a lama's unique "qualities" (mtshan nyid; Kg,p.21), such as the Eight Precious Qualities; Four Buddha Bodies; Ten Powers of Understanding; Four Types of Fearlessness; Four Types of Word-Comprehension; Eighteen Types of Buddha-Knowledge.[2] These lists, apart from first-hand experience, are not important in themselves. What is important is the extent to which the beginner has increased his awareness of certain qualities in the presence of the lama, and becomes increasingly "certain" (nges) about their preciousness. In Kun dga' bstan 'dzin's words, he perceives someone "who can only be called a Holy Being" (skyes bu dam pa; Kg,p.24). There are nevertheless different kinds of lamas, with "better, intermediate, and lesser qualities" (Kg,p.22). As an example of the kind of qualities that may be discerned, here is Kun dga' bstan 'dzin's description of the lama with 'better qualities':

> First, the better: Generally, he is a good yogi. Specifically, his mind is well-disposed toward the Dharma, due to the greatness of his previous Accumulations of merit. He is able to Intellectually Understand the Nature of Saṃsāra's miseries, due to his great Renunciation [nges'byung]. He doesn't allow himself even the slightest thought toward the world and its Appearance due to the great

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[1]Cf. "The Qualities of the Buddha" in Geshey Ngawang Dhargyey, pp. 68-74.

[2]Ibid., pp. 66-67; 219-227.

> extent he has cut off Attachment. As he lives his life, he Safeguards all the gross and subtle vows and Restraints, due to his great Reflection [Bsam pa]. His thoughts never go beyond the Lama and the Three Jewels, and he is able to effect great service, due to his great Faith [dad pa]. He is able to offer and give whatever he has due to his great Renunciation. He is able to distinguish taking up the Highest Truth from causes and effects; give Advice; explain the Dharma; and also to distinguish coming to Intellectual Understanding from Self-awareness, due to his Great Wisdom. He never becomes lazy for even a moment when walking the Path. He walks it all the time and is never dull or sleepy due to his great Diligence. He never has doubt, for example, that he could place one hundred thousand bodies under the folds of the Dharma, due to his great Compassion and Kindness. He has kindness toward all sentient beings and enjoyment for teaching so that he may generate the greatness of an Enlightened Attitude [in others] with his compassion. He never views anyone with malice, due to his great Purity. In sum, his mind is fixed to bring about nothing less than the spreading of truth to [all] sentient beings because he has become a Buddha in this very body, in this very lifetime (Kg,pp.24-25).

The lama is considered to be the embodiment of truth. He is not a teacher, yet, carries the qualities of the teaching, the "Dharma" (chos). As the Dharma is the "cause" (rgyu) of realization (Kg,p.45) the beginner must "directly experience" (mngon du) its impact by listening to it. He has gone beyond mere interest in the lama's qualities to wonder more about the teachings by which the lama attained his exalted transformation. Having established admiration in the listener, the lama gives the listener a synopsis of the teachings, and conveys the specific benefit of the practice, given in scriptural form. Kun dga' bstan 'dzin must assume his listener senses the existential value of the Four Noble Truths, and their root teachings--impermanence and suffering--by the simple fact that the listener has followed his interest in the Dharma to this point. The latter can now more carefully distinguish the preciousness of the Dharma from more mundane teachings. "Propensities" (bag chags) have been established which will eventually ripen into full understanding of the Dharma. Although the beginner is able to "listen and see the benefit" for the first time, such actions still constitute a mere perceptual event. Kun dga' bstan 'dzin reminds us that the essential dharmic teachings are "not penetrated by reflection" (bsam gyis mi khyab) and "pass beyond notions" (blo yi yul las das pa; Kg,p.26). He should stop trying to think and simply admire the profundity of what is to be "listened to" (nyan bya).

In response, the lama is ready to speak more specifically about the Dharma.

What does the Dharma offer that other teachings do not? After citing a series of famous passages from the Sutras and Tantras, Kun dga' bstan 'dzin summarizes what he feels to be the essence of the Dharma, namely, an understanding of "emptiness" (stong ba):

> So, what is taught according to the various Vehicles [Hinayāna, Mahāyāna, Tantrayāna], that is to be mastered in order to realize truth, is penetration into Emptiness (Kg,p.27).

Following a tradition of other Mahāmudrā authors, Kun dga' bstan 'dzin makes a distinction between the "rougher" and "finer" levels of understanding emptiness. The rougher understanding is penetration into the Two Truths, "Emptiness of the Person," and "Emptiness of Phenomena."[1] The finer understanding of emptiness is penetration into the "simultaneous" (lhan skyes), the central teaching of the Mahāmudrā tradition. This is called the "highest emptiness" (mchog ldan gyi stong). The latter is also introduced to the listener as the promised goal. The lama speaks to the beginner about highest emptiness, and thereby establishes seeds towards its realization. Yet, Kun dga' bstan 'dzin warns, that unlike the rougher emptiness which can be taught, the finer emptiness can only be "directly experienced" (Kg,p.31). One can, however, prepare for eventual direct realization of the "simultaneous" by grasping the rougher levels of emptiness through the respective stages of "hearing" (thos), "listening" (nyam), "reflecting" (bsam), and "meditating" (bsgom; Kg,p.27).

'Jam dpal dpa' bo, likewise, begins his commentary by explaining the rougher levels of emptiness:

> Let me safeguard the gates so as to increase these aspects of the Dharma. . . . This Path quickly yields the nectar in one's heart, which causes the perfect enlightenment of Mahāmudrā, the entirety of the Dharma, the preciousness of the profound Seed [snying po'i thig le]. This great discourse is difficult to take for those with ears for logic. One who listens reaches the goal of Mahāmudrā as the Victorious rDorje 'chang [Skt., Vajradhara]. Even so, Bhagavans speak few words as to the manner of its instruction. . . . Now, even

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[1] Blo bzang chos kyi rgyal mtshan [Pang chen lama I], dGe lDan bKa' brGyud Rin po che, trans. Alex Berzin (Dharamsala, India: Library of Tibetan Works & Archives, 1975), p. 6.

> though there appears to be a particular class of things which seem to be other than the Mind, such as Substance [dngos po], e.g., an external form, a sound, etc., not knowing the Staying-Way from the beginning, it appears as both a Subject and Object. By accumulating the Propensities of Grasping [duality] as such, there can only be the illusory [though seemingly real] appearance of external objects (Jp,fol.3a).

Essentially, 'Jam dpal dpa' bo is drawing a contrast between ordinary subject-object consciousness, or "Mistaken View" (sems 'khrul) and right view, offered by the Dharma. Just as the reader, unfamiliar with Buddhism, may not fully grasp the meaning of the above passage, he may still "perceive" (snang ba) the value in the distinction being made, so as to admire what is offered. Listening and seeing the benefit does not require that the listener understand. As the passage indicates, the essential function of listening is to act at the level of the "propensities" (bag chags). According to the Doctrine of Cause and Effect, propensities, good or bad, eventually ripen into actions. The virtuous "act" (las) of listening and seeing the benefit even while not fully comprehending, may ripen to the "resultant action" (byas) of becoming a Buddha. The groundwork has now been laid for the eventual realizations of Buddhahood.

Respect (gus pa)

Even though the beginner may admire the precious qualities of the lama and the uniqueness of his teachings, he has not yet, in a strict sense, been taught anything.[1] He is far from being ready to participate in a teacher-student relationship. First, the beginner must learn a manner of orienting himself toward the lama while in his presence. He must learn a "Way to Listen to What Is Taught" (bshad pa de nyan pa'i tshul; Kg,p.43). He must give up "disrespect" (ma gus pa) and build "respect" (gus pa) with "the actions of his body, speech, and mind" (lus ngag yid gsum ma gus pa).

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[1]The beginner has established only the propensities for acting according to Buddhism. Over and against the sheer weight of unvirtuous karma, the virtuous propensities will not ripen into manifest action without subsequent reinforcement. The beginner is yet unaware of any difference in his action at this time, and so, he has not been taught anything that can be made evident.

Beginners seldom concern themselves with their posture, dress, and behavior while in the presence of a lama. They may "stand up, stretch out their legs, lazily lay on their side, and so forth" (Kg,p.43). They may wear disrespectful clothes. They may appear to be restless, distracted, or bored (Kg,p.44). These outward actions do not exemplify the inner qualities of a good listener. They do not present the picture of someone who is eager and likely to learn. By way of contrast, someone who sits, quiet and composed, and who "listens undistractedly as if he were in a deep meditative state" is said to have "bodily respect" (lus gus; Kg,p.43).

Likewise, a beginner, who contests the Dharma, forgets it, or ignores it, has not taken it seriously or listened carefully (Kg,p.44). In contrast, "repeating the Dharma over and over to oneself as if continuously singing a song" is an example of "speech-respect" (ngag gus; Kg,p.44).

Kun dga' bstan 'dzin's concept of "mental-respect" (yid gus) is more difficult to comprehend.[1] It requires that a beginner orient his mental set toward the lama's presence and teachings "as if looking into a mirror" (me long la bltas nas shes pa; Kg,p.45). He monitors the ongoing events exactly as they occur in his own "mental continuum" (rgyun), while simultaneously observing the actions and listening to the lama. This special mode of attention is called "Putting-in-Order one's own Mental Continuum" (rang gi rgyun gtan la dbab pa; Kg,p.45). The verb, "to put in order" (gtan la dbab),[2] is a highly technical term with a very specific usage. It refers to the act of looking at seemingly external appearances

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[1]The commentator is using one of several terms for "mind." The term, yid (Skt., citta) is used when referring to the mental activity of the "mental perceiver" (yid shes). It is this very activity which creates the "notions" (blo), "cognitions" (rtog pa), and "fetters" (nyon mong) that constitute the ongoing mental continuum. Another term, sems pa, refers specifically to direct perception, without corresponding mental activity. By using the former term, the commentator wishes to show that respect involves both increased activity on the part of the listener, as well as a new kind of activity, cognition over mere perception. Consider also Kung dga' bstan 'dzin's use of the same term elsewhere in the same section: "longing mind" (yid la gdung ba; Kg,p.45); and "compliant mind" (dang la yid; Kg,p.43).

[2]See the section on Insight, pp. 358-377 of this chapter.

from an introspective perspective, in such a way that one's perspective is transformed or re-arranged:

> For the sake of Putting-in-Order one's own Mental Continuum, it is necessary to Listen. If you Desire ['dod pa] to know the non-existence of [mental] defilements, which are like the evil deeds of a criminal, then, when you have looked into the Mirror, you'll know so. When you listen to the Dharma, the Arising Conditions [rkyen chags] of your own undefined practice will appear to you in the Mirror of the Dharma. At that moment, you will generate a Longing in your mind [yid la gdung bskyed]. This is called, 'Your own Mental Continuum going according to the Dharma.' Hereafter, because you are now capable of removing faults and affecting the Benefit, you must follow the Dharma (Kg, p.45).

An inner transformation takes place by which one's own continuum begins to "mirror" the virtuous qualities of the lama and the undefiled nature of his teachings. The Dharma is the "cause" (rgyu), while the beginner's own efforts to listen with respect are the "conditions" (ryken) of putting-in-order the continuum, much like a seed is the cause of a tree, while water and sunlight are the conditions of its development.[1]

"Respect" (gus pa) is one step beyond "admiration" (mos pa), and is much more internalized. To admire a lama's qualities is to witness an external event. The transition to greater internalization begins with shifting one's perceptions from the lama's external qualities to consideration of his teaching. Kun dga' bstan 'dzin introduces another important technical term along with respect. The term is bsam pa, a secondary form of the verb, "to think." Here, the term means "to reflect." The reference to a mirror is intentional. According to the great master of the early Mahāmudrā tradition, Tilopa, bsam pa refers only to those thinking operations which pertain to immediately present perceptual objects, not to past objects or future objects.[2] Up to now, the beginner has engaged only

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[1]The metaphor of a ripening seed is the classic metaphor to illustrate the Doctrine of Cause and Effect. It is found in the Abhidharmakośa as well as in numerous other works. The origin of the metaphor is unclear to me.

[2]"Tilopa saya, do not recall, do not anticipate, do not reflect" (mi mno, mi sems, mi bsam). According to 'Jam dpal dpa' bo's commentary on this famous set of "Cutting Off Instructions," "recall" (mno ba) refers to past objects; "anticipation" (sems pa), to future objects, and "reflection" (bsam pa) to present objects-of-awareness (Jp,fol.11b-12a).

perceptual processes in his meeting with the lama. Now, he utilizes his "cognitive and intellectual operations" (rtog pa).

The teacher gets him thinking. However, he uses thinking processes in only a very limited way. The beginner's mental transformation is not yet strong enough. Through the aspirants longing, he will return to the lama repeatedly, each time receiving more teachings. The beginner continues to "reflect again and again" progressively becoming more capable of recalling the lama's qualities and teachings within himself, independent of the lama's actual presence. Repetitive reflection has important consequences which are seen in the beginner's inner and outer actions.[1] He generates "service" (rim gro; Kg,p.43) and he develops the ability to "pray" (bsrgo ba); Kg,p.54).

Respect also requires more conscious participation and volitional control on the part of the beginner. He must decide to give up certain actions and replace them with others. Any active choice to change one's behavior toward the lama, no matter how subtle--from a slight shift in posture, to paying a little more attention--already reveals a "desire" (dod pa; Kg,p.45). On some level, the beginner must want the qualities of the teacher and the nature of the teachings enough to alter his action in small ways. As the process of conversion ripens, respect becomes "fervent respect." He has generated a "longing in the mind" (yid la gdung ba skyes; Kg,p.45).

Only when the beginner realizes that the final aim of the Dharma is to remove his suffering can his desire grow into a deep longing. He begins to reflect upon the Dharma "as if hearing words which could cure a disease" (Kg,p.43). The more he realizes this fact, the less he is

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[1]According to the Doctrine of Cause and Effect, all actions ripen. The ongoing activity of one's mental continuum is a type of inner action. Repetitive thoughts ripen and become fixed views over time. Outward behavioral actions also ripen. All actions begin as inner actions and, as they increase their "force," they eventually manifest themselves in behavior. That Kung dga' bstan 'dzin introduces certain behavioral consequences at this point indicates the increased momentum of the virtuous propensities, which have been set forth by the act of "listening."

likely to resist the process. Now, he is very "joyful' (dga dang ldan pa) to drink the nectarous words" (Kg,p.43). Kun dga' bstan 'dzin likens the emerging respect to an attitude of mind that is "undefiled" (dri med) and "compliant" (dang la yid). The cultivation of respect is called "taming the mind" (dul byi sems).

It is not enough for a beginner to long for the Dharma, nor even to reflect it. These reflections must be "purified" (dag pa; Kg,p.52). Purified reflections are those which are capable of "grasping preciousness" (gces pa bzhung; Kg,p.53):

> First, when Listening in order to completely grasp [the Dharma] in yourself, you should have abandoned the Six Defilements, the Three Faults of the Vessel and those of Not Grasping. You must [instead] Listen with Purified Reflections for knowledge. In general, it is most important to have Admiration-Respect toward the lama and the Teachings. Further, in general, [consider that] there will never be a better chance to bring Bliss to all the sentient beings who dwell in Saṃsāra, but there will be more bondage for this Artifice [i.e., the human body] of misery. Then, when you find no use for Saṃsāra, you will be consumed by excitement and desire for liberation. . . . You will not be turned back by anything when you consider the Benefit which is offered by the lama and the Dharma. It is necessary to act with Admiration-Respect, in which you look to the lama who teaches the Dharma as being Buddha himself (Kg,pp.52-53).

Just as a respectful attitude recruits volitional actions of the body and mind in the service of the Dharma, other inner or outer actions can equally block a genuine appreciation of the Dharma's message. Kun dga bstan 'dzin first discusses the "Six Defilements" (dri ma drug): (1) "pride" (nga rgyal), i.e., looking only for one's own benefit so that one doesn't listen, or listens disrespectfully; (2) "lack of faith" (ma dad pa); (3) "lack of effort toward the truth" (don du mi gyer ba nyid); (4) "distraction to external things" (phyi rol gyi rnan pa la yengs), i.e., not mirroring; (5) "shutting down the mind" (yid bsdus), i.e., falling asleep; (6) "fatigue" (skyo ba), i.e., listening with a wandering mind and failing to "intellectually understand" (go ba) the meaning (Kg,pp.45-50). Such defilements "must be abandoned" (spang ba; Kg,p.49), and one must "listen without impediments day and night" (Kg,p.50). Otherwise, Kun dga' bstan 'dzin says, "You will not desire to listen to the Dharma," or

will engage in activities which will cause you to "throw away the Dharma" (Kg,p.46). The effort it takes to abandon the Six Defilements is the first significant step toward virtuous action. The greater the effort, the more one has given up, the treater will be the virtuous effect that ripens over time.

Although there is some overlap,[1] the Six Defilements are mainly concerned with the beginner as actively approaching the teaching, whereas the Three Faults focus upon the student as receptacle for the teaching. Kun dga' bstan 'dzin likens the process of purification to "building a vessel" (sned kyi dag pa; Kg,p.43) and he presents each of the three faults using the metaphor of a vessel. First, precious nectar cannot be poured into a vessel which has poison in it, without contaminating it. The Five Poisons in the mental continuum are: attachment, anger, ignorance, pride, and doubt. These must be abandoned (Kg,p.50). Second, nectar cannot be poured into an upside-down vessel. Even though one may act decisively toward the Dharma, he may not be able to control his attention. He may look about with "wandering eyes" and not listen. His "mind may be mistaken by having become "diffuse" (rgya 'byams) with too many of its own opinions. Thus, unable to intellectually understand the meaning of the Dharma, he thereby "fails to establish virtuous propensities" (Kg,p.51). In such a vessel "the water spills around the vessel but does not find its proper opening" (Kg,p.51). Third, nectar cannot successfully be poured into a vessel that has a leak in it. Such a vessel is analogous to the mind which is forgetful.

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[1]The commentator's rationale for dividing up the section on "building the vessel" is again dependent on the Doctrine of Cause and Effect. The "Six Defilements" pertain to the correction of gross actions. The easiest way to interrupt the continuation of non-virtuous actions is by altering gross actions. The "Three Faults" pertain to the more subtle control of inner mental activities. It is not possible to control mental activity until a beginner has made some progress restraining from harmful gross actions. That is, his previous efforts have to ripen somewhat. Finally, he experiences the "benefit" of having purified his vessel, but nevertheless, must guard against further error. The action is divided up as follows:

little ripening	Six Defilements
moderate ripening	Three Faults
much ripening	Errors of Not Grasping

Reflection is an "intellectual process" (rtog pa), and therefore subject to possible "error" (nor ba). Kun dga' bstan 'dzin concludes his comments on building the Vessel with a discussion of the "Five Faults of Not Grasping the Basis" (Kg,pp.51-60). The potential errors are: not grasping the words; not grasping their meaning, not grasping their subsequent explanation; grasping the meaning incorrectly; and grasping only part of the meaning. These errors must be guarded against, and also Abandoned when discovered.

The beginner desires to "listen more and more" and "reflect again and again" (Kg,p.54). Through "admiration-respect,"[1] through is constant return to consideration of "virtue," he discovers that his own mental continuum gradually mirrors the Dharma more and more. The meaning of purified reflections is none other than constant correction through repetition (Kg,p.52). The beginner is yet very far from purifying the defilements in his continuum, which have accumulated from beginningless time. His meager, but definitive, efforts have succeeded only in purifying those specific moments of reflection upon the Dharma. For the rest of his waking and sleeping time, his continuum remains as defiled and confused as ever.

The beginner has, however, successfully completed the first stage of his spiritual development. In opening himself to the possibility of something "precious," he has succeeded in cultivating the seeds of "belief" (yid shes pa). He discovers that his reflections and actions sometimes "tend toward the Dharma." The momentum begins to increase as more of the beginner's mental factors become involved in the process of transformation. Table 8 summarizes the progress of the beginner in his ripening conversion.[2]

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[1]Kung dga' bstan 'dzin uses a compound here, (musgus) "admiration-respect," to signify the "condensation" (bsdu ba) or conclusion of all the material in the chapter.

[2]This table clearly demonstrates how seemingly common words, e.g., hearing and listening, are used in a very specific context and have highly refined meanings. Translators all too often assume such words to be synonyms. Such translations neglect the subtle precision of the authors. Here, common-place words become technical terms.

TABLE 8

THE PROCESS OF CONVERSION ACCORDING TO THE DOCTRINE OF CAUSE AND EFFECT

Action; Attitude	Resultant Quality
Completed	
Hearing (thos pa)	Interest ('dun pa)
Listening (nyan pa)	Admiration (mos pa)
Reflection (bsam pa)	Respect (gus pa)
Reflection Again & Again (yang du yang bsam pa)	Admiration-Respect (mos gus pa)
Forthcoming	
Knowledge/Intellectual Understanding (go ba)	Faith (dad pa)

Causing Faith To Arise (dad pa 'don pa); the Decision To Try the Practice

Generating Faith (dad pa bskyed pa)

It is impossible to pour liquid into a vessel without, first, some belief that you are capable of pouring it, and second, that the vessel can contain the liquid. Thus an action as mundane as pouring liquid requires at least some degree of faith. Likewise, a beginner cannot pour the nectar of the Dharma into the vessel of his continuum without "faith" (dad pa). One dimension of faith is a decision to try. Faith always involves an element of the unknown. In an act of faith, one goes beyond one's present capacity. A beginner who acts in faith no longer requires the presence of a holy being. He acts independently. In contrast, without the presence of the mental factor of faith, a beginner may question his new experience. Being so riddled with "doubt" (the tshoms), when confronted with the unfamiliar interchanges with a holy being, may prevent further independent

action or self-development. Such a beginner is lacking in faith. In this way, faith and doubt are opposites.[1]

According to the commentators,[2] faith is the cornerstone of religious practice. As the next mental factor to ripen in the process of conversion, faith is the consequence of admiration and respect. In the words of Kun dga' bstan 'dzin, "faith is born from having grasped preciousness" (Kg,p.53). By awakening faith, the beginner takes a quantum leap in his spiritual development. Beyond passive admiration, or even acting respectfully toward a lama, faith requires a most decisive act. The beginner starts to entertain the possibility that he, too, might become such a perfected holy being, and more, that he might become so in a single life time. The fact that this very proposition at first seems unlikely, if not preposterous, in light of the beginner's world view and life style, attests to the difficulty of cultivating faith. Nevertheless, to even consider the possibility is the first "sign" of faith.[3] Kun dga' bstan 'dzin defines faith as follows:

> It says in the Nyid Zla Grub pa that the best yogis depend on the Absolute Truth, Mahāmudrā.[4] Being in harmony with the Cause, by being yoked to the Immovable and Contemplating, they meditate the Bliss-Emptiness Samādhi. In three years or so they too have attained the great Siddha. So it is said. Now, when you Believe this again and again, Recognition will Spread. It is necessary to generate a faithful mind [dad pa'i sems]. More, you should reflect on it. Then, having gathered together each and every one of your Notions [blo] about it, you abandon Reflections [bsam], Notions [blo] and Reasoning [gzhig]. Generally, you should Examine and Analyse the movement of the Six Sense-Systems, through which comes the Thatness whose Nature is incapable of being obscured by all the bad karma. When merely a single moment of the Dharma becomes clear, it Appears to each of us

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[1]Guenther, p. 74.

[2]Both Kung dga' bstam 'dzin and Bkra shis rnam rgyal are in remarkable agreement in their conceptualization of faith (cf. Kg,pp.86-91; Bk, pp.207-220).

[3]According to the Doctrine of Cause and Effect, all actions ripen over time. These actions first become manifest in the continuum as "signs" (rtags), later as full "experiences" (nyam len).

[4]This is a chapter in the Abhidhanatantra.

> like a flash of lightning in the middle of the darkness--darkness by which we wander endlessly in Saṃsāra and by which we go to lower reincarnations over and over again because we have only a Nature of unvirtue and misery. If ordinary men try to examine that [rather than just taking the teaching in through the senses] they will become distracted from the Dharma. Ordinary men bear only the Dharma's representation. Ordinary men are attached to its words. [On the other hand,] great yogis pursue the truth to Understand it through leaving[1] this state of affairs, and also through the precious Wish-Granting Gem [yid bzhin nor bu]. They seek only what is rare (Kg,pp.87-88).

In order to fully appreciate the passage, it is important to note that Kun dga' bstan 'dzin has relied upon Abhidharma sources for his definition of faith. According to Adhidharma literature, there are three types of faith: (a) "faith-which-is-belief" (yid ches gyi dad pa); (b) "faith-which-purifies" (dang ba'i dad pa); (c) "faith-which-desires-direct-experience" (mngon 'dod dad pa).[2] The above passage included each type of faith.

First, the line, "believe this again and again," is a statement of "faith-which-believes." Faith is not blind. Kun dga' bstan 'dzin uses the verb "to depend on" (bsten pa) because faith takes something as its "support" (bstan). The general supports of faith are: the Three Jewels, the Doctrine of Cause and Effect, the Four Noble Truths, Certain Truth of Mahāmudrā, and the lineage who carry this truth. The supporting-dimension of faith is sometimes likened to a hand reaching out to accept something valuable.[3] Essentially, to believe is to decide that the Dharma is an appropriate object of faith. Furthermore, to reach out is also to reach beyond oneself. Kun dga' bstan 'dzin also describes faith as a "way to abandon" (gtong lugs; Kg,p.88). The beginner is told to abandon his usual intellectual operations, reflections, notions, reasoning, and so on. He is advised to simply drink in that to which he is listening without thinking about it. He must go beyond the habitual security of his thinking

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[1]The text reads "gol ba." It makes more sense as 'gol ba, "to be separate from," i.e., to leave behind one's ordinary state of existence.

[2]Guenther, p. 39.

[3]Herbert V. Guenther, Philosophy and Psychology in the Abhidharma (Delhi, India: Motilal Banarsidass, 1974; Berkeley: Shambala Publications, 1974). Guenther cites the Aṭṭhasālinī 3:216 in his analysis on faith, pp. 63-64.

processes in a leap of faith. Faith requires a beginner to trust, even though his present intellectual knowledge does not provide adequate basis for trust.

Faith-which-Believes demands decisiveness toward the object of faith, and more, determination to persist over and against the episodes of great doubt. For example:

> Adhimokṣa [faith] is defined . . . as 'having the nature of determination, the function of not dawdling along, the actuality of decidedness, and the basis on which it functions is the object that has been decided upon. Owing to the unshakableness in relation to this object it should be regarded as a stone pillar.'[1]

Second, the line, "whose Nature is incapable of being obscured by all the bad karma," is a statement of the "faith-which-purifies." The Abhidharma literature uses the example of a water-purifying gem, which when placed in murky water makes it instantly calm and clear.[2] Verbs such as "to obscure" (mun pa) and "to purify" (dag pa) are most often used in connection with the "fetters" (nyon mong). Just as doubt relates to an intellectual aspect of faith, namely, belief; so also, the emotional fetters relate to the affective aspect of faith, namely, purification. For example, in order to take up the Dharma, the beginner must overcome "fear" (dogs pa), the emotional counterpart to doubt. A person who acts decisively to try to practice the Dharma acts like a fearless warrior, who enters a battle without the slightest doubt he will be victorious. A warrior who becomes afraid during a battle will fight less effectively. Being hesitant, he may become quite vulnerable. In like manner a single moment of decisive action cuts through all the unvirtuous mental factors which inhibit spontaneous, proper action, much like a flash of lightning or a water-purifying tem. A warrior must act swiftly at the opportune moment. In seeing victory unfold, the fruits of his action become apparent. Likewise, a beginner who acts decisively toward the Dharma quickly sees the value of his act; his entire attitude becomes "bright and clear."[3]

Thirdly, the more a warrior fights, the greater his desire for

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[1]Ibid., p. 62, again from the Aṭṭhasālinī 3:254.

[2]Ibid., p. 63.

[3]Ibid., p. 62.

victory. Likewise, the more decisive the act of faith toward the Dharma, the more the beginner exhibits "faith-which-desires-direct-experience." To have faith is to yearn for something. The image of the "wish-granting gem" (yid bzhin) exemplifies this dimension of faith. Kun dga' bstan 'dzin defines the wish-granting gem in terms of a desire.

> Through finding the precious secret, from which the desire ['dod 'byung] for the precious Wish-Granting Gem arises, you purify the Path in which you want only one thing, Buddhahood. You [begin to] improve by means of its greatness (Kg,p.89).

The beginner now wishes to "seek only what is rare." He wants only that which will bring enlightenment, the Dharma. Further, he yearns more and more for direct experience if the truth, so much so, that all else loses importance. He is "not satisfied with" unvirtuous actions and mental states.

Faith is said to be the "basis of all positive qualities," and also the "basis of sustained interest." Faith has direct impact upon continuum which is seen as an intricately balanced system of positive and negative mental factors. The break-down of mental factors is as follows: ten neutral factors, which determine perception (five ever-present; five that make-the-object certain); eleven positive factors; six root negative factors; twenty subsidiary negative factors; four factors which can be positive or negative depending on the context.[1] The high number of negative factors on this list (twenty-six out of fifty-one) conveys the defiled condition of the normal mind. The goal of spiritual practice is to progressively increase the proportion of positive factors in the continuum. Due to the sheer "weight" of past karma, it is extraordinarily difficult to tip the balance toward greater manifestation of positive mental factors. The momentous meeting with the holy being only served to generate interest and other neutral factors. The meeting, as such, has had no impact on the balance of positive and negative mental factors. The beginner must awaken faith through his own effort; he can tip the balance only when faith comes

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[1]For a detailed explanation, the reader is referred to an English translation, namely Guenther's Mind in Buddhist Psychology, which is a translation of a text on the mind and mental factors.

forth. Faith, then, is the cornerstone of practice. It establishes the foundation from which other positive mental factors can subsequently ripen, for example patience, diligence, etc.[1] Awakening faith also insures interest will continue. For as more positive mental factors manifest, the beginner directly experiences the beneficial effect in his life. This reinforcement greatly intensifies one's interest.

Faith has been called "the mother of all that is positive."[2] With the awakening of faith, the beginner experiences profound changes in his experience of himself. This is called, "knowing the Benefit of faith" (phan yon du shes pa; Kg,p.94):

> It is necessary to have the Support of unwavering Faith in the root-lineage and the complete Dharma. . . .
>
> Without that, you come to the mass of all the evils and harms of Saṃsāra.
> Without Faith, there is no chance to find Bliss, as if you were thrown, naked, into a deep well.
> Without Faith, practice fails to come forth due to your grieving, as if you were clinging to the edge of a deep abyss.
> Without Faith, you fail to see the blissful face of the gods. . . .
> Without Faith . . . the fetters become your enemies. . . .
> Without Faith . . . you are subject to Mara's evils. . . .
> In brief, you will know and experience all the miseries of Saṃsāra's realms from the harm of having no faith.
>
> Now, Faith is like a Wish-Granting Gem; the numerous desired Benefits come forth.
> If you have Faith, you remove the Five Poisons, as if curing a sickness.
> If you have Faith, you walk the narrow path of deliverance from Saṃsāra, like a mountain goat.
> If you have Faith, you amass the root of all virtues like a newborn's first grasp.
> If you have Faith, you increase the Benefit of having abandoned defects, like a fatherly benefactor.
> If you have Faith, you remove the obstructions to Self-Awareness as if the sun and moon were to join.
> If you have Faith, you are guided on the Path of Liberation like a ship.

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[1] Ibid., pp. 38-41.

[2] The eleven positive mental factors are: "faith" (dad pa); "self-respect" (ngo tsha); "poise" (khrel yod pa); "detachment" (ma chags pa); "non-aggression" (zhe sdang med pa); "non-deludedness" (gti mug med pa); "diligence" (brston 'grus); "dexterity" (shin tu sbyang ba); "concern" (bag yod); "equanimity" (btang snyoms); and "sympathy" (rnam par mi 'tshe ba).

If you have Faith, you are born and live as a virtuous being like a great ocean.
If you have Faith, you sow [the seeds of] Advice like [plants in a] burying-ground's [oils].
If you have Faith, you are Self-Aware of Sense-Objects as being virtuous and manifest the Enjoyment Body like Five Sense-Gates.
If you have Faith, whatever arises becomes Bliss, like a newborn seeing the Truth.
In brief, you will know the Benefit of Faith, the perfect experience, the Bliss of Attainment, transforming you from a sentient being into a Buddha (Kg,pp.94-95).

Faith is assigned a special role in the configuration of mental factors, because it has "influence" (dbang po) and "power" (stobs).[1] Not all mental factors have influence or power. A mental factor that lacks influence is unable to effect the balance of other mental factors. Faith has influence over other mental factors because it has greater influence over more and more mental factors, as it gains in strength. It is able to counter the influence of negative mental factors as well as to stimulate the cultivation of other positive factors.

An influential factor, however, varies in intensity and can diminish. On the other hand, a powerful factor, once established as such, gives way to other factors only with great difficulty. Negative mental factors have great "weight" (mthu). In order to compete with the negative mental factors, a positive factor must have power. Kun dga' bstan 'dzin expects his beginners to develop "unwavering faith" (dad pa 'gyur med),

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[1]"Dominance"=(Tib., dbang po; Skt., indriya); "Power"=(Tib., stobs; Skt., bala). Consider Guenther's explanation:

> Qualifying these functions by 'dominance' and some of them also by 'power,' as we shall see later on, does not mean that a value, either moral or intellectual, has been imparted to them. It simply means the determining power which is manifest in the specific operation of these functions, i.e., their nature and 'effects.' The difference between 'dominance' and 'power' is that the former (indriya) is variable in intensity and may subside as other functions gain in strength and begin the exert their dominance, while the latter aspect (bala), once the specific function has been established, will not subside or give way to other functions by way of a change in energetic value.

Guenther, Philosophy, p. 61.

because only unwavering faith is faith which has power. It does not lose ground, and therefore, is capable of effecting substantial alteration in the entire balance of the positive and negative mental factors. In this sense, faith is the "basis of all positive qualities."

It is no accident that our main commentators begin a new chapter when they get to the matter of faith. Kun dga' bstan 'dzin titles his chapter, "Explaining the History of the Lineage of the Siddhas" (grub thos brgyud pa'i lo gyus bshad la; Kg,p.87). Brka shis rnam rgyal titles his, "The Greatness of the Person who Experiences [the Dharma]" (nyam su blang pa'i gang zag gi che ba; Bk,p.207). As the similar titles indicate, the subject of faith is approached by enumerating the lineage and giving brief accounts of the more famous saints in the tradition. After learning the history of transmission, the beginner is required to read about the lives of the great saints. He may read, for example, The Biography of the Eighty Four Siddhas,[1] a collection of brief accounts of the lives of the great Indian masters of the early Mahāmudrā tradition. In addition, he may read the accounts of favorite Tibetan masters of the Mahāmudrā tradition, for example, The Biography of Naropa, The Hundred Thousand Songs of Mila,[2] or the like. There are many such works, similar in structure and content. The characters are usually ordinary men--dancers, fishermen, oil-pressors, royalty, scholars, shepherds.[3] At the outset of the scenarios, these men are either totally ignorant of the Dharma or are very proud of delusional

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[1]Siddhas is the name given to the perfected masters of the Indian Mahāmudrā tradition. For an account of the Siddhas see Albert Gruenwedel, "Die Geschichten der vierundachtzig Zauberer (Mahāsiddhas) aus dem tibetischen übersetzt, Baessler-Archiv 5 (1916): 137-228.

[2]Herbert V. Guenther, The Life and Teaching of Naropa (Oxford: Clarendon Press, 1963; New York: Oxford University Press paperback, 1953); W. Y. Evans-Wentz, ed., Tibet's Great Yogi Milarepa: A Biography from the Tibetan, trans. Lama Dawa Samdup (London: Oxford University Press, 1928; New York: Oxford University Press, paperback, 1968).

[3]According to Schmid, the occupations of the Siddhas are given in the iconography. Saraha and Śabari were said to be dancers; Padmavajra was a fisherman; Tilopa was an oil-pressor; Indrabhūti and Laksmiṇkāra were royalty. According to their biographies, Naropa was a scholar, and Mila was a shepherd. See Schmid, pp. 1-171.

attainments in spiritual matters. They encounter their teacher, often with difficulty. More important, their spiritual development proceeds very slowly at first. They make many mistakes and appear very ignorant or incapable of being taught. They sometimes rebel and leave the practice, and often indulge heavily in worldly and heretical, spiritual matters. Still, they grow, receive th` complete teachings, become fully enlightened and live out the remainder of their lives as great saints or teachers.

The stereotyped plot makes the authors' intention clear: these are exactly the type of stories beginners should read because they are about men and women much like the beginner, whose personality and life situation pose enormous difficulties for spiritual development, but who somehow manage to develop into great saints. In giving the beginner heroes with whom he can identify, such spiritual attainment begins to achieve reality status in his own life. He senses that, although such profound realization is beyond his current reach, it must be possible since so many seemingly normal, fallible individuals of the past have become great saints. "Faith comes from knowing the Benefit of the lamas of the lineage" (Kg,p.93). Instructing a beginner to read these stories is a "skillful means" (thabs) to cultivate faith. As Kun dga' bstan 'dzin summarizes the purpose of the stories, "it is necessary to generate a Faithful mind" (dad pa'i sems bskyed; Kg,p.87).

Faithful Recognition (dad pa la ngo shes pa)

At the stage of generating faith the beginner is told to abandon his intellect. However, at the next stage of faithful recognition the intellect is again employed. A beginner who has faith is said to be capable of "intellectually understanding" (go ba) the "truth" (don). Kun dga' bstan 'dzin introduces several new verbs when discussing the faithful beginner: "to intellectually understand" (go ba) and "to know" (shes ba). Other intellectual operations, in addition to "reflection" (bsam pa), are harnessed in the service of conversion. By constantly thinking about the lives of the saints--regardless of one's own unfavorable life circumstances or lack of the lama's presence--the beginner is able to slowly awaken faith

and build its power. Gradually, the entire balance of mental factors shifts. Though still essentially defiled, the continuum--now under the influence of faith--is considered to be a suitable vessel for direct reception of the Dharma.

The beginner is now ready to receive advice as to the "basis" (gzhi) of practice. The word, basis, refers to a condensed version of the right view expressed by a perfectly enlightened one. Receiving the basis constitutes a fundamental shift in perspective, though a shift which manifests itself only over time, as it "ripens" (smin ba). The beginner is now capable of gaining some rudimentary insight into the fundamental doctrine of the meditative tradition. Intellectual understanding--an event which occurs within one's mental continuum--is considered to be the first type of "direct" (mngon du) experience of the truth. The commentators make a distinction between "interpreted truth" (drangdon) and certain truth (ngesdon).[1] Reading about the saints and the Dharma second hand is interpreted truth because it is merely knowledge of others' experience. A beginner cannot commence the practice without some direct insight into the fundamental belief-system and ultimate goals of the practice of Mahāmudrā. Insight must come from his own direct experience. Reading about Mahāmudrā is not enough. Some change must occur directly within his continuum. The resultant change of view is called "certainty" (nges).

The lama invites this change through his advice. This advice is a special kind. It is given first in the form of an "oral reading" (lung), and later as "oral advice" (man ngag).[2] Reception of an oral reading for a given meditation practice requires an extraordinary event, in which the lama must be actually present.[3] Therefore, it begins with faith in the

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[1]"Pray incessantly for the seed of omniscience. It must be distinguished from Interpreted Truth [drang don] and the Lower Vehicles. . . . It is profound, the Dharma of the Mahāmudrā, wherein the Nature of the Mind, from-the-beginning, is learned with Certainty [nges don]" (Kg.,p.94).

[2]This distinction was clarified by Gene Smith, personal communication, Chicago, Illinois, 1975.

[3]For more advanced practicioners the lama need not always be present. The advanced practicioner may visualize the lama as being present.

lama. The lama, then, quickly reads the basic instructions in a condensed form, and thereby gives the beginner ceremonial permission to practice. The beginner must listen in a special way. He must "give up all mental activity when learning and let himself be guided" (Bk,p.201). As a result the proposition to understand the basis are established. Listening to an oral reading is like listening to a poetry reading. One may listen to a poem for its total impact even though individual lines of the poem may not be clear. As the beginner follows up the oral reading by thinking about its message, the propensities for right view will have an opportunity to ripen. Gradually the beginner will be ready to receive more detailed oral advice.

According to Kun dga' bstan 'dzin, the benefit of experiencing an oral reading is threefold: (a) direct experience; (b) empowerment; and (c) onset of moral training. Consider the following passage:

> The Basis of directly effecting the Fruit of what the lamas of the lineage give to Experience;
> The experience of Empowerment of the lamas of the bKa' brGyud lineage;
> Not cutting off the prescribed practices of the Saddhus (Kg,p.86).[1]

Direct experience of the basis is put-in-order. For example, two friends stand on a road and scan the horizon. One sees a stranger far off in the distance. The other does not yet see him. The former has direct experience of the stranger. The latter does not. The latter can only be given oral advice until he himself sees the stranger. Now, the latter sees. He is surprised at his new discovery. When looking a second and third time, he does not make the same mistake because his vision has been corrected. Likewise, gaining intellectual understanding into the lama's oral reading transforms the beginner's own vision so that he correctly views his own mental continuum from that time on. The transformation is directly experienced. Furthermore, both share the same right view, though the lama's understanding of it is considerably more mature. Just as both

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[1] gzhi, lam, 'bras bu="basis, path, fruit." The fruit is an epithet for perfect enlightenment. The beginner is given the basis. This will ripen in time. The beginner will become a fully enlightened being if the conditions of his practice are correct.

friends along a road come to share the same view of a stranger, "empowerment" (byin gyis brlaps) means that the lama and the beginner now, on some level, share exactly the same mind.[1] Just as the former friend demonstrated the stranger to the latter, the lama "empowers" his student to see correctly. Once both see the stranger they may proceed to prepare a greeting for the stranger. Likewise, following direct experience, the beginner takes up the practice according to the tradition. He is ready to begin formal training.

It is not always necessary to have a lama present once the oral reading has been received. An oral reading is necessary to begin any new cycle of meditation having a specific goal. More experienced practitioners follow up the oral reading with a "visualization meditation" (dmigs pa) in which they imagine the lama giving oral advice. Bkra shis rnam rgyal writes for a more advanced audience. He advises his listeners to practice a type of Tantric visualization, the "Stage of Generation" (bskyed rim):[2]

> The meditation is said to be done without any Nature and without any Activity [las] toward Liberation. First, comes the Empowerment on the Path. It purifies the Energy Currents and their Channels.[3] This comes by depending upon the Stage of Generation in which the body of a deity [is visualized]. Next, comes the Direct Experience done on the Path. This is the Naturalness of Mahāmudrā. Thirdly, comes the Ground for Abandonment [gzhi sprang], namely, the [Six] Perfections.[4] Then, having practiced the usual Antidotes [i.e.,

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[1]"Thereupon the 'mind' (thugs) of the root-lama, also the Mind of the entire lineage and pantheon, become 'indistinguishable' (dphye med) from the disciple's own continuum. He is 'united' (dus pa) with them." See pp. 197-198 of this chapter for explanation.

[2]Stephan Beyer, The Cult of Tara: Magic and Ritual in Tibet (Berkeley: University of California Press, 1973). For an explanation of the Process of Generation, see pp. 66-67, 103-104.

[3]According to the Buddhist view of the body, the relative views of the body are twofold. The gross body consists of organs, muscles, etc. The subtle body consists of energy currents which flow through energy channels. Ultimately, the body is empty. The subtle view of the body becomes the basis of an entire set of yogic practices. These are called bsre 'pho exercises, "energy yogas." See pp. 225-234 of this chapter.

[4]See p. 92, n. 2, of this chapter for an explanation of the "Six Perfections."

> the moral training of the Six Perfections] and considered what is to be abandoned [i.e., the Fetters], both of these are given up. The Path which transforms the Basis is the Tantra. The [entire] cause and effect world is generated as a deity's body in yourself. [Visualize] the sense-faculties of this world, as a diamond and a lotus; the changing phenomena, namely, the Fetters, as the Path; the Cognitions, as Wisdom. [Then] defilements will wash away other defilements. Cognitions will cut off other cognitions. The Path of Knowing the Basis is Mahāmudrā. It is free from something to be Abandoned and free also from an Antidote. It is without something changing and without something effecting a change. Everything is the magic show of the mind. By Recognizing the mind as the Dharma-Body,[1] the Truth of the Unborn from the beginning, yet still having its Self-Appearance: you will become the Buddha. There are three Paths such that those walking along the Path of the lower Assembly come to the [Six] Perfections [of the Sutras]; those walking along the Path whose Skillful Means is endowed with Fetters and Cognitions, an intermediate Path, come to the Tantras. Those walking along the very Path in question, endowed with clever faculties and transcendental Wisdom, come to Mahāmudrā. So according to such sayings, [the latter] is called a Secret Path (gsengs lam) because it turns you from both the Sutras and Tantras. It is called a Path of Empowerment. He who has the best kind of Understanding will give up all his mental activity when learning it and be guided (Bk,pp.200-201).

The basis of practice is the philosophical position of the "simultaneous-mind,"[2] by which the "absolute" (don dam) and "conventional" (kun rdzob) levels of truth are realized at once, in each moment of one's continuum. The mind is at once "empty" (stong) and "unborn" (ma skyes), and yet, "seeming to appear" (snang) and be "active" (las). This view is said to subsume Sutra and Tantra philosophy and practice.

When Bkra shis rnam rgyal says, "the meditation is said to be done without any Nature and without any activity toward liberation," he confronts the beginner with an enormous dilemma. The paradox of the "Secret Path"

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[1]The three Buddha-Bodies are the Emanation-body; Enjoyment-body; and Dharma-body. These are explained by Geshey Ngawang Dhargyey, pp. 202-208.

[2]Tib., lhan gcig skyes sbyor-Skt., sahaja. This is a technical term which is difficult to explain in a few words. Briefly, it refers to a perspective in which the ultimate dimension of truth (emptiness) and the relative dimension of truth (the seeming appearance of the ordinary world) are coupled in each moment of experience. This term will be explained at great length in the section on the "Extraordinary Practices" in this chapter, pp. 441-447.

is that Mahāmudrā, unlike other systems of practice, has no final goal that can be grasped with notions, nor any means to attain it. Faith is especially essential in the Mahāmudrā tradition. The lama is asking his listener to grasp what cannot be grasped and practice what cannot be attained by practice. The listener must "give up all mental activity . . . and be guided." This is another way to say he must have "unwavering faith."

There can be no practice without an oral reading which gives the basis. The power of ignorance cannot be overcome without such a Reading. The very clever need not do the intervening stages of "meditation" (sgom ba) and "practice" (sbyor ba). It is not impossible for such a person to reach full enlightenment immediately upon hearing the oral reading. Most others will need considerable practice for the View to ripen, over and against the small power of ignorance. In either case, direct transmission of the basis is crucial. It lays the foundation of the practice as well as giving the practice formal direction.

What follows is a classical example of the Oral Reading. It is a reading that Vairocanarakṣita heard from the great Śabarapāda, the first disciple to receive Mahāmudrā advice. Vairocanarakṣita wrote it down so that they might have direct experience:

Substance and Non-substance; Appearance and Emptiness
Caused and Uncaused; Moving and Non-Moving--
All without remainder, whose nature are like space--
Never move anywhere in the [Three] Times.
Space is called 'space' but:
An Entity of space is not carried out anywhere,
Without existing, not existing, neither existing and not existing,
whatsmore, passing from a Sense-Object which has Attributes;
Phenomenalness of the Mind is space also.
They do not have the slightest difference.
Without difference [they] are merely momentary concepts;
without meaning herein [they] become false words.
All phenomena everywhere are one's own mind.
Without even an atom, phenomena are no other than mind.
Whosoever understands No Mind, From-the-Beginning,
is endowed with the holy contemplation of the Conqueror of the Three Times.
Designating as well as the 'basket of the Dharma'
there are no other wrong phenomena again.
From-the-Beginning, the Nature of the Simultaneous

shall not exist in the explanation of this and that.
As [it is] without words, [it] is also without Intellectual Understanding.
If it has a Self, it should have Qualities;
altogether without Self, what does it have?
If you come to have Mind [sems], you are known to have all Phenomena;
without Mind, you lose[1] Phenomena.
All Appearance as Mind and Phenomena:
if sought, are not found; [they are] without a 'Searcher' of the above.
By Non-Cessation of the Non-Existant, Unborn, Three Times,
this does not become [something] other;
its Nature is the Staying-Way of Great Bliss.
Henceforth, All Appearance is the Dharma Body.
All sentient beings are the very Buddha
All activity of the Aggregates are the Dharmadhatu.
All conceptual phenomena are like the horns of a rabbit.[2]

This is not the proper place to examine the many very technical terms that appear in the oral reading. Such texts are always very condensed. They are seldom immediately understood in anything but a general sense. Understanding will ripen only through practice. Reception of the oral reading concludes the process of conversion, as the beginner now has both prerequisites--faith and the foundation for practice, the basis. Having "changed his mind" he is ready to begin.

Preliminary Practice

Ordinary Preliminaries (sngun 'gro thun mong ba)

Conversion takes place only when one sees his life and his world differently, so that he begins a new course of action. With the reception of oral advice, the beginner gains intellectual understanding into a different view of his mental continuum. In subsequent experience he will be able to distinguish the virtuous from the unvirtuous. As a result, he will experience a great increase in the positive mental factors and a decrease

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[1]Another version reads "understand" (rtogs pa).

[2]The complete text is found in two versions. One is in Kong sprul, 5:28-33; the other is in Suzuki, p. 3112.

in the relative power of negative mental factors. However, this shift is not easily accomplished.

The sheer "power" (stobs) of the negative mental factors and the habitual bad actions which arise from these, are difficult to overcome. The "Ordinary Preliminaries" are means to help the individual overcome accumulated negative tendencies. The "Ordinary Preliminaries" (thun mong yin pa'i sngon 'gro) or the "Four Notions" (blo bzhi)[1] are "skillful means" (thabs) to help the individual overcome the pull of accumulated negative tendencies to insure that he will not falter in his transformation into the spiritual life.[2] Kun dga 'bstan 'dzin says that the Four Notions are "well in service of the Dharma" (Kg,p.7). 'Jam mgon kong sprul, likewise, defines them as, "four thoughts which turn the mind to religion" (Jm,p.29).

Thus, Kun dga' bstan 'dzin introduces two technical terms to depict these mental states and actions. The former, yid 'byung, has the meaning of a "restless mind." 'Byung is the verb, "to be." Yid is a technical term for mind, more specifically, the mind which is constantly active in its interpretation of data from the sense-systems. As long as such "mental activity" (yid) occurs,[3] one's continuum is "restless" ('khor

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[1]The Preliminary Practices begin with "The Four Ordinary Foundations," which I have re-translated, literally, as the "Four Notions" (blo bzhi). I will rely heavily on Hanson's translation for this part of the analysis, because the original Tibetan of this text was not available. Hanson's translation is of a commentary. The root-text is by dBang phyug rDorje. This root-text was available in Tibetan. Re-translated parts of this root-text are included in the dissertation. The code, dB, refers to the original root-text. The code, Jm, refers to Hanson's translation of the commentary. See Hanson, Torch, pp. 29-52 for the original translation.

[2]"They say that the Faith of a person who has begun to travel the religious path will diminish if Mara has thrown obstacles in his way" (Jm,p.48).

[3]The term, yid, like sems, has been translated as "mind." Several translators have quite correctly rejected such a translation. Bharati points out that yid refers to that which operates as the interpreter of sense data. It develops cognition for sense-data. See Agehananda Bharati, The Tantric Tradition (New York: Doubleday & Co., Anchor Books, 1965), pp. 47-48. Guenther translates it as "mental activity." See sGam po pa, The Jewel Ornament of Liberation, trans. Herbert V. Guenther (Berkeley: Shambala Publications, 1971), p. 74, n. 3. Both translators are, in part,

ba). Various thoughts, feelings and sense perceptions occur. Kun dga' bstan 'dzin considers the restless mind to be the usual condition of the continuum. Such unwholesome mental activity continuously ripens; it generates the experience of suffering and the world of Saṃsāra.[1] Furthermore, the restless mind leads to greater "attachment" (zhen ba). The latter term, nges 'byung has the opposite meaning of "renunciation" of attachment through the conviction and certainty of the Dharma.

The focus of the "Ordinary Preliminaries" is clearly on the individual himself, not on an encounter with an extraordinary being. For the first time, the beginner is required to thoroughly examine his quality of daily experience. Before presenting the Four Notions, 'Jam mgon kong sprul confronts his beginner with stern advice, in which he demands that the beginner thoroughly examine the quality of his experience:

> The root of the entire Dharma is mental rejection of the concerns of his life. But all your religious practice up to now has not destroyed your attachment for this life. Your mind has not turned away from desire. You have not given up longing for relatives, friends, attendants and servants. You have not even slightly curtailed your desire for food, clothing and conversation. You have missed the whole point of applying wholesome action: the stream of your existence is on the wrong course. You do not consider the extent to which your practice has weakened the conflicting emotions, but only the number of months and years you have been working at it. You examine other's faults but not your own. You are proud of every good quality you possess. Your thoughts are lost in trivialities such as your reputation and amusements. You indulge in meaningless chatter. You imagine that you have integrated religious and worldly achievements when in fact not even one of these goals has been met. You have failed from the start to think about impermanence and so are in the clutches of your own brutish mentality.
>
> The Excellent One of Drikhung has said: 'The [Four Ordinary]

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correct. Since interpretation is a form of mental activity, I agree with Guenther that the term should be translated as "mental activity." It is, however, convenient at times to simply translate the term as "mind."

[1] "yid 'byung bskyed pa 'khor ba'i nyes dmigs" (Kg,p.96). Notice how Kung dga' bstan 'dzin places the "generation of the restless mind" and the "bad result of Saṃsāra" in apposition. He means to convey that, though one leads to the other, both are the same. The restless mind produces the suffering world. According to the Doctrine of Cause and Effect, all mental activity ripens and subsequently manifests itself in behavior. Incessant mental activity guarantees the chaos and suffering of everyday experience.

> Foundations are more profound than the actual practice [of Mahāmudrā].' It follows that it is better to instill these Four Foundations in the stream of your existence, even to a limited extent, than to practice all the recitations and meditations of the four tantras in current use.
>
> An individual who practices the Dharma in a half-hearted manner is cheating both himself and others and wasting his human life.
>
> In short, if you lack the determination to leave Saṃsāra, all the meditation [you may practice in your mountain retreat] will accumulate nothing but a pile of feces on the mountainside! So, consider the miseries of Saṃsāra and the uncertainty of the time of death. Then, no matter how varied your concerns, narrow them down (Jm,pp.47-48)!

The beginner is called to increased responsibility. Nevertheless, the instructions show remarkable empathy for a beginner's life-situation. Kong sprul assumes it is unnatural to expect any beginner to arbitrarily or willfully take up the hardships of a spiritual discipline, especially when such practices call into question one's entire make-up and behavior. Therefore, skillful means have been developed to assist the beginner. Each of the Four Notions is a prescription for how to think about one's everyday life and actions, while continuing to go about such affairs. Letting each of the Four Notions guide daily experience, the beginner is gradually brought to deeper and deeper "resolve" (brtan po) and "renunciation" (nges 'byung). He resolves to practice, and at the same time he renounces everyday life. Bkra shis rnam rgyal uses the phrase, blo brtan po, "resolve." The phrase literally means "firmness of notions," or better, "conviction." Elsewhere, he explains it as a "notion to stive for truth" (don du gnyer gyi blo; Bk,p.22). These passages suggest fixed goal orientation, the goal being Dharma practice. Furthermore, the companion term, nges 'byung, "renunciation," literally means, "existing certainty." With increasing certainty, the beginner at once loses interest in his everyday affairs and becomes bent upon practice. Resolve and renunciation are two aspects of the same process.

Certain verbs are also used to describe this process. The compound, blangdor, means "to take up and to abandon." These verbs refer to "karmic-action" (las) which has great "weight" (mthu; lci). The beginner is required to make an active weighty decision, which is expressed in several ways, e.g., "to take up" (blang ba); "to strive for" (gnyer ba); or

"to earnestly apply oneself" (nan tan). Concomitantly, the beginner is required "to abandon" (spang ba) usual habits. Both aspects of this process are expressed clearly by Rang 'byung rdorje, who says, "having abandoned the activities of this life, you should practice earnestly for the truth of perfect enlightenment" (Rg,p.2).

Though the overall purpose of the Four Notions is to effect resolve and renunciation, these changes ripen slowly over time. Each of the Four Notions, respectively, is designed to bring the beginner closer and closer to complete resolve/renunciation. Each depicts a distinct "stage" (rim pa) in the ripening process, as well as outlining a particular skillful means to effect one stage of its ripening. The Four Notions are: "opportunity"; "impermanence"; "the cause and effects of karma"; and "the sufferings of Saṃsāra.

Opportunity (dal 'byor rnyed dka')

dBang phyug rdorje gives the root-instructions for the first notion as follows: "act to have the truth now, for it is easy to lose that which is difficult to attain" (dB,p.63). He is referring to human life, which is "difficult to attain." Essentially, the notion of Opportunity is designed to instill some awareness of the extraordinary preciousness of human life. The beginner is first told, "to recognize the opportunity" (dal 'byor ngo bzung ba).[1] He should reflect upon how difficult it is to attain a human birth by contrasting his current life to the "eight obstacles." The former four are the "four obstacles of being non-human." He should consider other states of existence and why non-humans can't practice the Dharma. Hell beings suffer from heat and coldness, ghosts from hunger and thirst, animals from ignorance, and gods from too much pleasure. In contrast, humans are not usually overtly concerned with survival needs, and have intelligence, but are not so comfortable or secure as to be disinterested in the Dharma (Jm,p.31). The latter are the "four obstacles of being human" (mi yi mi khom pa bzhi). Even though one may be born in

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[1] I am supplementing these texts with the contemporary oral account of Geshey Ngawang Dhargyey, p. 25; dal 'byor ngos zung ba.

human form, he may not have occasion to understand the Dharma. For example, he may be born in a barbaric land, where no one hears the Dharma, or, born in the dark ages where no Buddha teaches. He may be born deaf, or so fixed in heretical views that he cannot properly listen to the Dharma. In any case, all such humans "do not turn their thoughts to the Dharma" (Jm,p.31). In contrast, the man of faith has already gained intellectual understanding of the preciousness of the Dharma. Comparison of the eight obstacles with the respective opportunities is a skillful means toward realization of what a precious opportunity has indeed befallen the beginner.

When considering his present behavior, the beginner soon realizes how unlikely it is to generate faith, and especially to maintain it. 'Jam mgon kong sprul lists "sixteen obstacles to the conditions [of being Influenced by the Dharma]" (rkyen gyi mi khom). The former eight pertain to ways a beginner might fail to build an appropriate vessel: having any of the Five Poisons, having corrupting friends, being a servant, having false Views, being lazy, being overwhelmed by obstacles due to the ripening of previous bad karmic-actions, using the Dharma for selfish ends, and using the Dharma as a means to escape unfortunate life-circumstances (Jm, p.32). The latter eight are notions for those who have properly built the vessel. They pertain to ways a beginner might lose sight of the Dharma once having resolved to practice: great attachments, bad karmic-actions, lack of fear (about the consequences of one's actions), lack of faith, unvirtuousness, being ill-inclined to practice, becoming lax in the restraints, and breaking vows (Jm,p.32).

These lists are not designed to simply categorize facts. They are soteriological means. The beginner is instructed to go about his everyday life and "reflect" (bsam pa) upon his experience in light of these notions. Such reflection is a skillful means to identify those elements in his present life-style and behavior which are most likely to facilitate or obstruct the ripening of resolve to practice.

Now that the beginner is able to identify those elements in life which cause him to lose sight of the task, he is more capable of grasping the genuine value of practice. The "ten treasures" ('byor bcu) are designed to strengthen his growing conviction that practicing the Dharma is

valuable. There are "five personal treasures": having a human body, being born in a land where the Dharma is taught, having a sound mind and body, having met with a holy being, and having generated faith in the Dharma. There are also "five treasures given by others": a Buddha has appeared in this age, a Buddha has appeared who is inclined to teach, the teaching has not deteriorated but flourishes, there are many spiritual friends to support practice, and there are benefactors to support practice. In short, the beginner is more likely to continue his pursuit after careful reflection upon how lucky he has been. These notions are skillful means to increase motivation.

Even with his newly-found enthusiasm, the beginner should not become overly confident. Next, he is given "reflections on the difficulty of attaining it" (gnyed dka'i ba bsam pa). Just as a tree is a result of certain causes (seed) and conditions (water, sun) so also the precious human life, which correctly turns toward the Dharma, is also a result of the ripening of past karmic-action. Such causes and conditions rarely align themselves, and the opportunity is easily lost by changing life conditions such as illness, famine, war, and so forth.[1] The beginner should reflect upon how very few individuals ever come to practice the Dharma, let alone reach perfection. Just as few seeds ever find the appropriate soil and climatic conditions to ripen into fruiting tree, likewise, the individual rarely encounters favorable conditions for Dharma practice.

Once the beginner has reflected seriously upon these successive

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[1]Ibid., p. 46:

The difficulty of obtaining this form is illustrated in examples. The classic example is a vast ocean on which a golden yoke drifts about, moved by the wind and the currents. Once every hundred years a blind turtle surfaces, for a moment, then again submerges. The chances of the turtle surfacing with its head inside the yoke are likened to those obtaining a Fully Endowed Human Body. In this example, the golden yoke symbolizes the Buddhadharma, and its motion refers to the fact that the Dharma moves from one land to another according to the needs of the people. The turtle's blindness symbolizes the inability of creatures in the lower realms to discriminate between virtue and non-virtue.

notions, his reflections ripen into a decision. The first notion concludes when the beginner says to himself:

> From this day on, I must Earnestly Apply myself to practice the Dharma I must act to have the Truth now, for it is easy to lose that which is difficult to attain (dB,p.63; Jm,p.34)!

The beginner makes a resolve. Bkra shis rnam rgyal says, "generate a fervent desire to strive for the truth which liberates you" (Bk,p.229). The resolve to find this truth, though only a moment's decision, becomes an ongoing process:

> This [human] form is precious every moment for each moment may be used for the purpose of approaching Enlightenment.[1]

Impermanence (mi rtag)

Opportunity is likened to the act of rolling a rock half way up a hill. If effort slackens, the rock rolls down the hill again.[2] Likewise, failure to "earnestly apply" (nan tan) oneself results in a "fall to a lower state" (ngan de song) in subsequent lifetimes. Still, the Power of past karma and the conditions, which effect everyday life, are so influential that it is very easy to neglect pursuit of the Dharma, once having made the decision to do so. Furthermore, it is difficult to endure the hardships of practice especially at the earliest states, when the power of positive mental factors is as yet weak. The Second Notion on Impermanence is intended to generate "diligence" (brtson bas bsgrus; dB,p.63). dBang phyug rdorje's root-instructions continue as follows:

> All the nectar of the vessel is Impermanent; life is like a stream that flows as it must; when death shall come, cannot be known; once dead, you're but a corpse! So, with Diligence, effect the Dharma's Benefit, henceforth (dB,p.63).

There is no greater "motivating force" (kun slong;Kg,p.8) for the earnest commitment to the Dharma than the raw awareness of the certainty of one's own death.[2] According to the commentator, 'Jam mgon kong sprul,

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[1]Ibid., p. 44.

[2]Ibid., p. 45.

[2]"Certainty" (nges) is a term meant to signify a "direct experience," i.e., something that a person can identify within his own continuum. See sGam po pa, p. 45.

there are five ways to reflect upon impermanence and death. First, the beginner should "reflect that nothing lasts" (Jm,p.35). He should examine the changes in the external world as perceived over time, for example, the passing of days, months, or years, or, how much of his own life has already been used up. When considering the notion that time passes quickly, he becomes afraid and worries more about what to do with his life (Jm,pp.36-37). Second, he should "reflect that other people have died" (Jm,p.36). He should think about all of the people who have died, of all ages, rich or poor. He should think about friends and relatives who might have died. Knowing that the same end will come to him, he decides that the only proper course is to practice the Dharma. Third, he should "reflect upon the nine causes of death: improper nutrition, eating too much, eating too frequently, irregularity of bowels, untreated illness, poison, violence, heedless sex, and demonic possession" (Jm,p.36). The beginner systematically reflects upon these causes of death so that he not delude himself into believing that the same end, death, might not happen to him. These notions, then, strengthen his decision to follow the Dharma as a proper course of action. Fourth, he "visualizes" (dmigs pa) the actual hour of his own death (Jm,p.37),[1] when it is too late to alter the course of life wherein he will experience "great regret" (rnam par sun pa).[2] This visualization, when practiced over time, will bring greater conviction. As a result, the beginner is unlikely to procrastinate in his decision to follow the Dharma. Fifth, he should "reflect after the after-death [state]" (Jm,p.37) and how the after-death experiences follow the ripening course of good and bad karmic-actions of his lifetime. The cumulative result of these "five reflections" (bsam lnga) is as follows:

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[1]The technical term, dmigs pa, means "to make a mental representation of." It can refer to a sensory representation from any of the six sense-systems. When used in a circumscribed context, e.g., the visual-system, it has the meaning of "to visualize" or "to make an image of." I translate it as "visualize" or "represent" depending on the context. Note how the commentators have gone beyond simple "reflection" (bsam pa) to more complicated, systematic "visualization" (dmigs pa). The beginner is directing more and more of his mental processes toward conversion.

[2]Geshey, p. 56.

> In brief, there is nothing for you to do but practice Dharma from now on. You cannot simply "let it be!" You must make it part of your very existence. You must mediate on making it part of your existence. Once you have achieved stability, you must become the type of person who will be happy at death, and whom others will venerate, saying, 'He was a true religious man!' . . .
>
> Think: 'Right now, since death is at my door, I must forget about things like food, money, clothing and fame. There is no time to spare!' and fit yourself, body, speech, and mind into the path of the Dharma (Jm,pp.37-38).

To reflect upon death, without having established a connection to the Dharma, is said to lead to great "fear" (gzhigs pa;Bk,p.230).[1] Yet, to reflect upon the very same death, in the context of the Dharma, can do much to motivate practice. The death-reflections are said to be "powerful in reversing one's previous harmful course" (nyes pa las slar ldog pa'i stobs). They are second only to understanding of emptiness.[2] Initial insight into the fleeting nature of all the phenomena is the first genuine realization in Buddhism, a realization which is "directly" (mngon du) available to any beginner who practices the Second Notion, Impermanence. Therefore, the benefit of his set of reflections is a decision to "constantly practice" (kun spyod) or "earnestly apply" (nan tan) in order to escape from Saṃsāra.[3]

The Cause and Effect of Karmic Action (las 'bras)

Making a decision to practice the Dharma says nothing about the course of action to follow. The third notion is designed to develop greater sensitivity to actions and their effects. The exercise is called, "The Cause and Effect of Karmic Actions" (las 'bras). The beginner must consider which actions are "virtuous" (dge ba) and which are "non-virtuous" (dge med), and then take steps to correct his behavior accordingly. Here

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[1] sGam po pa cites the following passage from Mila:

> This life is passing like a shadow of the setting sun.
> The farther the sun has gone, the longer the shadow has grown;
> I have not seen liberation won by running away.

sGam po pa, p. 52, n. 23.

[2] Geshey, p. 56.

[3] Ibid., p. 50. Rg,p.3.

are dBang phyug rdorje's root-instructions; they follow directly from the reflection on impermanence:

> After you are dead, your actions will come to you when you once again take another human form. So, abandon Sin henceforth; continually go beyond it by acting virtuously (dB,p.63).

Although the Doctrine of Cause and Effect is very complicated, its essential teaching is quite simple. dBang phyug rdorje's commentator, 'Jam mgon kong sprul, sommarizes the doctrine:

> In brief, the result of wholesome action is happiness; the result of unwholesome action is suffering, and nothing else. These results are not interchangeable; when you plant buckwheat, you get buckwheat; when you plant barley, you get barley (Jm,p.42).

Nothing could be more "black and white" (Bk,pp.228-229),[1] to use the Tibetan colloquialism.

There is no more direct way to realize the essential philosophy of the Doctrine of Cause and Effect than to reflect upon one's own action, past, present, and future. Therefore, Bkra shis rnam rgyal instructs the beginner to reflect upon "the way you are influenced by karmic-action" (dbang du song nas; Bk,p.229). The task is to reflect upon the significant events and momentary acts of one's life and the consequences of each of these.

There are four "general" (spyi) aspects to the Doctrine of Cause and Effect: (a) the "result" (byas ba) of an "action" (las) "becomes certain over time" (las nges pa); it "ripens" (smin);[2] (b) actions, however small, "proliferate in their Results" (las 'phel che ba), just as a seed, which grows into a fruit tree, then, produces many potential seeds; (c) an action that is "not taken up will not manifest its result over

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[1]"las dkar nag gi rnam gzhig" (Bk,pp.228-229). Most commentators make a "distinction" (rnam gzhig) between "black" (nag) and "white" (dkar), i.e., "non-virtuous & virtuous karma" (las).

[2]Two technical terms are used. The term, las, in a general sense, means "karmic-action." In a specific sense it means any original action. The term, byas ba, the perfect form of byed pa, signifies the result of that original action. The term, byas ba, cannot be used without assuming the former use of las.

time" (las ma byas pa dang mi 'phrad pa), and so it is possible to "restrain" (sdom pa) oneself from certain actions, and thereby "cut off" (bcod pa) the result; (d) the result of a given action, though it may not immediately manifest, "never diminishes" (byas pa chud mi za ba).[1]

Every action has a "relative weight" (lci'i khyad par; Bk,p.229). A number of factors influence the relative weight of any given action. First, is the "kind" or "temperment" (gshis) of action. For example, killing is considered to be a more serious kind of non-virtuous action than idle talk, and so, it will have a more substantial result. Second is the "power" (stobs) of that action. For example, criticism does not carry the same power as trying to kill a person. Third, is the "intensity" or "duration" (rnam) of action. Torturing a person to death carries more weight than impulsively killing the person. Fourth, is the "object" (don) to which the action is directed. Those non-virtuous actions which carry the greatest weight are those directed toward one's mother, father, a Bodhisattva, a Buddha, or a member of the Buddhist community.

There are "opponent powers" (ldog pa'i stob) for any form of bad action. Opponent Powers are often called "antidotes" (gnyen po) because they remedy non-virtuous deeds. Just as a disease develops in the body when there are no antidotes to reverse the course of its actions, so also, non-virtuous actions ripen with greater weight when there are no opponent powers. Practicing virtue, then, counteracts the entire weight of previous bad karma by establishing antagonistic powers against it.[2]

There are "three effects" (las 'bras gsum myong tshul, Bk,p.229) of karma. According to the oral tradition,[3] the three effects are: "the [main] effect, which ripens over time [rgyu mthun pa'i 'bras bu]; and environmental effect [dbang gi 'bras bu]." For example, an act such as killing would manifest three effects over time. The main effect would be rebirth in one of the lower realms. The secondary effect would be premature

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[1]Geshey, p. 76. [2]Ibid., p. 93.

[3]Bkra shis rnam rgyal, in traditional "condensation-style" (bsdu ba), mentions the "three effects" but does not elaborate. He assumes his reader understands based on knowledge of the tradition. For elaboration see Geshey, p. 93; sGam po pa, pp. 84-88, n. 7-9.

death due to illness or violence during the next or subsequent lifetimes. The environmental effect would be the difficulty in finding sufficient food, shelter, or medicine in the next or subsequent lifetimes.[1]

There are also "specific" (khyad pa) aspects to the Doctrine of Cause and Effect. The specific aspects bring the doctrine out of the realm of philosophical speculation and into the immediacy of one's own experience. A beginner should reflect upon his own current actions, and consider the consequences according to the general laws of karma. The commentators speak of "ten non-virtuous actions" (mi dge ba bcu). These are defined as "actions which lead to Saṃsāra" (Jm,p.39). They are: killing, stealing, perverted sex, lying, slander, criticism, idle talk, greed, ill-will, and erroneous views.[2] There are "ten [corresponding] virtuous actions." These ten are the standard Buddhist "precepts" (tshul khrims). These are defined as actions that "lead to liberation" (Jm,p.41).

The "way" (tshul) to practice (Bk,p.229), according to the laws of karma, is to "recognize" (ngo shes pa) non-virtuous and virtuous actions for what they are in one's immediate experience. Upon recognition, the beginner should "speculate" (sems pa) upon their results.[3] Then, he should use his will power to "restrain" (sdom pa) himself from non-virtuous actions and "take up" (blang ba) corresponding virtuous actions. As soon as a non-virtuous act is recognized in immediate experience, one should not only restrain from it, but make an extra effort to cultivate its opposite. This is what dBang rdorje has in mind when he instructs, "abandon sin henceforth, continually go beyond it by acting virtuously" (dB,p.63).

Practicing the law of karma brings great "benefit." Even a

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[1]Geshey, p. 94.

[2](1) srog gcod; (2) ma byin; (3) mi tsangs spyod; (4) rdzun du smra ba; (5) phra ma; (6) tsig rtzub; (7) ngag 'chal; (8) brnab sems; (9) gnod sems; (10) log lta.

[3]The verb, sems pa, is used in reference to the future, in contrast to bsam pa, which refers to the present. See above, p. 113, n. 2.

small action can bring great result.[1] Though the overall result of such practice will not become manifest until much later, certain "signs" (rtags) manifest themselves quite soon after beginning the practice. First, the beginner experiences "great regret" (rnam par sun 'byin pa) for his past actions. The use of an intensifier, rnam par, suggests that regret is profound and deep. In consequence, he "generates firm notions" (Bk,p.229). If the beginner has only practiced restraint, he will only experience painful remorse. If, however, he has concomitantly practiced taking-up virtue, this remorse changes into "strong determination regarding the course of his actions." Becoming assured of the proper course of action, he sets about his practice with fortitude.

The Sufferings of Saṃsāra ('khor ba'i nyes dmigs pa)

At this juncture the course of action may have become clear and the beginner has had some success with restraining from the ten non-virtuous actions, checking such actions as killing and stealing, for example.

However, the beginner's life is still filled with a host of more subtle non-virtuous actions. The everyday quality of such actions makes them far more difficult to recognize and refrain from. Though mundane, they are not innocuous in their effect upon the continuum. The only way to dramatize the "necessity" (dgos ba) of cutting off the more subtle forms of non-virtuous action is with a notion designed specifically "to cut off the roots of attachment" (dB,p.63). The fourth notion, "The Sufferings of Saṃsāra" ('khor ba'i nyes dmigs pa), is a skillful means to drive home the full impact of the miseries of the everyday world. The beginner must be strongly motivated to cut the roots of the more subtle attachment. dBang phyug rdorje's root-instructions are as follows:

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[1] sGam po pa, pp. 82-83, quotes the Udānavarga 28:25:

> Even little merits done
> Attract great happiness in the next world.
> They become great benefactors,
> Just like the ripening of excellent grain.

> Because you will be forever tormented by the obvious happiness and miseries of the Saṃsāric Realms, you should cut off the roots of attachment and accomplish the realization [of truth], as if you were an executioner enjoying a fresh kill (dB,p.63).

The actual practice requires a systematic act of "representation" or "visualization" (dmigs pa) of the typical "sufferings" (sdug bsngal) of each type of sentient being in the Six Realms of Saṃsāra. For example, each of the "hell worlds" (dmyal ba)--the "Eight Hot Hells," "Eight Cold Hells," and "Other Hells"--has a specific suffering:

> For those born in the Eight Hot Hells, all the mountains and valleys are blazing red-hot iron. The rivers and lakes are molten copper and bronze. The trees send a rain of swords and other sharp weapons. The inhabitants enjoy not a moment's rest, but are incessantly slaughtered by wild beasts and horrible demons (Jm,p.43).

Likewise, the beginner visualizes the realm of "hungry ghosts" (yi dwags):

> The spirits cannot find any food or drink. Increasingly tormented by hunger and thirst but finding only mucus and feces, they are wearied by their hopeless search. Naked, they burn in summer and freeze in winter (Jm,p.43).

The "animal realm" (dud'gro) has its own form of suffering:

> Animals in the sea are as crowded as grains of malting barley. They survive by eating each other. Constantly tormented by fear, they wander about, carried by waves.
> Even animals who live in more spacious mountain habitats are unhappy, always fearing some enemy's approach. They kill each other.
> Even domesticated ones are hitched to ploughs or killed for meat and hides. They are stupid. In addition to the misery of stupidity, they suffer as much from heat and cold as do the hell-beings and spirits (Jm,p.44).

The sufferings of the "Three Lower Realms" are easier to visualize due to their vividness and intensity. It is easier for the beginner to start with these visualizations. However, visualization of the sufferings of the "Three Higher Realms" leads to greater conviction. For example, after visualizing the numerous pleasures of the "Realm of the Gods," the beginner tries to imagine their downfall, and the tremendous suffering that comes with the loss of great pleasure. The giants inhabit another of the higher realms. They are constantly envious of the pleasures which

the gods enjoy. They forever plan great battles with the gods, and forever lose these battles. The beginner might visualize what it is like to be a giant, i.e., to be deeply envious, but never receive. The misery of humans is, perhaps the most difficult of the six visualizations. The beginner systematically visualizes each of the "eight kinds of human misery": the miseries of birth, the miseries of aging, the miseries of illness, the miseries of dying, the miseries of not achieving your goals, the miseries of loss, the miseries of insecurity, and the miseries of meeting unpleasure. There are many life situations that can be used for the visualization in each of these categories.[1]

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[1]Jm,pp.44-46:

The Five Miseries of Birth:
Due to the violent pain which accompanies it, (1) birth entails the misery of being born. Because anyone who is born has "sown the seeds" of conflicting emotions, (2) birth may entail the misery of receiving a low status. Because old age, sickness and death come after it, (3) birth is the ground for suffering. Because the conflicting emotions gradually expand and we accumulate actions, (4) birth is the ground for the conflicting emotions. Because of momentariness and impermanence, (5) birth implies the misery of being powerless in the face of destruction.

The Five Miseries of Aging
The miseries of aging include: (1) fading of complexion, (2) deteriorization of the form, (3) dissipation of energy, (4) impairment of the senses and (5) decline of wealth.

The Five Miseries of Illness
The miseries of illness include: (1) the increase of frustration and anxiety, (2) the body's natural changes, (3) the inability to enjoy pleasant things, (4) the need to rely on what is unpleasant and (5) the approaching separation from life.

The Five Miseries of Death
The miseries of death include: (1) separation from wealth, (2) from influence, (3) from attendants and friends, (4) and even from your own body, and (4) violent anguish.

The Misery of Not Finding What You Seek
Although you strive so hard for it that you lose all regard for the injury, suffering or malicious talk you inflict on others,

To conclude the exercise, the beginner "speculates" (sems pa) on the miseries common to all sentient beings in the Six Realms, namely, the "misery of misery," the "misery of impermanence," and the "misery of Co-dependent Origination," i.e., corresponding to the three truths of suffering, impermanence, and selflessness, respectively. After some practice with the former visualizations of the Six Realms, the beginner realizes that all possible sufferings of the Saṃsāric Realms can be found within his own continuum. Through the process of visualization, they become vivid "emanations" (spros ba) of his own mind.[1] Moreover, the latter visualizations help the beginner to grasp how misery is built into the very structure of existence.

The beginner has come full circle. He started by reflecting on

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you do not obtain the food, money or fame you desire. This is the misery of not finding what you seek.

The Misery of Not Retaining What You Have
Dreading the approach of an enemy, thief or a violent robber; being left with only the stars for a hat and the frost for boots; being exhausted from too much work; worrying about your ability to protect [your dependents]; and worrying that your enemies will not [be punished]: this is the misery of not retaining what you have.

The Misery of Separation from What Is Dear
Loss of essential persons such as parents, siblings, servants, students, and so on; decline of wealth and power; loss of a large sum of money; anxiety about slander you have incurred through bad deeds or another's jealousy: this is the misery of separation from what is dear.

The Misery of Encountering the Undesirable
Encountering illness, dangerous enemies, the arm of the law, a murderer, a bad reputation, evil rumors; incurring punishment in return for help; having lazy servants, and so on; this is the misery of encountering the undesirable.

[1] sGam po pa, p. 60, says:

Are these hellish demons who preserve the appearance of human beings and the guardians of such as the ravens with iron beaks [khva lcag kyi mchu can] sentient beings? The Vaibhāṣikas say, and the Sautrāntikas deny, that they are, while the Yogacārins as well as Marpa and Milaraspa in their Father-Son-Instruction declare that because of evil deeds committed by the victims, there arises in their minds the appearance of such hellish beings [That is, they arise as emanations due to the ripening of past karma].

human life as a precious opportunity. He concludes with the insight that this same human life contains the seeds of all the possible types of human misery which could lead to rebirth in any of the Six Saṃsāric Realms. These insights come through practicing the Four Notions. Just as faith is the "cause" (rgyu) of spiritual development, the Four Notions are preliminary "conditions" (rkyen), much in the same way that water and sunlight are conditions by which a seed ripens.[1] Though doing little to alter everyday activities outside of practicing the Four Notions and attempting restraint, the beginner has established the necessary conditions for spiritual development, as if watering an unsprouted seed. The first "signs" (rtags) of ripening are said to be "great regret" (rnam par sun pa) and an urge to "renounce" (nges 'byung) everyday activity. These signs can be "directly experienced "within one's mental continuum as if a sprout were breaking through fresh soil.

Bkra shis rnam sgyal summarizes the "benefit" of perfecting the Four Notions:[2]

> Constantly generating a strong Interest in Striving for the Truth which liberates, is so very important because it is the root of the Dharma. So, it is called the 'foot' [upon which one walks when] Meditating to turn back attachment. It is also called the 'Master who Meditates to turn back attachments' (Bk,p.229).

The technical term, nges 'byung, captures the dual dimension of the benefit. Literally, the term means "the occurrence of Certainty," conviction, resolve. Figuratively, the term means "great renunciation." Dramatic accounts of such disillusionment are found in the biographies of the saints. Here is how Mila re pa came to renunciation:

> After sunset I went to the village, and lo! I beheld my house exactly in the condition I had seen in my dream. The fine house, which used

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[1]"The Preliminaries [are] the Conditions for the Cause of Non-Attachment" (sngon 'gro ma zhen rgyu yi rkyen; dB,p.95).

[2]According to the Doctrine of Cause and Effect, each stage of practice begins with an "action" (las) which then "ripens" (smin ba). The "result" (byas ba) is first "manifest" ('byung ba) as a "sign" (rtags). This sign further ripens into a full "benefit" (yon tan; dgos pa).

> to be like a temple, was in a most dilapidated and ruinous condition. The set of sacred volumes had been damaged by rain leaking in, and thick layers of dust and earth fallen from the [ruined] roof covered them; they were serving as nests and sleeping-places for birds and mice. Wherever I looked, desolation and ruin met me, so that I was overwhelmed with despondency. Then groping my way towards the outer rooms I found a heap of earth and rags, over which a large quantity of weeds and grass had grown. On shaking it up I found it to be a heap of human bones, which instinctively I knew to be my mother's. A deep unutterable yearning seized me. So unbearable was the thought that I should never more see my mother that I was about to lose consciousness when I remembered by Guru's Teachings. . . . [1]

Mila's account is misleading due to its dramaticism. Systematic practice of the Four Notions leads to gradual ripening of renunciation. Nevertheless, the resultant intensity of the despondency is as great for any beginner as was for Mila.

Concluding the Four Notions

It is important to note an important shift in terminology in the process of conversion. Table 9 summarizes this shift.

TABLE 9

RIPENING OF THE MENTAL AND BEHAVIORAL ACTION PERTAINING TO THE DHARMA

Mental Factor	Action
Intellectual Understanding (go ba)	Unwavering Faith (dad pa mi 'gyurba)
Reflecting upon Notions (blo bsam)	Earnest Application (nan tan); Striving for (gnyer)

"Intellectual understanding" (go ba) ripens into "reflecting upon notions" (blo bsam) and finally, into "visualization" (dmigs pa). "Unwavering faith" ripens into "earnest application" (nan tan). Everyday intellectual intellectual operations and motivational patterns are now drawn into the

[1] W. Y. Evans-Wentz, ed., Tibet's Great Yogi Milarepa, p. 174.

arena of the conversion process. The verb, "to reflect" (bsam pa) is used for the first several notions. The verb, "to visualize" (dmigs pa) is used for the fourth notion, and sometimes for the third. The verb, "to meditate" (sgom ba) is sometimes used for the fourth notion.[1] Such verb usage suggests a deepening process of internalization of the teachings, concomitant to their outward expression in action. With greater internalization, awareness shifts more and more from its usual worldly preoccupations. Therefore, all the commentators agree that the overall effect of practicing the Four Notions is to "cause non-attachment."

The reason for the shift in terminology is made clear in the oral accounts:

> Renunciation is not an outward but an inward action; it means primarily that one uses the object of the five senses but does not depend on them or become attached to them. The opposite of this is what is called in Tibetan 'hairy renunciation,' referring to the sudden outward abandoning of the pleasures of this life. Someone, owing to a sudden passion to renounce what he thinks to be Saṃsāra, might abandon all belongings and escape to a mountain retreat, only to return a week or two later feeling very discouraged and weak. Such "renunciation" is generally insincere and rarely lasts for more than a short time.
>
> Attachment is the inability to separate oneself from something or someone and is also giving all of one's energy to satisfying a desire, taking it as an ultimate goal. This is what is to be abandoned. In relations with people, detachment means realizing the truth of impermanence and the non-ultimate character of human relationships. Having developed such detachment, one should be happy to be with others but at the same time be able to adapt to changing circumstances.[2]

Renunciation cannot be an arbitrary act aimed to change one's course of action, but rather, a slow transformation of the configuration of mental factors comprising one's continuum and the karmic-actions based on these. Renunciation is a natural process--the accumulation of moment-to-moment decisions to "abandon and take up non-virtue and virtue," respectively. Renouncing non-virtue is like emptying a water bucket drop-by-drop rather

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[1]"'khor ba'i nyes dmigs sgom"; dB, root-text, p. 63.

[2]Geshey, p. 63.

than spilling it.[1] The moment-by-moment earnest application of an antidote is what Bkra shis rnam rgyal means by being the "master," i.e., the master of one's own karmic destiny.

Bkra shis rnam rgyal succinctly illustrates how spiritual development must be seen as a slowly ripening process, according to the Doctrine of Cause and Effect:

> Each time the Truth is Heard, it comes more and more. It is grasped more and more in what is Reflected and Remembered. Then, from a Deep Desire to Know [zhen chags gting] more about this, the Extraordinary Mind, which turns about and strives for Certain Truth, is generated. This is because you have thoroughly Examined and Analysed the advantages of dharmic activity. He who knows the uselessness and harmfulness of his former [activities], . . . will thereby effect the Meditation which he now experiences according to the Way of the Dharma, and also increase it (Bk,pp.221-222).[2]

What is true for renunciation is also true for the growing urge for "meditation" (sgom ba). A beginner does not make an arbitrary decision to meditate. He does not leave his place in the world, find a cave, and meditate. Meditation naturally is "generated" (skye ba) out of the stages of conversion. As the beginner becomes less interested in the world and its miseries, the natural recourse is meditation. At this point, Nāgārjuna says, "one is more disposed to meditate" (de las sgom pa la ni rab tu sbyor).[3]

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[1]This analogy was provided by Geshe Wangyal, personal communication, Washington, New Jersey, 1975.

[2]sGam po pa, p. 80:

> The relation between the causes and effect of subliminal actions is simple. Meditations as cause (samāpattidhyāna) lead to certain meditational results (upapatti dhyāna). The causes (samāpattidhyānā) consist of eight preliminary stages (samantaka), eight types of dhyāna and the modification of the first type of dhyāna (dhyānāntara). The results (upapattidhyāna) are the seventeen classes of gods in the Rupadhātu and the four infinities of the Arūpyadhātu. For each cause-and-effect relation the practice of the ten wholesome deeds is the general condition.

[3]shes rab rgyas byed pa ni thos pa ste
bsam pa dang ni gnyis po yod gyur na
de las sgom pa la ni rab tu sbyor
de las dngos grub bla na med pa 'byung (Bk,p.222).

The beginner is on the threshold of becoming a disciple. Incorporated into the Four Notions are the first two Noble Truths, namely the Truth of Suffering and the Causes of Suffering, karmic-actions and emotional fetters. The beginner has gone beyond mere "intellectual understanding" (go ba) of these truths to direct "experience" (nyam len) of these in his mental continuum, through his own efforts. He is now ready to become a full fledged disciple by formally taking refuge in the Three Jewels. Therefore, Kun dga' bstan 'dzin's single epithet for the "Ordinary Preliminaries" is that they are "Notions well in service of the Dharma which become the basis of a refuge-mind" (Kg,p.96).[1] One set of practices naturally leads to the next in the ripening process of spiritual development.

Extraordinary Preliminaries (sngon 'gro thun mong ma yin ba)

The Ordinary Preliminaries require the beginner to Reflect upon his everyday actions in the world and also the condition of that world. The more one contrasts these affairs with the preciousness of the Dharma, the greater grows the desire to renounce. With a shift in focus toward the Dharma, away from the world, he begins a new set of practices, the "Extraordinary Preliminaries" (sngon 'gro thun mong ma yin ba).[2]

The term, "extraordinary," has at least two meanings. In a general sense, it means that the practices are not open to everyone, in contrast

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[1]"Notions well in service of the dharma" (chos la blo legs par bkol ba; Kg,p.96).

[2]Padma dKar po's root-text says:

> The Extraordinary Preliminaries are the Preliminaries from Refuge and and the [Enlightened] Attitude up to Guru Yoga.
>
> thun mong ma yin pa'i sngon 'gro ni skyabs sems nas bla ma'i rnal 'byor gyi bar sngon du 'gro bas (fol.2a).

The following section is an expansion of these lines according to other root-texts and commentaries, which give the complete set of exercises. Again, Padma dKar po's passage is a good illustration of condensation-writing.

to the ordinary, which are shared conditions of existence. By undertaking the Extraordinaries, the beginner becomes a disciple of Buddhism, or as Kun dga' bstan 'dzin says, "good training by means of the Extraordinaries" (Kg,p.7). These mark him as a true disciple of Buddhism. The verbal noun, sbyong ba, means "to clean," also, "to get training." Technically, it means that one's body and mind become "dexterous" (shin sbyangs) in carrying out a particular action, which in this case is practice of the Dharma.[1] An intensifier, rnam par, has been added.[2] Kun dga' bstan 'dzin describes the "Extraordinary Preliminaries" as those by which a beginner sets about his systematic Buddhist training until his bodily and mental states are sufficiently prepared to undertake the more advanced Mahāmudrā meditations.

The actual practice of the "Extraordinary Preliminaries" requires a particular type of "visualization-meditation" (sgom dmigs) in combination with ritual "practice" (sbyor ba). When not meditating, the disciple is expected to "study" (slob pa) the scriptures and practice "moral training" (tshul khrims). In contrast to the "Ordinary Preliminaries," the focus is upon the Dharma and not upon the disciple's everyday life. The verb, sgom ba, means "to meditate," in contrast to "hearing" (thos pa) and "reflecting" (bsam pa). The beginner must now direct his attention in a prescribed way, in contrast to his usual discursive thinking. Literally, sgom ba means "to become, to bring about," in this context, to bring about the Dharma in the disciple's own mental continuum. The verb, dmigs pa, means "to make a representation" of sense data from any of the six sense systems, for example, "to visualize, to construct an auditory representation, etc." The compound, sgom dmigs, implies that the mind identifies completely with whatever the disciple visualizes. In a more technical sense the disciple "takes it to mind" (yid la byed pa) or "grasps" it ('dzin pa). In short, to practice visualization meditation on some object of the Dharma, or even to study it, is to "build up" (bcos pa) one's own

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[1] shin sbyangs, "dexterity," is one of the "eleven virtuous mental factors." See Guenther, Mind, pp. 53-54.

[2] "thun mong ma yin pas rgyud rnam bar sbyong ba" (Kg,p.7).

mental continuum into a living example of the Dharma, and eventually, to "bring about" enlightenment in one's own mind.

A disciple is more disposed to "meditate" (sgom ba) and to "practice" (sbyor ba) after meditating. Certain "mental actions" (sems las), such as meditation, manifest "results" (byas ba) in subsequent "behavior" (spyod lam). The disciple acts more like a Buddha-to-be, both in his virtuous deeds, as defined by the Six Perfections, and in his visualization Meditations. The "Extraordinary Practice" incorporates both mental actions, in the form of visualization meditations, and behaviors into single units of ritual structure. Each of the four units of ritual are designed to progressively "build the vessel" in such a way that the disciple is "indistinguishable from all the objects of refuge, the enlightened beings, in body, speech and mind" (dB,p.64).

The central purpose of these exercises is given in a key word, ngo 'sprod pa, which means "to point out." This word signifies an identity or tautology, so that what is pointed out is the same as its referent. Here, the referents are the disciple's own mental continuum and the enlightened minds of the objects of refuge. 'Jam dpal dpa' bo is most explicit on the matter:

> . . . guidance in which one's ordinary mind and the Wisdom [of the enlightened ones] are Pointed Out as being one and the same, namely, the Simultaneous-Mahāmudrā (Pk, fol. 1b; Jp, fol. 3a).

According to Bkra shis rnam rgyal, there are two very different ways to effect this end. There is a non-Tantric way, of which sGam po pa is cited as a primary source (Bk,p.226). The four non-tantric exercises are:

(1) Taking-Refuge in the Lama and the Three Jewels,
(2) Meditating upon the Enlightened Attitude with Compassion,
(3) Having removed Sins [by Confession], offering the Mandala to the Objects of Refuge, and
(4) fervent Prayer (Bk,p.226).

The Tantric way is said to be a much faster means toward the goal of identifying with the perfected Buddhas. This method is more common practice in the Mahāmudrā commentarial tradition. Yet, being a Tantric method, it is necessary to receive the "influence" (dbang) of extraordinary beings

who "cause the ripening" (smin byed) of one's mental continuum in this prescribed way.[1] Influence must be received "directly (mngon du) from one's root-lama in a special initiation ceremony (Bk,p.227). The four Tantric exercises are: (1) "Taking-Refuge and Generating the Enlightened Attitude"; (2) the "rDoje Sems 'dpa Meditation and Recitation"; (3) the "Mandala-Offering"; and (4) "Guru Yoga."

There is some structural affinity between the non-Tantric and Tantric stages of the "extraordinary Preliminaries." Both are built upon the foundation of "Taking-Refuge" and "Generating an Enlightened Attitude." Both contain practices for the removal of sin--"Confession" and "the rDorje Sems 'dpa Meditation," respectively. Both contain practices for the cultivation of virtue--"mandala offerings" in each case. Though the benefit is the same, the respective practices used to remove sin and cultivate virtue differ in whether they require influence. The major difference, however, is found between the non-Tantric use of "prayer" and the Tantric use of "Guru-Yoga" in that the latter Tantric ritual requires a special initiation ceremony in which one's root-lama confers influence.

The fundamental realizations of an aspiring Mahāyāna Buddhist are compassion and wisdom, i.e., the "wisdom of emptiness." A disciple who manifests this pair of ultimate truths is said to constantly act virtuously. Note how these attainments are built into the structure of the "Extraordinary Preliminaries" in Table 10. The "Extraordinary Preliminaries" will now be examined separately.

Taking-Refuge (skyabs 'gro ba)

The organic transition from the Fourth Notion, the Sufferings of Saṃsāra, to the First Extraordinary Preliminary, is clarified in Bkra shis rnam rgyal's opening comments on Refuge:

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[1]Recall the discussion of the relative "influence" (dbang po) of certain mental factors. The Tantric term, dbang, has certain affinities with the Abhidharma term. Here, an extraordinary being, present or visualized, can bestow influence. In a special ceremony, he can influence the entire make-up of the disciple's continuum so as to clear away obstructions to the disciple's realization. The influence is, however, short-lived. Unless the disciple follows the ceremony with his own efforts the influence gradually diminishes. Breaking a vow is said to immediately annihilate the influence.

TABLE 10

THE STRUCTURE OF THE EXTRAORDINARY PRELIMINARIES AND THEIR BENEFIT

Non-Tantric	Tantric	Attainment
Refuge	Refuge	Becoming a Buddhist
Enlightened Attitude	Enlightened Attitude	Compassion
Confession Offering	rDorje Sems 'dpa Mandala-Offering	Sin removal/ Virtue practice
Prayer for Enlightenment	Guru Yoga	Wisdom (Emptiness)

> Any of those who Strive for the Truth of Liberation from the terrors and fears of Saṃsāra's misery have already taken refuge in the precious Three Jewels; going to Refuge is very important because it is the root of the Holy Dharma (Bk,p.230).

According to the commentary, refuge can only follow fear of misery.[1] The preoccupations of everyday life are objects which serve as distractions from the fundamental misery of existence. The commentators distinguish between "appropriate" and "inappropriate" (chog; Bk,p.231) "Objects-of-Refuge" (skyabs yul). For example, dBang phyug rdorje begins his expanded root-instructions:

> [Here are] the guiding instructions for generating a Refuge-Mind, for entering upon the Path of Liberation, namely, taking what is proper, the lineage, into the vessel (dB,p.789).

According to sGam po pa, material distractions such as wealth and fame a improper-objects because, being impermanent, they lead to greater misery. Gods or relatives and friends are improper objects because they have not conquered misery themselves.[2] Only the Buddha, who has conquered misery;

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[1] jigs shig skrag="fear & terror" (Bk,p.230).

[2] sGam po pa, pp. 99-100:

> . . . it may be asked whether we should take refuge in such asylums as the powerful deities Brahma, Viṣṇu, Mahādeva and others . . . The

the Dharma, the means to become such a Buddha; and the Saṇgha, the community which aids this transformation constitute proper objects. These objects are called "The Three Jewels" (dkon mchog gsum),[1] all three of which are embodied in the personage of the lama. Taking-Refuge in the lama is one and the same as Taking-Refuge in the Three Jewels.

sGam po pa distinguishes between various ways to view the object of refuge, the lama. There are three "special" (khyad par) perspectives. First, a beginner might visualize the lama as an object "in front" of him (mngon du), i.e., as an icon or projected image. Second, the beginner may be "self-aware" (rang rig pa) that this image of the lama is also a manifestation of the "Three Bodies" (sku gsum): the "emanation-body" (sprul sku), which transforms ordinary appearances in different situations according to the level of understanding of different people; the "enjoyment body" (longs spyod sku), which acts in the realms of the deities and Bodhisattvas to protect and inspire disiples toward enlightenment; and the "Dharma-body" (chos sku), the ultimate enlightened awareness of the Buddha. Thirdly, he may know in "absolute truth" (dom dam) that the lama is merely an emanation of his own mind, which, like the rest of the world, is empty.[2] He knows there is no "existing" (yod pa) external object-of-refuge, proper or improper. 'Jam mngon kong sprul says:

> When you reach the goal, your awareness will be the same as the enlightened awareness of all the Buddhas. You will no longer need the Dharma and Saṇgha (Jm,p.57).

To the extent that a disciple understands that "one's ordinary mind and Truth, Wisdom are one and the same, the Simultaneous-Mind [or Dharma-Body],"

> answer is that since they all are unable to protect us they provide no refuge . . . Should we then take refuge in father or mother, in friends and other persons who are dear to us and who rejoice at our well-being? The answer is that they are unable to protect us . . . You may ask why they all are unable to protect us. The reply is that a protector must himself be free from fear and not suffer from misery.

[1]Tantric texts speak of six objects of refuge. These include the Three Jewels--Buddha, Dharma, and Saṇgha--to which are added the lama, tutelary deities and sky-walkers (Jm,p.57).

[2]sGam po pa, p. 101.

then, the ultimate source of refuge is one's very own mind (Pk, fol. 2a). Therefore, sGam po pa concludes:

> The dharma that is taught is only a collection of words and letters and has to be discarded like a raft when we have reached the other shore.[1]

The level at which one understands the lama as an object-of-refuge depends upon the capacity of the disciple. Since few beginners are able to identify the ultimate object-of-refuge, the Dharma-body itself, their need for unwavering faith and a "devotional mind" (smon pa'i sems) is great.[2] Therefore, an external object of refuge is relied on in the beginning.

In so doing, the beginner trusts his own mind and the perfected lamas who serve as examples. He must come to believe that liberation is possible. Whereas the "Ordinary Preliminaries" inculcate personal experience of the first two Noble Truths (Suffering and its Cause), the "Extraordinary Preliminaries" necessitate an act of faith directed toward the last two Noble Truths--Cessation of Suffering, and the Path leading to it.[3] The act of Taking-Refuge is considered to be a "passageway" ('jug sgo; Bk,p.231), which generates an "entering mind" ('jug pa sems; Bk, p. 231). It is the onset of the "path" (lam) to enlightenment. Through his conversion, the beginner has gone through the door. The "beginner" (las dang po pa) has become a Buddhist, an "insider" (nang pa; Bk,p.231):

> If you practice Taking-Refuge continuously and it never leaves your thoughts, you become a Buddhist (Jm,p.59).

More, you become part of a community, the Saṇgha. The Tibetan word for Saṇgha, dge 'dun, means "those interested in virtue." The act of taking-refuge is likened to becoming a member of a family. The holy beings who make up the family protect the yogi. They serve as models with whom he can identify, and strengthen the disciple's faith.

The emphasis at this stage, however, is more on the practitioner himself, than on the community. This is what dBang phyug rdorje has in mind with his passage, "taking what is proper, the lineage, into the

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[1]Ibid., p. 102. [2]Ibid., p. 99. [3]Geshey, p. 67.

vessel and generating a Refuge-Mind which walks along the Path of Liberation" (dB,p.78).[1] Though defiled in so many ways, the beginner's continuum is now considered a "support" (brten) for subsequent realization.[2]

Bkra shis rnam rgyal discusses the "benefit" (phan yon) of taking-refuge:

> The Benefits of going to refuge are: in particular, becoming a Buddhist; becoming the Support for all the Restraints; discovering an end to sinful deeds resulting from previous actions; accumulating precious Merit; never again falling to a lower state [of existence]; not being harmed by the obstacles of [extreme views], eternalism and nihilism; Carrying Out whatever has been Reflected upon; the Eight [virtuous Dharmas] that quickly increase purification; and taking refuge in the Mahayana. These are the most important Benefits (Bk,pp.231-232).[3]

The "way" (tshul) to take refuge is by means of a formal acknowledgement that the lama/Three Jewels is to be the appropriate "support" (brten) for practice. Such acknowledgement may take the form of a simple mental prayer or a more elaborate ceremony. There are numerous variations to this ceremony in which the disciple visualizes his root-lama in front of him, surrounded by the many lamas of the lineage, Buddhas, and great Bodhisattvas, all of whom stand to witness the formal acknowledgement of refuge.[4] dBang phyug rdorje reduces the complicated ritual to its basic structure in his root-text:

> Bring forth the Object-of-Refuge, the Five Assemblies so that they all Stay in front of you. In order to Take Refuge, Visualize these as such and recite the Refuge [prayer] (dB,p.64).

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[1]"rgyud snod du rung zhig ci bya that pa'i lam du 'gro ba skyabs 'gro." Compare dBang phyug rDorje, p. 78, to Padma dKar po, sNgon'Gro'i Zin Bris, fol. 13 in 'Kong sprul, 7:1-18.

[2]sGam po pa, p. 99.

[3]sGam po pa lists eight benefits. Bkra shis rnam rgyal adds a ninth, "taking refuge in the Mahayana"; cf. sGam po pa, p. 106; Bk,pp.231-232.

[4]For examples of the ceremony cf. sGam po pa, pp. 103-104; Padma dKar po, pp. 13-14; and dBang phyug rDorje, pp. 107-109. For an English translation of the ceremony, see Hanson, Torch, pp. 53-66.

After repeating the "refuge-vow" (dam tshig) many times, the beginner affirms his official discipleship. This entitles him not only to "enter the door" of the Dharma but also to "walk along the Path" (lam bgrod). dBang phyug rdorje elaborates in his expanded root-text:

> Now, if there is any Skillful-Means for liberation and capacity for Refuge from the miseries of Saṃsāra, it is having taken Support of the Object-of-Refuge, the Three Jewels. Having grasped the Buddha as the teacher, the Dharma as the Path, and the Saṅgha as friends on the Path, it is [then] necessary to walk along the Path (dB,p.78).[1]

To "walk along the path" means to behave according to the Buddhist teachings, as exemplified in the perfected lamas and the community of practitioners. Both Bkra shis rnam rgyal, and sGam po pa from whom he takes his argument, stress the rigorous moral training which the new disciple must adopt. The disciple begins with the "precepts or ethical rules" (sdom pa'i tshul khrim; Skt., Prāti mokṣa).[2] According to the commentator:

> Taking Refuge without practicing moral training is to have merely entered the door. Doing little to remain [a Buddhist] henceforth, the disciple doesn't go on with his learning and becomes lax in what he has learned, the Restraints. Because of these difficulties, he isn't very wise, even if he is a Buddhist (Bk,p.231).

Therefore, he should follow the "gradual stages" (rim ba) of refuge, namely, a formal ceremony of taking-refuge, followed by gradual effort at learning the precepts (Bk,p.231). The mental action, refuge, and the ritualized behavior, precepts, together, constitute the "training" (spyang ba) of the disciple, whereby his continuum tends toward greater conformity with those of the perfected ones. In so doing he establishes himself as a "support" for the enlightened attitude.

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[1] 'on 'khor ba'i sdung bsngal de las thar ba'i thabs dang skyabs thub pa gang yin na/ yul dkon mchog gsum la brten nas sang rgyas la ston pa chos la lam dge 'dun la lam gyi grogs so bzhung nas lam bgrod dgos la (dB,p.78).

[2] For example, see Charles S. Prebish, Buddhist Monastic Discipline; The Sanskrit Prātimokṣa Sūtras of the Mahāsāṃghikas and Mūlasarvāstivādins (University Park: Pennsylvania State University Press, 1975). Nyāṇamoli Thera, trans., The Patimokha [227 Fundamental Rules of a Bhikku] (Bangkok: King Mahā Makuta's Academy, 1969).

The Enlightened Attitude
(byang chub sems pa)

The act of Taking-Refuge does no more than open a door to the path that may end one's individual suffering. The "enlightened attitude," in contrast, opens the same path to end the suffering of all sentient beings. Taking-refuge and the enlightened attitude are both means to "take up" (blang ba) the path. Both are very closely related. Though differing greatly in emphasis, they are usually combined into a single exercise.[1]

Recall that Taking-refuge allows the disciple to bring about greater conformity between his own continuum and that of the perfected beings of the lineage. In the Hināyana, whose ideal is the Arhat,[2] the perfect being has conquered only his own suffering. In the Mahāyāna, whose ideal is the Bodhisattva,[3] the perfected being wishes to conquer his own suffering only as a means to end the suffering of all beings. The enlightened attitude is considered to be the "passageway" into the Mahāyāna (Bk,p.232). Taking-refuge in the Mahāyāna occurs concomitant to generating an enlightened attitude, in which the disciple strives to become, and then becomes, a Bodhisattva. dBang phyug rdorje says in his expanded root-text:

> Generating the most excellent Enlightened Attitude for the sake of [all] sentient beings must in itself bring about the lofty state of Perfect Buddhahood [for all] (dB,p.79).

sGam po pa defines the enlightened attitude as follows:

> The essence of the formation of an enlightened attitude is the desire for perfect enlightenment in order to be able to work for the benefit of others.[4]

The enlightened attitude is, first of all, a "desire for perfect enlightenment." The Tibetan phrase, byang chub sem pa, contains the verbal

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[1]"Engendering the Enlightened Attitude [Bodhicitta] accompanies Taking Refuge" (Jm,p.60).

[2]Horner.

[3]Dayal.

[4]sGam po pa, p. 112.

noun, sems pa. This verb often refers to the future, and may therefore be translated as "to anticipate." The entire phrase means "to anticipate enlightenment." sGam po pa discusses the importance of cultivating this frame of mind:

> A man who does not even begin to wish for enlightenment cannot, however excellent and perfect his behavior may be, enter the fold of the Mahāyāna and so cannot attain perfect Buddhahood. But he will do so once he has started to desire supreme enlightenment and has entered the Mahāyāna fold.[1]

A disciple who does not have an enlightened attitude cannot practice the specific ethical training of the Bodhisattva, for example the Six Perfections.[2] On the other hand, one who has generated an enlightened attitude has already set in motion a process which is likely to "ripen" into perfect enlightenment, if it does not "go astray" ('gol sa).

The enlightened attitude is, secondly, "for the benefit of others." This makes it a uniquely Mahāyāna attitude. According to sGam po pa, a Bodhisattva does not wish enlightenment for one or several others only. A true Bodhisattva is not satisfied until all sentient beings, as limitless as the atoms of space, have ended their suffering through enlightenment.[3] This is why dBang phyug rdorje calls it a "lofty state" (bla na med pa). Only a "superior man" (rab tu) can generate such a noble attitude.[4]

"In general" (spyi) all the commentators agree that the enlightened attitude is the "support" (rten) of the entire body of Mahāyāna teachings on enlightenment. For example:

> Generally speaking, once an individual's thoughts have turned to the Dharma, he will travel the Dharma-path only if he develops the enlightened attitude. If he does not develop it, he will not travel the Dharma-path. Whether his wholesome acts have been many or few,

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[1] Ibid., pp. 133-134.

[2] See above, p. 92, n. 2, for an explanation of the "Six Perfections."

[3] sGam po pa, p. 116.

[4] Geshey, p. 112; Jm,p.61.

> once he has acquired the means of attaining Buddhahood, he has said to have started on the Dharma-path (Jm,p.60).[1]

"In particular" (khyad par), the enlightened attitude is the "support" of the specific ethical training of a Bodhisattva. sGam po pa draws upon a number of similies to emphasize the significance of the enlightened attitude. For example, it is "like the earth" because it is the ground of all virtues; it is "like gold" because it never changes until enlightenment is attained.[2] The oral tradition likens it to the foundation of a house upon which the entire framework of practice is built. Even a small amount of this attitude is said to be "precious."[3] Therefore, a disciple who fails to generate the enlightened attitude is said to experience the following "bad results" (nyes dmigs): failure to realize enlightenment for himself in this life; failure to work for the benefit of others in this life; falling to lower states of existence in future lives.[4]

It is absolutely essential to "generate" (skye ba) an enlightened attitude. Once it is generated, and continues to be generated again and again, it "stays" (gnas) and "deepens" (phel ba) at every stage of the path up to final enlightenment. sGam po pa makes this analogy:

> When an enlightened attitude which is like a seed has been planted in the life of a sentient being, which is like a field watered with benevolence and compassion, the thirty-seven branches conducive to enlightenment spread and by having ripened into the fruit of perfect Buddhahood bring about the happiness and welfare of sentient beings. Therefore, by the formation of this enlightened attitude the seed of Buddhahood is planted.[5]

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[1]The Bodhisattvabhūmi says: "Immediately after he has formed this attitude he enters upon a course of unsurpassable enlightenment." This passage is found in sGam po pa, p. 134.

[2]For the entire list of similes and their explanation see sGam po pa, p. 112. These include: earth; gold; moon; fire; treasure; jewel-mine; ocean; diamond; mountain; medicine; spiritual friend; wish-fulfilling gem; sun; king; treasury; highway; carriage; reservoir echo; river, and cloud. In the Abhisamayalaṅkāra 1:19-20 there are 22 similes.

[3]Geshey, p. 121.

[4]sGam po pa, p. 136.

[5]Ibid., p. 134.

Just as a seed contains the potential of a complete tree within itself, the enlightened attitude contains the potential of perfect Buddhahood within it. Just as a man who sees a new moon knows it will become a full moon, a disciple who generates the enlightened attitude also knows it will eventuate in Buddhahood. These metaphors are designed to illustrate the Doctrine of Cause and Effect and its importance in understanding the enlightened attitude.

Actions set forth with greater power are more likely to ripen. Therefore, the disciple generates an enlightened attitude by taking a "vow" (dam tshig). Such a vow, which is difficult to break has greater "weight" (mthu) relative to other actions, and as such, is more likely to insure enlightenment for self and others. On the other hand, to break the Vow by becoming lax in pactice "cuts off" the effect, namely, maturation toward enlightenment.

There are two types of enlightened attitude, relative and ultimate, which correspond to "relative" (kun rdzob) and "absolute" (don dam) levels of truth, respectively. Relative enlightened attitude is comprehensible to a new disciple. He manifests it by generating the "Four Immeasurables" (tshad med bzhi). dBang phug rdorje instructs the beginner as such, "Bring forth in your heart a mind meditating the Four Immeasurables (dB,p.64)." The Four include: (a) equanimity toward all beings, (b) kindness, wishing others' happiness, (c) compassion for others' sufferings, and (d) joy for others' gain. The ultimate enlightened attitude is only comprehensible to a very advanced disciple, who has mastered some understanding of emptiness. Still, the potential to grasp ultimate enlightened attitude is available and new disciple who sets the proper foundations in the relative enlightened attitude.[1]

There are two kinds of relative enlightened attitude: An "enlightened-attitude-which-desires" ('dod pa); and an "enlightened-attitude-which- perseveres" (gnyer ba'i . . . .). There is a separate "way" (tshul) to generate each.

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[1]"A fish will take to water but not to dry land; realization will not arise in the absence of compassion. Just so, ultimate bodhicitta, realization of the undistorted true nature of things, depends on relative bodhicitta" (Jm,pp.60-61).

According to 'Jam mngon kong sprul's commentary to dBang phyug rdorje's liturgy-text, the new disciple generates the-enlightened-attitude-which-desires by:

> constantly think[ing], 'I will attain moniscient Buddhahood for the sake of all sentient beings' (Jm,p.61).

To accomplish this, the disciple takes a vow, and then, repeats the vow many times, day and night.[1] In addition to these simple repetitions, elaborate ceremonies are used to generate the enlightened-attitude-which-desires. The source of most of these rituals can be traced back to Atisha's Way to Practice (sbyor tshul). Its basic structure contains six steps: (1) "generating equanimity" (btang snyoms). The disciple visualizes people toward whom he feels strong love, then, toward whom he feels strong hatred, and finally, toward whom he feels indifference. He does so until he is able to generate equanimity toward these respective people, and ultimately toward all sentient beings. It is not possible to generate an enlightened attitude without equanimity. (2) He should then try to "visualize all sentient beings as his mother" (mar shes), and thereby "develop love" (byams) toward them. (3) He recalls the "kindness" (drin pa) of his mother, and then, each and every sentient being who was once also his mother in a previous life-time. (4) In his "recollection of kindness" (drindran), he should not forget that his lama and friends were also once his mother. (5) As the disciple begins to "grasp the preciousness" (gces 'dzin pa) of all sentient beings through practicing the visualizations, he begins to "desire" ('dod pa) to bring "love" (byams), "compassion" ('snying rje) and "joy" (dga' ba) to them. In his everyday behavior he manifests his sense of preciousness toward others. He is more likely to "restrain" (sdom pa) himself from harming others and to "serve" (bkol ba) them. (6) Finally, his "desire will ripen" into the enlightened-attitude-which-desires. That is, his powerful sense of kindness toward others can manifest itself in no other way than a desire for their enlightenment, even above his own enlightenment.[2]

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[1]Cf. sGam po pa, p. 144; Jm,p.61. All the texts mention the same procedure.

[2]There are other ways to practice. These use elaborate ritualized visualizations. sGam po pa reviews a well-known ritual of Śantideva. It

Once he has generated an enlightened-attitude-which-desires, the disciple must act in accordance with his vow. He must continue to "deepen" this attitude in subsequent periods of ritualized visualization, and must also reflect upon his vow during the day. In short, he must "train" (spyang ba) this attitude. Training is necessary because of the propensity to break the vow, or to let it "deteriorate" (nyams pa). For example:

> Regardless of the number of sentient beings involved, harboring malicious thoughts, such as, 'Even if I have a chance to help you, I won't!' or being filled with hate, envy or anger toward others is the transgression called, 'mentally abandoning sentient beings.'
>
> Likewise, thinking, 'I can't do anything to help myself or others! I may as well become a common worldly man. Complete Buddhahood is so hard to attain that it doesn't matter if I engender bodhicitta or not! I can't possibly help anyone!'; adopting the attitude of a Shravaka or Pratyekabuddha, who is merely concerned with his own welfare; thinking: 'These Benefits of the Enlightened Attitude are not that great'; or, relaxing the vow--all these are attitudes contrary to the Enlightened Attitude.
>
> If you do not correct these attitudes within three hours, the vow is broken (Jm,p.62).

If a broken vow is not immediately followed by confession, then the generating ceremony must be repeated.

sGam po pa says there are five "stages" (rim pa) in the ripening of the enlightened-attitude-which-desires. First, is "non-abandonment" (sbang med) accomplished by thinking about the welfare of sentient beings at all times, in all situations. Second, is "safe-guarding" (skyong ba). A disciple who does not abandon the attitude begins to manifest virtuous qualities much like those he first encountered in the holy being, though to a lesser degree. Once he recognizes these qualities in himself, he sees their "usefulness" (phan yon). Not wishing to lose these precious qualities, he tries to safeguard them by striving more diligently in his training. Third, he tries to "accumulate" ('tshogs pa) such qualities by

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consists of three parts. The "Preliminaries" include: offerings; confession of violations of the ethical code; generating joy for other's gain; requesting Buddha to turn the wheel of the Dharma; vowing not to enter nirvana; and, dedicating merit. The "Essential Practice" consists of repeating the Bodhisattva vow many times. The "Concluding Practice" consists of a prayer and a final dedication of merit. Most commentators follow Śantideva's model.

intensifying his ethical practice. Fourth, living more in accordance with these ethical rules in all his activities, the enlightened attitude "increases" (_'phel ba_). Fifth is "not-forgetting" (_brjed med_). Forgetting the attitude is said to be due to the "four black deeds" (_nyes bzhi_), which ripen from actions of previous life-times. These are: lying, causing regret, slander, and deceit. The corresponding "four white deeds" are antidotes in which one restrains from each of these.

Through continuous training of the enlightened-attitude-which-desires, the attitude is said to "stay" (_gnas_) more and more. It does not "degenerate" (_nyams pa_). Rather, the disciple is able "to keep the enlightened attitude continually in mind" (Jm,p.64). The attitude now accompanies the disciple as if it were his shadow.[1] Then, the disciple begins to notice how the attitude is effecting subtle changes in his actions.

The attitude-which-desires makes a natural transition into the "attitude-which-perseveres." Wishing is not enough. At some point, the disciple will realize that he must alter his entire course of action. He sees that he must change his everyday rehavior and act more like a Bodhisattva. Such a realization comes when he considers his current behavior in light of the Doctrine of Cause and Effect. A mere vow is insufficient to overcome the great weight of non-virtuous actions that make up his everyday behavior. He senses the enormous incongruity between the vow he now adheres to and his moment-by-moment non-virtuous actions. According to the Doctrine of Cause and Effect, the vow he has taken has only two possible outcomes. It is more likely to "degenerate" in face of his current behavior, or, he must change the entire course of his actions and "strive" (_gner ba_), to act differently. He strives to act like a Bodhisattva.

The disciple now enters a second phase of his training. He has gone beyond the mere mental repetition of a wish, into the arena of action. Just as the attitude-which-desires is like opening a door, the attitude-which-perseveres is like the act of walking through the door. 'Jam mngon kong sprul defines this latter attitude as follows:

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[1]Geshey, p. 122.

> . . . performing wholesome acts which will actualize that promise, while thinking, "To that end, I will apply the instructions for Simultaneous Mahāmudrā meditation." Perseverance is like actually starting out on the path (Jm,p.61).

The commentator likens attitude-which-perseveres to the work it takes to cultivate crops once the seeds are planted:

> Carry out these tasks assiduously! As for the training in perseverance: just as a farmer who wants a good harvest must not simply seed his crops but cultivate them as well, you who want to attain Buddhahood need more than aspiration [desire]. You must also perform all types of Bodhisattva activity to the best of your ability (Jm,p.64).

Though there are many types of Bodhisattva activities, it is especially important to try to genuinely act like a Bodhisattva in some way, and to persevere regardless of the particular type of practice.

Even though a disciple may set out to act like a Bodhisattva, his initial attempts are often subject to various "errors" (gol ba). Those who are just beginning to act like Bodhisattvas are often very pretentious. The two most common "roots of degeneracy" are:

> 1. To pretend to be a Bodhisattva while hoping to be seen as a "good Buddhist," hoping to obtain food, clothing, or fame, or hoping to appear better than others. 2. To act hypocritically, and call yourself a "realized being" or siddha (Jm,p.65).

The cause of these errors is "self-cherishing" (bdag gces 'dzin):[1]

> All humans make the great mistake in that they are very concerned about external enemies, which can only harm them in this life, yet they cherish their internal enemies--primarily self-grasping and self-cherishing--which harm them for countless lives. One should be less concerned with one's environment and more concerned with the motivation to deliver all beings from suffering. To attempt to develop bodhicitta [Enlightened Attitude] for the sake of one's own progress is still very selfish.[2]

These errors are due to a defective vow, which must be corrected before proceeding. A disciple who has recognized self-cherishing, and overcomes it, is prepared to undergo the hardships entailed in acting like a Bodhisattva (Jm,p.66).

There are numerous "skillful means" (thabs) for training the

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[1] Ibid., p. 133.

[2] Ibid., p. 122.

enlightened-attitude-which-perseveres. Ordered by degree of difficulty these include:[1] Ten Deeds, Four Immeasurables, Six Perfections, and Giving and Taking. In a general sense, every disciple should manifest the Ten Deeds of a Bodhisattva, which include: staying faithful, studying the Dharma, acting virtuously, avoiding harmful actions, helping sentient beings along the path, adhering to the Dharma, never being satisfied with the amount of merit accumulated, striving for wisdom, recollecting the goal, and adopting skillful means.

The authors of important root-texts agree that beginners next practice the Four Immeasurables to train the attitude-which-perseveres. He should "earnestly apply" (nan tan) himself in these practices, and do them again and again. Rather than setting aside some arbitrary period in which to practice visualization of the Four Immeasurables, he should let these guide all of his everyday actions and interactions in the world: while sitting, walking, conversing and so forth (Jm,p.66).

The "Six Perfections" (phar phyin drug) constitute the standard Bodhisattva activities. These are more difficult to perform than the Four Immeasurables, and are usually taken-up only after gaining some proficiency with the Immeasurables. The Six Perfections are: (1) giving (sbyin ba), (2) moral-training (tshul khrims), (3) patience (bzod pa), (4) diligence (brston 'grus), (5) contemplation (bsam stan), and (6) insight (shes rab). Many detailed descriptions of these are available to the English reader.[2] According to sGam po pa, these Six Perfections are to be practiced in a "fixed order,"[3] arranged from the more gross to the more subtle levels of Bodhisattva activity.

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[1] sGam po pa, p. 149.

[2] The main work is that of sGam po pa, pp. 148-231; see also Geshey, pp. 139-172.

[3] sGam po pa, p. 149:

> Fixed order means the succession in which the perfections arise in our life. By liberality [giving], not counting how much enjoyment we give, we bow to ethics and manners. Following these rules we grow patient and so become strenuous. This in turn develops the power of the meditation concentration. When we enter the latter state we acquire discriminating awareness born from wisdom and see things as they are.

After gaining experience with these various types of Bodhisattva activities, the disciple may take-up still other forms of training. At a more advanced stage, the disciple acts by "giving-and-taking" (gtong len). dBang phyug rdorje says of Giving-and-Taking, "give all profit and victory to others; accept all loss and defeat for yourself" (Jm,p.63). Such a disciple has fully realized the harm of self-cherishing. And so, he gives away whatever merit he may accumulate in his practice. More, he is eager to take on the suffering of others as if they were his own pain. The way to practice Giving-and-Taking is as follows:

> First visualize a black spot in the centre of your body, representing selfishness, and when inhaling, imagine taking in all the suffering of the world--all of them converging upon and destroying this black spot. When exhaling, send out your virtue and merit to all sentient beings for the sake of their happiness. This is a great method for increasing your own merit. If one is very competent in this practice, it is possible to transfer another's suffering to oneself, providing there is a close karmic relationship between the two beings. . . . Once while the Yogi known as the 'Compassionate One' was giving a discourse, someone nearby hit a dog with a stone. The Yogi cried out in pain, and a bruise appeared on his body. The dog had been relieved of its suffering. The main object of 'gtong len' however, is not to relieve another individual of his suffering immediately, but rather to attain Bodhicitta. Likewise, the greatest blessing of the Buddhas is not their power to relieve individual suffering, but the deliverance of the Dharma.[1]

The disciple attempts to convert all the misfortunes and sufferings of his own life into skillful means to generate an attitude of perseverance. When some unfortunate life-circumstance occurs, he tries to see it as none other than the ripening of past karma. Deeply aware of the suffering that has accrued from his past deeds, he perseveres all the more. He tries to discover the positive qualities inherent in all suffering. Illness and emotional turmoil are potential teachers of the Noble Truth of Suffering, which serve to stimulate and strengthen training of the attitude. Furthermore, the disciple goes beyond mere acceptance of his own misfortunes, taking on the suffering of others:

> When you are beset by illness or demons, tormented by gossip or by an upsurge of conflicting emotions, take on the misfortune of all other sentient beings (Jm,p.66).

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[1]Geshey, pp. 125-126.

The disciple will more and more welcome misfortune and reject gain. As a result, he will be capable of keeping the attitude "continually in mind" (Jm,p.64) so that it correlates with the very rhythm of his breath.[1]

The disciple has made certain progress along the path. His mental continuum and actions are in greater alignment with those perfected Bodhisattvas of the lineage. 'Jam mngon kong sprul sums up the entire progress in a single phrase, "great compassion" (snying rje chen po; Jm,p.68). Bkra shis rnam rgyal devotes an entire section of his autocommentary to a discussion of the immense "benefits" (phan yon) of generating the relative enlightened-attitude. As with 'Jam mngon kong sprul, he stresses the centrality of Compassion:

> To have just that one Dharma is the same as having all the Dharma in the palm of your hand. What is the one? It is Great Compassion (Bk,p.233).[2]

Bkra shis rnam rgyal goes on to list the "eight benefits":

> Moreover, of the many Benefits of the Entering Mind, there are: 1. entering into the Mahayana; 2. becoming a Support for all the teachings on the Enlightened Attitude; 3. Cutting off the root of all evils; 4. penetrating the root of the Enlightened Attitude; 5. attaining immeasurable Merit; 6. winning the delight of all the Buddhas; 7. coming to the aid of all sentient beings; 8. coming to Buddhahood quickly. These are the Eight Benefits of the Devotional Mind [smon sems]. Foremost of these [Benefits] of the Entering-Mind, the Truth arises in your own Continuum and also arises in the multitude of others. So, beginners who Visualize their meditations on Love, Compassion, and the Enlightened Attitude must also Earnestly Apply themselves from the perspective of finding Certainty in these. Otherwise, doing the meditation on the Enlightened Attitude, in general, as the root of all virtue for those who do not yet have it, and in particular, on Emptiness, will not become the Mahayana, or the Cause of Perfect Enlightenment (Bk,pp.234-235).

The enlightened attitude sets the stage for the remainder of the "Extraordinary Practices": As a seed of compassion it leads to the "abandoning of non-virtue and the taking-up of virtue" in the "rDorje Sems 'dpa Recitation" and the "Mandala Offering," respectively. As a seed of emptiness,

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[1]Ibid., p. 127.

[2]This is a passage from the Spyin Ras gZigs kyi rTogs brJod.

it sets the stage for the realization of emptiness in "Guru Yoga."

Cleansing Sin and Cultivating Virtue

Making a commitment to act according to the ideal of Bodhisattvahood is usually followed by painful awareness of how utterly difficult and nearly impossible it seems to attain this lofty ideal, especially in comparison to one's present condition. Those with less than unwavering faith may quickly give up the vow. Those of faith may continue, yet, their initial response is a deep-felt awareness of how far their present condition is from the ideal. Taking the vow of perfection is naturally followed by an increased awareness of one's defiled state of mind. From his knowledge of the Doctrine of Cause and Effect, the disciple knows that previous bad karmic-actions have tremendous power. As these ripen into the present, they manifest themselves as "obstacles" (bar chad) to realization.

How does the young disciple overcome the weight of his past so that he may walk the path of Bodhisattvahood with a fresh start? He adopts two types of "Skillful-Means" (thabs). First, there are the "means to cleanse" (sbyang thabs) sin and obscurations by "confession" (gshogs pa) and "restraint" (sdom pa) and certain Tantric rituals. Secondly, there are the "means to cultivate" (bsags thabs) virtue. Furthermore, there are non-Tantric and Tantric practices for each of these. The non-Tantric means to cleanse use confession, restraint, prayer, the Four Opponent Powers and the Six Antidotes. The Tantric method uses the "rDorje Sems 'dpa Meditation and Recitation." The non-Tantric Means to cultivate utilizes the Six Perfections, the Seven-Limbed Worship, and various offerings. The Tantric Means to Cultivate utilizes the "Mandala-Offering." As the great majority of commentaries adhere to the Tantric method, and also incorporate the non-Tantric Means into them, only the latter Tantric means will be discussed in detail.

Both the non-Tantric and Tantric means use "visualization" (dmigs pa), although the "object" (yul) of the visualization differs in each. In the non-Tantric method, the disciple takes his own sinful mental continuum as the object. In the Tantric method, an extraordinary being serves as

the object, who through his "kindness" (drin pa) bestows "influence" (dbang) upon the disciple's mental continuum so that it is transformed. For example, an extraordinary being, rDorje sems'dpa, blesses the disciple, whose defiled mental continuum is transformed into the purified model, rDorje Sems'dpa, himself. The disciple becomes the ideal model which he visualizes. This can only occur, however, in a special ceremony in which the extraordinary beings "cause the ripening" (smin byed). Despite these important differences, the end result--cleansing sin and cultivating virtue --is the same in both the non-Tantric and Tantric methods.

Cleansing Sin and Obscuration

Non-Tantric Background.--Tantric instructions are not readily intelligable apart from their non-Tantric background. The respective commentators, Bkra shis rnam rgyal and 'Jam mngon kong sprul make a point to set forth the essentially non-tantric practices upon which the rDorje Sems 'dpa meditation builds. Foremost, is the need to "cleanse" (spyang ba) "sin" (sdig pa) and "obscuration" (sgrib pa) which once again is based upon the Doctrine of Cause and Effect. Following the Bodhisattva vow, the disciple becomes more acutely aware of his own past and present sinful state and its inevitable continuation into the future. According to Bkra shis rnam rgyal, the disciple should reflect as follows:

> You will come to experience the Ripening of these Sinful Actions, which result from [previous] Sinful Actions done out of weakness (Bk,p.288).

Likewise, 'Jam mngon kong sprul says:

> Because of the similarity between cause and result, you will be naturally inclined to do harm, and your suffering will continually and uninterruptedly increase (Jm,p.83).

In short, the disciple must consider the "bad result" (nyes byas; Bk,p.238) of past and present conditions, especially the great Power of previous bad karmic-action to be overcome. Otherwise, it will be very difficult to continue spiritual practice:

> It is difficult to directly come to Liberation, Understanding the Path of Omniscience, and its Fruit, when Obscured by the Ripening of Sins

> Accumulated from the beginning of each Action up to now, wherein you get its Bad Result. These have very great Power. If they are not cleansed, you will experience the misery of endless wandering in Saṃsāra hereafter. What misery of Saṃsāra, like water spilling from its container, is really necessary? So, you must make Effort to Cleanse these Sins and Obscurations (Bk,p.238).[1]

The terms, sin and obscuration, have particular referents. The former pertains to offenses of ethics, e.g., the precepts of Six Perfections. The latter pertains to generally defiled and ignorant state of one's continuum, but are not associated with ethical behavior.

The fundamental means-to-cleanse are "confession" (gshogs pa), "restraint" (sdom pa) and "prayer" (gsol ba 'debs pa). Confession is an act which directly follows reflection upon the "Cause and Effect of Bad Action." For example, the text says:

> Confession is done from the perspective of Regretting previous Sinful Actions (Bk,p.239).[2]

Genuine confession involves more than going through the motions:

> To say, 'I committed this misdeed,' is to admit wrongdoing. To say so with strong regret and mental anguish is to confess. To confess is to regard with reverence and wonder those who have not committed such misdeeds, to feel remorse and shame for your own misdeeds and to directly and sincerely pray: 'Regard me with compassion, and purify this deed of mine' (Jm,p.84).

Even though confession may cleanse previous bad actions, it does not prevent one from repeating the same bad action in the future. When an occasion arises wherein one might repeat the same bad action, the disciple must make an active effort to restrain himself from the action. Thus, confession is more corrective and restraint is more preventative.

Confession and restraint cannot be understood apart from the Doctrine of Cause and Effect. Recall the four powers of karmic-action: (a) the certainty of result, ripening, (b) proliferation of results, (c) no action, no result, and (d) the result never diminishes.[3] The Four

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[1]"Liberation" (thar pa); "path-of-omniscience" (thams cad mkhyed pa'i lam); and "fruit" (bras bu). These epithets refer to the three stages of enlightenment, basis, path, and fruit. See pp. 483-487 of this chapter.

[2]gyod pa="regret" (Bk.p.240). [3]See pp. 141-145 of this chapter.

Opponent Powers" (stobs bzhi; Bk,pp.239-240) are means to counteract each, respectively. In this way the Four Opponent Powers constitute a more systematic commentarial elaboration of the practice of confession and restraint found in the root-texts. The aim of the first opponent power is "constant practice to bring about weakening" (Bk,p.239). "Weakening" (rnam par sun pa) is the opposite of "ripening" (rnam par smin ba). It occurs when the disciple practices "from the perspective of regretting previous sinful actions."

The aim of the second opponent power is "to constantly practice the antidote" in order to cut off the proliferation of bad karmic propensities. That is, when one is preoccupied with practicing virtuous actions, there is less opportunity for previous bad karmic-action to increase its weight in this life-time.[1] The aim of the third opponent power is to "turn back the resultant bad action" by means of "defying" (sde pa) the same action in the future (Bk,p.239). The disciple resolves, "Even if my life is at stake, I will never do it again" (Jm,p.84). That is, he practices "restraint." Because karma never diminishes, the only means to escape suffering is through liberation. The aim of the fourth opponent power is to make oneself a "support" (rten) by means of taking-refuge and generating an enlightened attitude and thereby finding liberation.

There are "Six Antidotes" (gnyen drug): proclaiming the precious qualities of Buddhas and Bodhisattvas to others, constructing Supports, e.g., images and offering altars, making offerings to them, reading the sutras and other scriptures, reciting mantras, and admiring the Doctrine of Emptiness (Jm,p.85).

"Prayer" (gsol ba 'deb pa) is also cited in the root-texts as a means used to cleanse sin. Confession and restraint are self-initiated and self-fulfilling actions. Prayer, on the other hand, though self-initiated is directed to another being who will bring about the purification.

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[1]There are "six antidotes" (gnyen drug): proclaiming the precious qualities of Buddhas and Bodhisattvas to others; constructing supports, e.g., images and offering altars; making offerings to them; reading the sutras and other scriptures; reciting mantras; admiring the Doctrine of Emptiness (Jm,p.85).

For example, dBang phyug rDorje illustrates the interplay between confession and prayer in his expanded root-text:

> I Take Refuge in the highest of beings.
> I make a Confession of any of my Vows, which may have deteriorated, as these are the roots and branches of my [realizing] the body, speech and mind [of the Buddha].
> I pray to Cleanse the entire mass of Stains, which bring the fall [into a lower existence due to] the bad result of [previous] Sins and Obsurations.
> Having prayed, the nectar from the big toe of rDorje Sems 'dpa pours down as a stream and enters through the crown of your head (dB,p.81).

With prayer, the means-to-cleanse pass beyond the non-Tantric foundations of confession and restraint and make the transition into the Tantric methods.

Not all prayer is Tantric, of course, only those prayers directed to visualized beings who respond to the prayer with "influence" (dbang). Tantric methods direct such prayers to extraordinary beings such as rDorje Sems 'dpa:

> When Śakyamuni Buddha attained Enlightenment, he showed the rDorje Sems 'dpa form to his Vajrayāna disciples. He showed this extraordinary form because to have emanated an ordinary vision would have only generated ordinary mind. He showed the extraordinary rDorje Sems 'dpa form, the Buddha's Body of Bliss, Sambhogakaya, in order to generate in his disciples the extraordinary mind.[1]

In this case, rDorje Sems 'dpa, through his kindness has "influence" (dbang) to purify the ripening of all previous bad karma, to erase their potential effects.

The Tantric "rDorje Sems 'dpa Meditation" yields the same result as the non-Tantric Four Opponent Powers. However, it is much quicker due to the intervention of extraordinary beings. Bkra shis rnam rgyal likens meditation to a spreading forest fire, which when incited by the winds of moral training, quickly consumes all sin (Bk,p.240). Though a simple and short meditation, it is said to have profound effects. Bkra Shis rnam rgyal

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[1] Janice D. Willis, The Diamond Light; An Introduction to Tibetan Buddhist Meditations (New York: Simon & Schuster, 1972; paperback edition, 1973), p. 83.

also likens it to a tiny lamp which is lit in a very dark room. Though tiny, it is capable of lighting the entire room (Bk,p.240).

> The Sins and Obscurations which have been accumulated from previous life-times are quickly removed by the tiny lamp of the rDorje sems 'dpa meditation and recitations.[1]

The rDorje Sems 'dpa Meditation (rDorje Sems 'dpa sgom bzlas nyid).--The "rDorje Sems 'dpa Meditation and Recitation" incorporates the practices of confession and restraint and the Four Opponent Powers into its structure. dBang phyug rDorje's root-instructions give the essential outline of the practice, which has two stages, "meditation" (sgom ba) and "recitation" (bzlas ba):

> 1. Reflect rDorje Sems 'dpa on the crown of your head. He has the [100 syllable] mantra [in his heart]. After having Confessed, and Restrained, the stream of nectar pours [from him] and settles in your own body, where it Purifies all the Sins and Obscurations.
> 2. By Reciting the 100 syllables, the Signs of having purified these Obscurations arise [in your body and mind] (dB,p.64).

The procedure begins with "reflection" (bsam pa) on the Cause and Effect of Karmic-Action. Then, the disciple takes a meditative posture. He "visualizes" (dmigs pa) rDorje Sems 'dpa on the crown of his head, according to its class standard iconographic form. He prays to rDorje Sems 'dpa to remove his sins and obscurations. Then, he visualizes rDorje Sems 'dpa's response. Nectar streams down from rDorje Sems 'dpa and enters the disciple's own body, where it purifies all the dark mass of sins and obscurations. The disciple's body fills with pure light, just like that of rDorje Sems 'dpa. This completes the meditation. Next, he recites the 100 syllable

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[1]Bkra shis rnam rgyal cites a passage from the dPung bZang gis Zhus ba:

> Like flames leaping out as a fire spreads through a dry forest, completely burning everything; the fire of Recitation is inflamed by the wind of Moral-Training.
> Like a glacier that melts by the clear-light of the sun, so also, brightness comes to those tormented as if it melts by moral-training whose clear-light is Recitation.
> When tormented it consumes the glacier of Sin.
> Putting the tiny lamp to the black mass of obscuration brings about the removal of the entire mass of Sin.
> The Obscurations and Sins which have accumulated from previous life-times are quickly removed by the lamp of Recitation (Bk,p.240).

mantra.[1] He visualizes rDorje Sems 'dpa bestowing his "influence" (dbang). rDorje Sems 'dpa says, "Oh son, all your sins and obscurations and degenerated Vows are purified from this day on."[2] The disciple then visualizes himself becoming rDorje Sems 'dpa. rDorje Sems 'dpa dissolves into light which the disciple absorbs into himself, "so that the body, and mind of rDorje Sems 'dpa and his own body, speech, and mind are indistinguishable" (dB,p.81). The disciple closes the meditation and recitation by dedicating the merit.[3]

The "benefit" of the "rDorje Sems 'dpa Meditation and Recitation" is "complete purification" (rnam par dag pa) and prevention from "falling" (ltung ba) to a lower stage of existence as past bad karmic-actions ripen (Bk,p.241).[4] The disciple's mental actions have become purified before they can ripen into deeds:

> Actions which are wholly motivated by attachment, aversion and stupidity but have not assumed a concrete physical or verbal form are mental actions. Those which have assumed concrete form are physical or verbal actions. All actions begin as mental actions. Therefore, it is said: The mind is a source of the poison which leads the world into darkness (Jm,p.82).

He is now more capable of making progress in his practice.

Bkra shis rnam rgyal summarizes the benefit by saying "a Self completely purified will follow" (Bk,p.241). During the meditation the

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[1]See Beyer, p. 144:

om vajrasattva samayan anupālaya varjrasattva tvenōpatiṣṭha dṛḍho me bhava sutoṣyo me bhava anurakto me bhava suposyo me bhava sarva-siddhim me prayaccha sarva-karma sūca me cittaṃ śreyaḥ kuru hūṃ! ha ha ha ha hoḥ! bhagavān sarva-tathāgata vajra mā me muñca vajrābhava ma mahāsamayasattva āḥ!

[2]Re-translated from Willis, p. 86.

[3]For an English translation of this ritual the reader is referred to Willis, pp. 83-86; Beyer, pp. 434-436; or, Jm,pp.80-82.

[4]'Jam mgon kong sprul qulaifies this statement. For him "complete purification" only pertains to minor and moderate misdeeds. Major misdeeds, though suppressed, are not completely purified (Jm,p.87).

disciple's "self" (bdag nyid) is identical with that of the extraordinary being, rDorje Sems 'dpa. After the meditation, the disciple will know of its effectiveness by certain "signs" of purification (rtags), for example, lightness of the body, less need of sleep, better health, clear mindedness, and fleeting moments of insight (Jm,p.82). Nevertheless, the results of the meditation are short-lived. Without continual repetition of the meditation, and above all ethical behavior, the disciple will not sustain the momentary purification.[1]

Cultivating Virtue

Non-Tantric Background.--Like those of the "rDorje Sems 'dpa Meditation," the Tantric instructions for the "Mandala" are not readily intelligible apart from their non-Tantric background. The respective commentators on these root-texts are careful to set forth the non-Tantric practices upon which the Mandala-Offering builds.

As was true for cleansing sin by the rDorje Sems 'dpa meditation, the cultivation of virtue by the Mandala-Offering arises from the disciple's understanding of the Doctrine of Cause and Effect. Following some attempt to live up to the Bodhisattva vow, the disciple becomes acutely aware of his lack of virtuous thoughts and deeds, past and present. He anticipates the inevitable continuation of non-virtue into the future. He reflects upon the Bodhisattva's virtues, and strives to manifest these.

However, thinking and acting virtuously, like a Bodhisattva, does not come readily. According to the Doctrine of Cause and Effect, he must sow the seeds, the "propensities" (bag chags) of virtue in his current meditations. In time, these will "ripen" (smin ba), first into "accumulations" (tshag) of propensities, and then, into "virtuous deeds" (dga ba'i las), perhaps only in future life-times. The more virtuous propensities are cultivated, the greater the tendency for resultant virtuous action to manifest in the future. Cultivating virtuous propensities renders power to virtue. In short, the disciple must make every effort to cultivate

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[1]"So, it is necessary to have Confessed these [Sins and Obscurations] again and again" (Bk,p.241).

virtue in thought and deed. 'Jam mngon kong sprul comments as follows:

> Each individual who has begun to practice Dharma and acquired a degree of faith certainly has propensities toward wholesome conduct. However, just as a spark cannot become a flame [if you do not take the time to prepare the fuel], such propensities cannot be awakened in an instant. Until they have been awakened [or transformed into] wholesome conduct, you will experience no realization. [The little you do experience will not grow]. But if you perform the wholesome deeds [described below], this will create the proper conditions for the awakening of your Propensities. As soon as they have been awakened, you will experience a powerful wave of realization (Jm,p.105).

The "powerful wave of realization" refers to the initial "signs" (rtags) of ripening propensities. Later, the disciple will experience more than mere signs; he will Act virtuously.

Both commentators agree that the "means to cultivate" (bsags thabs) the accumulations of virtuous propensities are, in general, the Six Perfections and the Seven-Limbed Worship, and in particular, the Mandala-Offering. The former are the non-Tantric foundation upon which the later Tantric Mandala-Offering is constructed.

The fundamental means-to-cultivate virtue is "cultivation of the Two Accumulations" (tshogs gnyis). The verb, sog pa (perfect, bsags pa; derivative, tshogs), means "to heap up, collect, gather." It is translated here as "to cultivate," in order to capture the meaning of ripening over time, according to the Doctrine of Cause and Effect, and also to capture the sense of active effort on the part of the disciple. Bkra shis rnam rgyal says that one must be diligent when cultivating the accumulations. The noun, tshogs, is that which is gathered--an assembly, heap, or accumulation. According to both commentators, there are two types of accumulations, the "accumulation of merit" (bsod nams), and the "accumulation of wisdom" (ye shes). The former pertains to virtuous propensities accumulated by one's own skillful means which ripen in the form of propensity and virtuous behavior in the future, but which do not ripen in the form of realization. The latter are virtuous propensities resulting from one's skillful means, which ripen in the form of perfect realization:

> In general, if you have not accumulated the Assembly of Merit, the cause, then, you do not attain good opportunities or the blissful realms [of the gods in future lives].
> In particular, if you have not accumulated the Assembly of Wisdom, the Effect, in addition to the Assembly of Merit, then you won't Understand the View, which is Emptiness (Bk,p.235).

Both commentators agree that the skillful means to effect the "Two Accumulations" are the Six Perfections. The first five perfections --giving, moral-training, patience, diligence, and contemplation--correspond to the accumulation of merit, whereas the last perfection, insightfulness, corresponds to the accumulation of wisdom (Bk,p.236).[1] The Six Perfections are virtuous actions; they are the behaviors of a Bodhisattva. At first such actions may fall far short of their lofty ideal, but nevertheless, still serve to awaken virtuous propensities. Such actions, however insignificant at first, proliferate according to the third principle of the Doctrine of Cause and Effect. A process begins which slowly builds its power and ripens into perfection.

As the ordinary mind is so very defiled and lacking in virtuous thought, it is very difficult for a beginner to start with meditations designed to cultivate virtue. According to the sequence of instructions given in many texts, one first establishes the foundation of outer virtue via the Six Perfections and then proceeds to more subtle inner virtue through meditation. The "Seven-Limbed Worship" (yan lag bdun) combines ritual action and meditation (Bk,p.237). The Mandala-Offering combines ritual action with more advanced meditation. Therefore, the disciple can utilize more internalized means to cultivate virtue when he has more experience.

Here is a brief summary of the Seven-Limbed Worship:

Obseisance [phyag tshal]

> I bow down with pure body, speech, and mind
> To all without exception of all
> The lions of men, the Tathāgatas of the three times
> In the worlds of the ten directions
>
> Through the power of my aspirations for good deeds

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[1]Cf. Bk,p.236; Jm,p.93.

I bow down to all the Conquerors with extreme respect,
Myself adopting forms as numerous as the particles of the worlds,
And with all the Conquerors vivid before my mind.

I consider that in one particle are Buddhas as numerous
as the particles of the worlds, sitting in the middle
of Buddha Sons, and that the Conquerors fill all
Without exception of the entities of phenomena.

I praise all the Sugatas and express
The qualities of all the Conquerors with all
The oceans of sounds of the melodious intoner [the tongue],
Inexhaustible oceans praising them

Offering [mchod pa]

I offer to all the Conquerors
Excellent flowers, excellent garlands,
Pleasant sounds, fragrant ointments,
Superior umbrellas, superior lamps, and excellent incense.

I offer to all the Conquerors
Excellent clothing, superior fragrances
Fragrant powders, and mounds of incense equal to Mount Meru,
And all specially arrayed marvels.

I also consider all extensive, unequalled acts
Of Ofering to be for all the Conquerors.
By the powers of faith in good deeds
I bow down and revere all the Conquerors.

[Visualization of the Assembly]

Confession [gshags pa]

I confess individually all sins
Done by me with body, speech,
Or mind through the power of
Desire, hatred, ignorance.

Admiration [rjes su yi rang]

I admire and will emulate the meritorious actions
Of all the Conqueror Buddhas of the ten directions,
The Buddha Sons, the Solitary Realizers, those still learning,
Those with no more learning, all the migrators.

Entreaty [bskul ba]

I entreat all the protectors, who have found non-attachment
And have progressively awakened into enlightenment

And are the lights of the world systems of the ten directions,
To turn the unsurpassed wheel [of doctrine].

Supplication [gsol ba 'deb pa]

I supplicate with pressed palms those planning
To show nirvana to the world to dwell here
Even as aeons as the particles in the realms
To help bring happiness to all migrators.

Dedication [bsngo ba]

I dedicate all the little virtue
I have accumulated through obeisance,
Offering, confession, admiration, entreaty,
And supplication toward enlightenment.[1]

Tantric Mandala Offering (mchod pa'i mandala).--The Tantric Mandala-Offering yields the same benefit as the non-Tantric Seven-Limbed Worship. However, the result comes much quicker due to the direct intervention of the extraordinary beings. 'Jam mngon kong sprul likens the non-Tantric ritual to firewood which slowly smolders. He likens the Tantric ritual to a spark which suddenly ignites all the virtuous propensities (Jm,p.105):

> In brief, the profound Mandala-Offering is included in these instructions in the Foundations because it is so useful for the rapid perfection of the Accumulations (Jm,p.111).

dBang phyug rdorje's root-instructions give the essential outline of the practice:

> The Preparation-Mandala: on five heaps [of rice]
> The Offering-Mandala: generating these [as] five jewels
> Through offering the various prepared substances,
> The Signs of the perfection of the Two Accumulations arise by these [two] stages (dB,p.64).

The Mandala-Offering incorporates the Seven-Limbed Worship within its structure. The procedure for offering begins with the construction

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[1]From Geshe Lhundup and Jeffrey Hopkins, Practice and Theory of Tibetan Buddhism, with a Forward by His Holiness the Dalai Lama (New York: Grove Press, 1976), pp. 11-13. Part of a translation from Tshong kha pa's The Three Principal Aspects of the Path of Highest Enlightenment.

of the "Preparation Mandala" (sgrub pa'i mandala), in which "five heaps" (tshom by lnga) of gold, shells, or grains are set out and imagined to represent the "five objects-of-refuge" (yul). The five objects are: the tutelary deities (yidams), Buddhas and Bodhisattvas, the Dharma; the Saṇgha, and the Dharma-protectors. Sometimes, the one's root-lama is added as the sixth object-of-refuge.[1] The second stage is the construction of the "offering-mandala" (mchod pa'i mandala), in which the disciples visualize an ideal universe with its thirty-seven standard iconographical features, e.g., ocean, continents, mountains, lakes, cities, palaces, sun and moon, sky, special wealth, offering godesses, precious objects, etc. Each component of the visualized universe is offered in standard sequence; each has its own recitation and prayer. Though the visualization can become very elaborate the essence of the practice is as follows:

> In brief, imagine that you are offering all the possessions of gods and men that can possibly be accumulated, as well as all the wonderful things in the ten directions which are not owned by anyone (Jm,p.104).

Then, the disciple prays for the attainment of Mahāmudrā. He offers the Seven-Limbed Worship and a final prayer. "He imagines light radiating from the object-of-refuge, the preparation-Mandala, striking all sentient beings, and thereby activating the Two Accumulations (Jm,p.105). The objects-of-refuge dissolve into the light and are absorbed into the disciple. He dedicates the merit, thereby completing the meditation.[2]

As with "rDorje Sems 'dpa Meditation," the "Mandala-Offering" will ripen in the future. Its effects first become manifest as certain "signs" (rtags) in dreams, fleeting moments of insight, and spontaneous moments of visualizing comparable offerings. The "Mandala-Offering" is inclusive of both accumulation of merit, by offering the entire universe, and also the accumulation of wisdom, by understanding the emptiness of what is

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[1] 'Jam mngon kong sprul lists "five refuge-objects"; Kung dga' bstan 'dzin uses a sixth, the sixth being the root-lama who encompasses the other "five refuge-objects."

[2] The reader is referred to an English translation of the entire ritualized-meditation in Jm,pp.96-105. For Tibetan texts see dB,pp.81-84, or the full liturgy text, dB,pp.111-113.

offered, who is offered, and the act of offering (Jm,p.93). The "Ten Benefits of Accumulating Merit," which pertain to future human rebirths are: a handsome face, a good complexion, influential speech, influence over associates, the affection of gods and men, the companionship of holy men, robust health, wealth, higher rebirth, and liberation. There are also additional benefits, such as being reborn in the blissful god-realms in future lives (Jm,p.110; Bk,p.235). The "Benefit of Accumulating Wisdom" is complete purification of all the emotional-fetters through an understanding of the view of emptiness (Bk,pp.235-236), and more, potential attainment of Mahāmudrā in this same life-time (Jm,p.104).

The most important benefit, however, is the acquisition of virtuous propensities. In the future, the disciple will become a "spreader of [virtuous] action" (las 'phro). There will be a greater tendency to do good deeds and emulate the Bodhisattva ideal. As the power of good action increases, the disciple more spontaneously and naturally acts like a Bodhisattva.

By cleansing sin the disciple has emptied his vessel of defilement. By offering this mandala he has absorbed the Two Accumulations into himself. Furthermore, the very act of such profound offering--giving the entire universe--is a step toward selflessness. The vessel, one's continuum, has been emptied and is ready to be filled. The yogi is now in a position to understand emptiness. Such understanding becomes the topic of the final of the "Extraordinary Preliminaries," namely, "Guru Yoga."

Guru Yoga (bla ma'i rnal 'byor)

Having accomplished the "Ordinary" and "Extraordinary Practices," and their contribution to "building the vessel," the disciple is in a position to take the next step in deepening his knowledge. There are two stages in deepening knowledge beyond "intellectual understanding" (go ba). These are nyams ba, which means to "directly experience" and rtogs ba, which means to "understand." Both stages are attained through the practice of Guru Yoga, wherein the disciple experiences the basis directly during his meditation, which will ripen to full understanding of Mahāmudrā.

Furthermore, in experiencing wisdom and compassion as ultimately the same, the disciple also rounds out his development of the enlightened attitude. In Guru Yoga, he passes beyond the relative enlightened attitude that was exemplified in the mandala-offering, to the ultimate enlightened attitude, wisdom.

The Tantric method of Guru Yoga is much quicker than the non-Tantric method of prayer. In the Tantric method, the lama directly transmits "influence" (dbang) to enable the disciple to practice and moreover to progress in his practice to the point of experiencing wisdom. The key concept of Guru Yoga is that of "empowerment" (byin gyis brlabs). As the commentator says: "For the sake of empowerment, Guru Yoga" (Bk,p.654). The term, empowerment, literally means restoring a "blessing." The type of blessing given, however, has a specific field of meaning.

First, the lama authorizes the disciple to practice according to the tradition. He extends to the disciple his "influence" (dbang) by which the disciple is cleared of "obstructions" (bar cad) so that he may be capable of experiencing the specific meditations along the path. 'Jam mngon kong sprul comments on the "necessity" (dgos ba) of such psychological permission and preparation.

In general, in order to follow the Mantrayāna or Vajrayāna, especially to receive instructions in the meditation of the Perfection-Stage,[1] you must first receive the guru's blessing. Until you have received it, you will not be on the true path (Jm,p.123). In this specific meditation, the disciple receives the blessing of the "Four Influences" (dbang bzhi), which are keys to understanding the four most important insights along the path.

Second, the blessing is also defined by "what necessarily follows from having meditated" namely the benefit (Bk,p.244).[2] The benefit from

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[1]See Beyer, pp. 127-143, 452-454, for an explanation of the "Process of Perfection."

[2]Bkra shis rnam rgyal often uses the term, dgos ba, synonymously with terms for "benefit" such as yon tan. The term, dgos ba, literally means "to be necessary; must." Bkra shis rnam rgyal wishes to emphasize, here, the importance of the Doctrine of Cause and Effect. If a disciple

having received the Four Influences is an initial experience of "wisdom" (ye shes). The use of empowerment is illustrated in this typical passage:

> Pray to generate precious Understanding in your continuum. . . . thereby obtaining empowerment (Bk,p.248).

Third, the lama gives his disciple the blessing of his complete assistance and "support" (bsten; dB,p.64). Symbolically, he will be with the disciple at all times. Therefore, a very special guru-disciple relationship is formed, which will continue even beyond the final stages of enlightenment. All three of these "aspects" (rnam pa) of the lama's blessing, or empowerment, are illustrated in the brief root-instructions of dBang phyug rDorje:

> To do the meditation of Guru Yoga on top of your head, pray with fervent Respectful-Admiration and the Four Influences will come about through the delight of the five [refuge objects]. If one takes the Support of the lama, there comes the Signs of having Pentrated Empowerment out of Compassion (dB,p.64).

The final phrase, "empowerment out of compassion" (thugs rje'i byin rlabs) signifies that Guru Yoga is a Tantric exercise. The lama is a perfect Buddha, complete with the Three Buddha Bodies--the emanation-body; the enjoyment-body; and the Dharma-body.[1] Therefore, the lama, while appearing to the disciple as an ordinary human body, simultaneously acts on the level of the enjoyment-body and the Dharma-body, though the disciple may be unaware of his doing so. The lama therefore embodies the complete understanding of emptiness in its subtlest form, Mahāmudrā. Out of his compassion, he manifests an emanation-body--what appears as an ordinary human body. He does so to impart his knowledge to others. He meets with a potential candidate who starts out on the path of knowledge. Here, in Guru Yoga, the lama's purpose is to "initiate" (dbang skur ba;

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follows the instructions for a given practice, the benefit "must" follow according to the laws of cause and effect. Though the term, dgos ba, is translated as "benefit," according to its context, the semantic field of the term is lost in the translation. For example, consider the commentator's use of a passage from Nāgārjuna:

> So, if you find the Path of Benefit by the Kindness of your lama, you will be liberated even though you don't think of liberation (Bk,p.247).

[1]Geshey, pp. 206-208.

dB,p.83) the disciple, to quickly bring penetration of empowerment, by means of the Four Influences.[1]

As a Tantric practice, the "Refuge-Object" (yul) is not the ordinary form of the root lama during the visualization. Rather, the lama is visualized in extraordinary form, usually the cosmic Buddha rDorje 'chang, the originator of the lineage in primordial time. Though, in a relative sense, not an ordinary lama but an extraordinary deity conveys the influences, in an ultimate sense, they are the same. Interestingly, Bkra shis rnam rgyal speaks of "meditation upon the as if lama" (bla ma ji ltar):

> For the Benefit of all sentient beings, visualize the master as rDorje 'chang, yet Staying in his ordinary body (Bk,p.243).

Likewise:

> In reality, your guru may be an ordinary being or a manifestation of a Buddha or Bodhisattva. But if you can pray to him while meditating that he is the Buddha, all of the Buddhas, Bodhisattvas and Yidams will enter the body, speech and mind of your Vajrayāna master and work for the Benefit of all beings (Jm,p.126).

The disciple adopts the attitude as if his master were rDorje 'chang himself.

In Guru Yoga the disciple is instructed to visualize the entire dKa' rGyud pa lineage--the tutelary deities, Buddhas, Bodhisattvas and remainder of refuge objects--surrounding the root-lama. After a series of ritual prayers and chants, "all the refuge-objects are melted into the lama" (Kk,p.273). The visualized root-lama is the "absorbed form" (bsdu ba'i yul) of all the refuge-objects, as well as the three Buddha Bodies. To worship the lama during Guru Yoga is "the way to meditate upon yourself as being united ['dus] to all the Buddhas" (Bk,p.243). Moreover, it is the means of pointing out the identity of your own mental continuum and the absorbed refuge-object.

The "skillful means" (thabs) or "way" (tshul) to practice Guru Yoga is given in a series of technical terms. The most important are: "generating the force of faith," "fervent respectful-admiration," and "prayer." Faith is said to be the "highest vehicle." The type of faith

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[1]"byin rlabs myur du 'jug par byed pa bla ma'i rnal 'byor"; dB,p.82; Bk,p.244.

required is much more profound than the former "unwavering faith," which took the lineage as its support. Here, the disciple is told to "generate faith like the ancient ones" (sngon po ji bzhin dad pa; dB,p.246). Such faith arises from the "force of longing" (gdun shugs; Bk,p.246), by "recollecting the kind words of your lama" (Bk,p.246).

"Respectful-admiration" (mosgus) which accompanies "faith like the ancients," is the basic means of empowerment. sGom po pa says:

> If you do not penetrate the empowerment of the lama, it is not possible to receive the transmitted truths of Mahāmudrā. To penetrate the empowerment of the lama is not difficult. Due to having Respectful-Admiration, one penetrates it after making his Prayers (Bk,p.248).[1]

Bkra shis rnam rgyal uses the adverb, rtab du, which means "constantly." The disciple should "constantly Respect his lama." These adverbs help distinguish the intensified respectful-admiration from its previous use. Most commentators also use verbs such as "earnest application" (nan tan; Bk,p.242) and "effort" ('bad pa; Bk,p.245).[2]

The discussion of skillful means is concluded with an account of the "way to pray" (gsol ba' debs lugs; Bk,p.248). The disciple should "pray over and over, uninterruptedly, when going, sitting, and sleeping" (Bk,pp.248-249). The means to empowerment, then, are inclusive of the entire set of previous means--each is now seen as qualitatively stronger due to the disciple's efforts to "build the vessel." Table 11 illustrates. With Guru Yoga one completes the set of all mental operations needed for enlightenment. The commentators summarize these qualities in the verb, rjes su brang ba, which means "to pursue." In every way possible, the disciple should pursue the lama. He should sit at his feet when possible and visualize him constantly at other times. Recognizing him as a perfected Buddha, the disciple should never mistake him for an ordinary being, and thereby fail to generate the vital skillful means of empowerment.

The "reason" (mtshan nyid; Bk,p.244) for practicing respectful-admiration is to "gain the delight of the lama by being in harmony with

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[1]This passage is cited by Bkra shis rnam rgyal, p. 248.

[2]Cf. Bk,p.242; dB,p.84.

TABLE 11

STAGES OF SKILLFUL MEANS USED TO BUILD THE VESSEL

Generating Interest and Causing Faith To Arise	
	Interest; Respectful Admiration ('dun pa; mos gus)
	Faith; Depending on the Lineage (dad pa)
Preliminary Practice	
Ordinary:	Earnest Application (nan tan)
Extraordinary: (Refuge through Mandala Offering)	Visualization-Meditation (dmigs pa)
Extraordinary: (Guru Yoga)	Fervent Respectful Admiration (mos gus drag po)
	Faith of the Ancient Ones (sngon po'i dad pa)
	Earnest Application (nan tan)
	Constant Prayer (rtag du gsol btab)

him" (Bk,p.245).[1] The lama, out of "kindness" ('drin pa; Bk,p.245), might empower the disciple. The actual meditation of Guru Yoga is the culmination of this promise.

The basic structure of the ritualized meditation is as follows:

1) It begins with the disciple practicing a generating visualization [dmigs skye] of himself as a tutelary deity, usually rDorje pha mo [Skt., vajravarahi]. Failure to visualize himself in extraordinary form is an example of lack of Respectful-Admiration, by which the disciple fails to receive Empowerment. Then, the root-lama is visualized in the form of rDorje 'chang [Skt., vajradhara] on top of the disciple's head. Finally, the Five Refuge-Objects and the entire lineage are visualized in the surrounding space.

2) He should pray [gsol btab] to these for blessing.

3) He practices an "absorbing visualization" [bsdu ba'i dmigs pa]. In

[1]This passage is from the gSang 'Dus.

it, the five Refuge-Objects and the entire lineage of extraordinary beings dissolve into light, and are then absorbed into the luminous body of the root-lama, who retains the form of rDorje 'chang.

4) An offering is made, for example, the Seven-Limbed Worship.

5) The disciple prays for Realization of the three Buddha-Bodies. He may also make numerous other prayers.

6) Next, the disciple prays directly for Empowerment. Simultaneously, he visualizes the act of Empowerment in which various colored lights emanate from specific locations on the root-lama's body. They correspond to those points on the disciple's own body where his Obscurations disappear, and upon which the Four Influences are bestowed.

7) Finally, the disciple practices a dissolving visualization [thim ba'i dmigs ba]. In this, the root-lama dissolves into light, which in turn penetrates the head of the disciple. Thereupon the "mind" [thugs] of the root-lama, also the Mind of the entire lineage and pantheon, become "indistinguishable" [dphye med] from the disciple's own Continuum. He is "united" ['dus pa] with them. The disciple's own Continuum manifests Wisdom.

8) The disciple closes the meditation by dedicating merit. The overall purpose of the meditation is to generate the 'Influences of the Samadhi' (ting nge 'dzing gye dbang; Bk,p.249).

There are many varieties of Guru Yoga which, though sharing a basic structure, vary in length, wording of prayers, and also in the visualized extraordinary form of the root-lama. rDorje 'chang, the cosmic originator of the lineage in primordial time, is the most common Object.[1] Karma kam tshang has written a more complicated version in which the root-lama is visualized as having four bodies, each corresponding with the Four Influences.[2] Below is dBang phyug rDorje's expanded version of his root-text. It is not a liturgical text, so the instructions for making the visualizations and the wording of the prayers are not included. Nevertheless, it is a good example of the basic ritual structure of such practices:

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[1]Cited by dBang Phyug rDorje, 'Jam mgon kong sprul, Bkra shis rnam rgyal, Padma dKar po and 'Jam dpal dpa' bo.

[2]Kong sprul, 6:269-293. This is a text on "Guru Yoga" by Mi bskyod rDorje.

(1) [Generating Visualization]

The Guru Yoga quickly effects penetrating Empowerment. For the highest bliss [generate] yourself as a tutelary deity. In the clear sky on top of your head is your very own root-lama, your teacher of virtue, who appears with a gold and black hat, and who grasps the vajra and bell. He appears in order to bring forth Wisdom and Skillful Means as being indistinguishable . . . pray to the precious lama to be quickly given the Initiation of the Four Influences in yourself, and also, the siddhis of these four, after meeting with the four, and having them Ripen in your Continuum. In particular, if you are not granted the Experience and Understanding, you must generate and Carry Out this lofty state in the Continuum now. "Let it be transferred to these beings." Pray this way and, in a short time, it will very much appear and be taken in its certainty.

(2) [Absorbing Visualization]

By absorbing the assembly of the lamas of the lineage, the Buddhas, Bodhisattvas, the Dakhinis, and the Dharma-protectors into the root lama, you have the best of the three Inner and Outer Secrets within you. That is, meditate on the body which unites the lama--Three Jewels to all these [and to yourself]. Offer the Seven-Limbed Worship. Make a prayer like this one: 'I pray to all the sentient beings of equanimous space, the lamas, and the precious Buddhas [for blessings].' 'I pray to the omniscient Dharma-Body, to the perfect, great blissful, Enjoyment-Body, and to the compassionate Emanation-Body.' These prayers are done by Respectful-Admiration when Reflecting upon the body that unites [all these] to the Three Jewels [and to yourself].

(3) [Prayer and Visualization of Empowerment]

When the Four Influences that the lama gives Spread, white, red, and blue light, respectively, they Spread from the forehead, throat, and heart of the lama. Then, these lights strike the three corresponding places in you. They Cleanse [dag pa] Sin and Obscurations of the three--body, speech, and mind, respectively. As a result, you obtain the Four Influences: (1) Vase, (2) Secret, (3) Insight, and (4) Wisdom. The first Influence enables you to meditate the Stage of Generation [bskyed rim]; the second, the Stage of Perfection [rdzogs rim] of the Energy Currents; the third, the Meditation of Equanimity [snyom 'jug] of Wisdom and Means of the Four Joys; the last, the Direct Realignment with the Basic-Enlightenment, which can affect the Fruit--the Emanation, Enjoyment, and Dharma Bodies. And, each of these three kinds of colored light Spread from each of the locations on the lama's body. By striking all over your own body, they cleanse whatever Propensities might Obscure the Three Gates [body, speech, and mind]. You attain the

Four Influences [which bring forth the three moments of enlightenment: the Basis], the Influence to Meditate Self-Awareness and Emptiness as indistinguishable; the Path, which takes that as having the force to Carry Out the Body of the Real-Entity or the Body of Great Bliss, and the Fruit [Enlightenment].

(4) [Dissolving Meditation]

Then, having melted the [condensed] lama into light and absorbing him into yourself, stay in Non-Artificialness from the perspective of considering that 'The body, speech and mind of the lama, and your own body, speech, and mind are indistinguishable.'

(5) [Dedication]

Because this [meditation] is so very important, meditate with Earnest Application (dB,pp.83-84).[1]

According to Bkra Shis rnam rgyal there are two types of effects from Guru Yoga: "what is given" (dbul ba) and "the benefit of that" (phan yon). The former type pertains to "cleansing" (dag pa). Recall dBang phyug rDorje's text, where colored light struck the disciple and cleansed his sins and obscurations. Bkra shis rnam rgyal particularly mentions cleansing misery and fear. He speaks not only of cleansing "emotional-fetters" (nyon mong), but also, intellectual "notions" (blo): He continues to say, "All kinds of notions are stolen away by the lama" (Bk,p.251). With such added clarity of mind, the disciple, for the first time, accomplishes something resembling a meditative state. The commentary continues:

Generating the yet Unborn meditation and the gain arising from its generation are said to be the gross effects arising out of Empowerment (Bk,p.242).

Such meditative clarity is essential to make the disciple suitable to receive the latter main benefits, those pertaining to the development of wisdom.

As noted in dBang phyug rDorje's text and others, the disciple is granted Four Influences.[2] Each of these pertains to a specific tradition

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[1]Bkra shis rnam rgyal uses the same structure. His text is somewhat condensed; cf. Bk,p.249; dB,pp.83-84.

[2]The "four influences" are cited in all the major root texts and commentaries. According to Bkra shis rnam rgyal, these "four influences" are derived from sGam po pa (Bk,p.250).

of meditations within a related Tantric tradition, which bears some relation to the various levels of attainment in the specific Mahāmudrā tradition. For example, the related Tantric Stage of Generation (bskyed rim) utilizes visualization to concentrate the mind and control its emotional-fetters, cognitions, and perceptions. Similar visualizations are used during the concentrative meditation of the Mahāmudrā--those which "have support" (rten can). The related Tantric "Stage of Perfection" (rdzogs rim) consists of "non-visualization" (dmigs med) meditations which use the subtle energy currents within the body. Similar exercises are used during the more advanced concentrative meditations of the Mahāmudrā system--those that are "without support" (rten med). "Equalization" (snyon 'tug) and "direct realignment" (rten 'brel mngon du bya) are very advanced practices of a related Tantric system which relate to the extraordinary meditations of the Mahāmudrā system. By the former, called "One Taste Yoga," the yogi understands all aspects of reality to be one and the same. By the latter, called "Non-Meditation Yoga," he achieves enlightenment, the fruit of wisdom. As Bkra shis rnam rgyal says, he enters the "state of omniscience" (Bk,p.247). Through direct enlightenment the disciple realigns his own mental continuum to correspond with the various Buddha-bodies. Table 12 illustrates.

The disciple is authorized to set about each of the units of practice and realizations along the entire path of the Mahāmudrā system. It is precisely at the beginning and ending stages that the yogi has the most difficulty learning the meditations. Therefore, at these stages he is given the respective, "particular" influences to insure that he will make progress.

The "general" benefit of empowerment, however, pertains to the middle range of Mahāmudrā practices--the set of "Insight Meditations" upon which the entire system is built. These are the meditations on "emptiness" (stong ba). As Bkra shis rnam rgyal says, "he who does so [Guru Yoga] will grasp the benefit of Buddhahood, namely, emptiness" (Bk,p.250). Just as taking the enlightened attitude imparted compassion, Guru Yoga imparts wisdom. The lama, through his kindness, touches the disciple with his

TABLE 12

CORRELATION OF MAHĀMUDRĀ AND RELATED TANTRIC PRACTICES

	Influence	Buddha-Body	Related Tantric Practice	Mahāmudrā Practice	Color	Gate
Beginning Essential Practice	Vase	Emanation	Generation-Stage	With Support	white	forehead
	Secret	Enjoyment	Perfection-Stage	Without Support	red	throat
Concluding Practice	Insight	Dharma	Equalization	One Taste	blue	heart
	Wisdom	Fruit	Direct Re-alignment	Non-Meditation	blue	heart
Intermediate Essential Practice	Emptiness	-	-	Insight		

light and in so doing, directly points-out emptiness in the disciple's own mental continuum. The disciple "changes his mind."

When the beginner was given advice on the basis much earlier, he merely had "intellectual understanding" (go ba) of it. Now, with empowerment, he "directly experiences" (nyam len) the basis during meditation. That is, he experiences his mental continuum differently. In time his meditation will ripen into genuine "understanding" (rtogs pa):

> So if you have Respectful-Admiration, and then enter and penetrate Empowerment, Understanding of the Mind arises (Bk,p.247).

The disciple is empowered with the "wisdom of omniscience," the subtlest degree of emptiness (kun khyen pa'i shes; Bk,p.245): "You will be liberated even though you don't think of liberation" (Bk,p.247). All the propensities, including those new propensities of wisdom, will gain in power and ripen into action. The necessary groundwork is complete. In fact the subsequent "Advanced Preliminaries" and after that, the essential "Concentrative," "Insight," and "Extraordinary Practices," are simply manifestations of this increasing ripening of the same wisdom. Furthermore, the three stages of enlightenment are also manifestations of the ripening of this wisdom, that is the stages of the basis, path and fruit which were referred to in dBang phyug rDorje's text. The decision to meditate naturally follows empowerment and the subsequent ripening of wisdom as it manifests itself. One of the signs of its ripening is the urge to meditate more. The disciple has now become a yogi.

With the Four Influences and the empowerment of emptiness, the disciple, at least during the meditation in which he dissolves the root-lama into himself, is the very lama. As the text says, "the body, speech and mind of the lama and your own body, speech and mind are indistinguishable." As Bkra shis rnam rgyal says, "You quickly become like the Ancient Ones" (Bk,p.246).

After the empowerment meditation, the body, speech and mind of the root-lama, having penetrated those of the disciple, are said to "stay" (gnas; Bk,p.249). Bkra shis rnam rgyal explains the effect in a section called "Staying":

> When offering in front, to get the Accumulations, and when praying, the lama penetrates the top of your head. Then, he constantly dwells in the center of your heart (Bk,p.250).

Taking the lama as a support means that the propensities of his perfect continuum constantly work their effect to the extent that the disciple acts in accordance with the Dharma, so as to allow their ripening. Likewise, the entire pantheon also stays within the disciple:

> But if you can pray to him while meditating that he is the Guru, all the Buddhas, Bodhisattvas and Yidams will enter the body, speech and mind of your Vajrayāna master and work for the benefit of all beings (Jm,p.126).

Through Guru Yoga, the disciple establishes an intimate connection to the lama. It is an "absolute bond" (dam tshig) which cannot easily be broken. One effect is that the disciple becomes preoccupied with the lama by means of Four Notions: (1) He is the very Buddha; (2) It is impossible to repay his Kindness; (3) One constantly thinks about him or prays to him while moving, sitting and sleeping; and (4) One has a fervent longing, which sharpens meditation and brings clarity to mind (Jm,pp.128-129).

Furthermore, as the lama's perfected body, speech and mind is one and the same as the disciple's, at least on some level, it will effect the disciple's view of the world and even his actions:

> In brief, imagine all pleasant experiences to be the Guru's blessing. Meditate that all painful experiences are the Guru's compassion. It is essential that you make use of such experiences to enhance your devotion and reverence and do not look elsewhere for a remedy [for suffering] (Jm,p.123).

The change of mind from ignorance to wisdom begins to show its effects in the arising thoughts and behavior of the disciple.

Though very far from the ripening of wisdom, the disciple can get glimpses of such changes from "signs" (rtags). Bkra shis rnam rgyal explains:

> Having depended upon the meditation of Guru Yoga, [the disciple] still has the lama's closeness. He longs to touch the lama's body. The lama has stolen away all kinds of Notions from the disciple, so that he in fact is close in [the disciple's] mind, [instead of being muddled by thought]. The [disciple] longs to pray day and night. Being

> illuminated by Experience, he finds knowledge. When dreaming, he has an auspicious dream in which he pays respect to his lama, and thereby gets the Dharma explained, gets the Initiations, and so forth (Bk,p.251).

That is, empowerment has drastically, though subtly at first, affected the mind and behavior of the disciple. He becomes more devoted to practice and more detached from the world (Jm,p.133). He is more concerned with directing his thoughts and meditations toward the Dharma, and following his moral training with fewer transgressions.

Furthermore, he gets spontaneous "glimpses of realization" (Jm, p.133) and "moments of tranquillity" (Bk,p.239) during his meditations.

The "Advanced Preliminaries" (khyad par) concern themselves with the ripening effects in the disciple's mental continuum and his behavior. The "Isolations" (dben ba), the first of the essential practices, concern themselves with the ripening moments of meditative tranquillity. With Guru Yoga, then, the disciple is well on the road to beginning his meditative practice. However, the disciple must take some time to allow these signs to ripen. That is why some root-texts recommend a set of "Advanced Preliminary Practices." 'Jam mngon kong sprul concludes his Torch of Certainty with the following advice:

> Do not run full tilt at tranquillity and insight. First, cultivate a fertile ground for positive qualities within yourself (Jm,p.133).

Though some texts go directly from Guru Yoga to meditative practice, these texts do not show proper appreciation of the Doctrine of Cause and Effect. The "Advanced Preliminaries" are crucial for all of the groundwork which has been laid with the "Ordinary" and "Extraordinary Preliminary Practices."

Advanced Preliminaries (khyad par)

With the visualization of the "Extraordinary Practices," the disciple accomplishes some training in the Bodhisattva Path toward the realization of Mahāmudrā. He has sown the seeds of the basis--compassion and emptiness--upon which the subtler truths of Mahāmudrā can grow. The disciple has also countered his tendency toward non-virtuous action and cultivated virtue, at least in thought, and to some extent, in deed. The

final transformation--wherein he embodies this truth--comes only from intensive meditation. Thus, the "essential" (dngos gzhi) practices, differ from the "preliminaries" (sngon 'gro), in this rigorous meditative requirement. Yet, the yogi is not yet prepared to begin such intensive meditation. To this end, a number of texts include a transitional section called the "advanced preliminaries" (khyad par sngon 'gro).[1]

Virtuous propensities take time to ripen. As they do, the disciple more and more approximates a quiet, meditative mind. The practitioner by no means emerges from Guru Yoga as a Bodhisattva or Buddha. The signs of his changed mind arise as: fleeting moments of insight; uncalculated virtuous acts toward others; and, refreshing moments of inner stillness. Such signs inevitably appear, and are said to be the "guarantee of the preliminaries" (sndon 'dro'i dgos don; Kg,p.711):

> Now, regarding the preliminaries, when the superiors explain the Signs to you, these various Signs should arise. Then, by settling into the essentials, Experience and Understanding of the essentials should arise without difficulty. Sometime after the preliminaries, the various [Signs] come about, and can be taken as what has been Pointed-Out about the Experience and Understanding that arises. The Right Amount [of Experience and Understanding] will come. So the former ones say. Though the Preliminaries are called Preliminaries, the essentials depend upon their generation. The essentials depend on these for their generation or non-generation during meditation. Going into the many points of these [Essentials], the superiors are not in disagreement concerning these Essentials. Obtaining Firmness from the Preliminaries affects the knowledge of Certainty, and extends the time that the Signs come forth. Then, the disciple can proceed to the Essentials gradually (Kg,p.711).

However, the signs alone are not sufficient. Before he can begin the essential meditative practices, the disciple must "get experience" (nyans len) with such benefits of the "Preliminaries." And more, he must get the

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[1] 'Jam mgon kong sprul also includes a section on the "Advanced Preliminaries," but they were not translated by Hanson. Compare also Bk,pp.252-258; Kg,pp.711-714; dB,p.65; and dB,pp.81-85. Kung dga' bstan 'dzin adds his own introduction and then cites Bkra shis rnam rgyal's text, almost line by line. This one of the few instances in which a major commentary has cited a passage from another major commentary for the Mahāmudrā tradition.

"right amount" (tshod rig pa; Kg,p.711) of experience before he can properly meditate. The right amount is said to be as much as is needed to grasp the basis, the right view, emptiness. Because it is impossible to meditate effectively without first understanding the goal of the meditation, the right view must always guide meditative practice.

Although the signs are guaranteed, "firmness" (brtan po) is not. Firmness means uninterrupted awareness of the right view in all situations, in all activities. The "Advanced Preliminaries" presume another shift in perspective. In the "Ordinary Preliminaries," the arena was those "conditions [of the disciple's everyday life and world] which cause attachment." In the "Extraordinary Preliminaries," the arena was "the conditions of the Masters" [the lama and the refuge-objects who act on the disciple's mental continuum out of their kindness]." Now the arena, though once again the disciple's everyday life, is a transformed daily life. Awareness of right view must permeate all aspects of his transformed existence.

Kun dga' bstan 'dzin goes on to say, "it is necessary to make effort ['bad pa] to find the right amount [of experience] in one's continuum" (Kg,p.712). Certain advanced practices, namely, "virtue-practice" (dge sbyor) and "safeguarding" (skyong ba) are designed to help the disciple get firm experience. These practices are strenuous in that they strive toward the goal of uninterrupted practice, even in sleep (Bk,p.257). The disciple uses "diligence" (brtson 'dgrus), the energy by which he overcomes laziness and strives toward virtue and truth. When diligence gains power, virtue and truth are said to come of their "own power" (rang stobs). The disciple has progressed from mere signs, to effort, to uninterrupted awareness of the truths learned in the "Preliminaries."

Virtue-Practice (dge sbyor)

The exercises included in the section on "Virtue-Practice" are inclusive of all the previous preliminaries. In the words of Kun dga' bstan 'dzin, "these affect the knowledge of the previous--that of the entire unit [of practice]" (Kg,p.712). "Virtue-Practice" is designed to make the disciple's mind and actions firm, so that it will be possible for him to recognize "certain truths" (nges don) in whatever occasions and by whatever

signs it arises. In this sense, "Virtue-Practice" is only preparatory to the more basic "Advanced Preliminary," namely, "safeguarding," in which certain truth genuinely ripens.[1] The disciple does "Virtue-Practice" as long as he is ignorant of certain truth.

There are two types of "Virtue-Practice"--those exercises having to do with behavior, and those having to do with mental training. Since the behavioral practices are easier, they are usually done first. The propensities established by these behavioral practices will subsequently manifest themselves as certain mental qualities. Then the disciple is ready to practice more subtle mental training.[2]

Moral Training; Binding the Senses

Here is an example of the instructions for the behavioral practices:

> Becoming familiar with the Mind-Which-Abandons [through practices which turn the mind from thinking about harming others] is Getting-Experience in Moral Training. So, there is more to learn than that which brings restraint and thereby increases Virtue, namely, grasping Recollection and Total Awareness. It is still necessary to have Abandoned all immoral and evil practices and well Safeguard the Moral Training. Having depended upon the Six Sense-Objects, form and so forth; and the Six Senses, the eye and so forth; the Six Sense-Perceivers, Six Sense-Consciousnesses come forth. Having Restrained the subsequent Consciousnesses of the mind, the attachments to these Objects which occurs in the mind, and also the generation of aversion toward these within the Six [Sense-Systems] do not occur. Then, you do not grasp [the Sense-Objects] as having attributes [mtshan ma]. In that they are not grasped as direct Signs [mngon rtags], you have Safeguarded the actions of attachment and aversion in the mind. This is Established Mind [sems 'jog], established in Virtue and learned in the Oral Readings (Bk,pp.252-253; Kg,p.713).

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[1]dBang phyug rDorje and 'Jam mgon kong sprul do not include a section on "Virtue-Practice." They include only the more fundamental section on "Safeguarding." Certain root-texts, notably that of Bkra shis rnam rgyal, take "Virtue-Practice" for granted. Though not included in the root-text, the autocommentary devotes a section to the explanation of Virtue-Practice (Bk,pp.252-258).

[2]Only the larger commentaries, no root-texts, include a section on behavioral "Virtue-Practice." Only Bkra shis rnam rgyal and Kung dga' bston 'dzin comment on the matter. There is evidence to believe that Bkra shis rnam rgyal is the source from which Kung dga' bston 'dzin draws.

It is clear from the passage that "moral training" (tshul khrims) and "restraining the senses" (dbang po'i sgo sdom pa) are merely preludes to "recollection and total awareness" (dranshes). It is also clear that, though behavioral in nature, they are intended to generate a particular quality of mind. This is called "the mind which abandons" (spong ba'i sems; Bk,p.252). Though Bkra shis rnam rgyal's remarks on moral training are brief, they are well supported by such texts as the Bodhisattvabhūmi, Śiksāsamuccaya and the Śīlasamyuktasūtra. Citing a passage in the Śīlasamyuktasūtra, Bkra shis rnam rgyal selects moral training, from the Six Perfections because "it is said to be the Basis of all Benefit." Again, "just as you do not see a form without eyes, you don't see the Dharma without moral training" (Bk,p.253). Elsewhere, the moral training is said to be "the foundation of all virtue."[1] sGam po pa lists some of the benefits of moral training: "it is the way to meet the truth; it is the passageway into meditative calm."[2] Moral training has a strategic position among the Six Perfections. It is a prelude to the certain truth of the safeguarding exercises, as well as a prelude to the meditative calm of the "Essentials."

There are many different types of moral training. Bkra shis rnam rgyal selects only one type, mainly restraint, which traditionally includes the ordinary restraints, such as the Eight-Fold Path and the Prātimokṣa, and also the extraordinary practices of the Bodhisattva, such as restraint from the Eighteen Basic Faults; the Four Black Deeds; and the Forty-Six Other Deeds.[3] In the passage, "practices that turn the mind from thinking about harming others," Bkra shis rnam rgyal illustrates that the disciple does not practice the restraints for his own sake, but for others. He is a Bodhisattva.

Why, then, are restraints necessary at this stage of practice? They enable the disciple to express the Bodhisattva vow in his everyday behavior and refrain from breaking that vow with any major or minor moral transgression.[4] Moreover, the restraints regulate and simplify the

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[1]sGam po pa, p. 164. [2]Ibid. [3]Ibid., pp. 165-167.

[4]"And if, having thus promised, I do not fulfill my vow, having

disciple's life. They call for an end to all of the situations which increase the "emotional-fetters" (nyon mong).

Training is intended to simplify life. It is supported by the complementary practice, "restraining-the-senses." According to Buddhist theory of perception, each of the five main sense-systems creates its own sensory impression from contact of an object with its corresponding sense-organ. For example, a form may contact the eye; a sound the ear. These, in turn, are received, combined, categorized, and interpreted by a sixth system, namely, the "mental-perceiver" (yidshes). In the latter process, the raw sense data become contaminated by subjective "cognitive interpretations" (rtog pa) and "emotional-fetters" (nyon mongs). Attachment and aversion to distinct sense-objects come about. The disciple is told to reverse the entire perceptual process by paying careful and constant attention to his mental conceptions of the various sense data in the continuum of his experience. In so doing, he tries to undercut attachment and aversion, that is, any preference, in an effort to return to the original raw sense data. He returns to the "mere attribures" (mtshan ma tsam).

Such practices take a while to master, especially in the vicissitudes of daily living. Different types of restraint are needed at different times. Different sense-objects cause more or less attachments or aversions to be rooted out. The goal of both types of restraint is constant practice in all situations:

> Whatever circumstances one may experience, either caused by himself or by others, he zealously should practice whatever rules apply just then (BCA, 5:99).

Both types of restraint call for a radical reorientation in the disciple's action and the perception of his everyday world. Having accomplished the attitude of "renunciation" (nges 'byung), it is now possible to restrain from the usual behavioral and perceptual habits of daily living in the

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falsely said all of this, what will be my destiny?" Śantideva, Bodhicaryāvatara (abbreviation, BCA) [Entering the Path of Enlightenment], trans. Marion L. Matics (New York: Macmillan, 1970) 4:4; Matics translation, p. 157.

world. Only after life becomes this simplified can the disciple learn something about the "mind-which-abandons." That is, the whole purpose of controlling external behavior and perception is to generate a certain mental attitude, which is very difficult to generate in the chaos of one's ordinary life-style. Life-style changes must come before meditation. For disciple's who live in a monastery or hermitage, the very environment aids the control of behavior and perception. Those disciples who go about their everyday behavior away from these controlled environments need these restraints even more. The "mind-which-abandons" is the first step toward genuine enlightenment:

> After you have learned disciple, wherein you are prohibited and wherein you are to practice, you ought to act correctly for the purpose of Safeguarding your mind in all worldly situations (BCA, 5:107).

Recollection and Total Awareness (dran shes)

The disciple is now no longer greatly bound to his usual perceptual notions. In returning to the raw sense data, he is capable of making a smooth transition into the fundamental preliminary meditative practices, namely, "recollection" (dran pa). Recollection is bare attention to the immediate sense data within one's mental continuum, without being distracted by the sense data as they arise.

The fundamental "Virtue-Practice," "recollection and total awareness" (dranshes), unlike the restraints, are mental practices. They are the prelude to the intensive meditations of the "Essentials." With recollection and total awareness, the disciple makes a transition into meditative practices. Bkra shis rnam rgyal cites chapter five of the Bodhicāryavātara as the authoritative source on recollection and total awareness. Recollection and total awareness are given priority over moral training in that chapter:

> If you yearn to Safeguard the teachings, exert yourself to Safeguard the mind. If you do not Safeguard the mind, you won't be able to Safeguard the teachings (BCA, 5:1).

The practices of the Bodhisattvas are said to be immeasurable. You

must practice the mental practices for Certainty (BCA, 5:97).[1]

> Hence, the mind is to be well fixed and well Safeguarded by you. Without correcting the 'discipline of mind-guarding' [sems bsrung brtul zhugs] what is the use of Moral Training? (BCA, 5:18).

Recollection and total awareness are the vehicles by which the signs of certainty ripen in one's continuum. They are the precursors to safeguarding:

> For those desiring to Safeguard the mind, I fold my hands in prayer. With all my efforts, I safeguard both Recollection and Total Awareness (BCA, 5:23).

The single most important "Preliminary Practice" is "recollection" (dran pa). One gets a sense of its importance in the works of the commentator, 'Jam dpal dpa' bo. 'Jam dpal bpa' bo does not discuss the majority of the "Preliminary Practices" which have been heretofore mentioned. His commentary focuses upon an extensive discussion of recollection.[2] According to the Abhidharma literature, all virtuous mental factors depend upon recollection.[3] Recollection has great influence upon other mental factors. Therefore, training in recollection is concomitant to training many other virtuous mental factors. And by the same token, neglecting recollection cuts off the practice. 'Jam dpal dpa' bo cites a few famous passages from Nāgārjuna in this regard:

> The Tathāgatha has taught the Mighty Ones that
> Recollection of the body
> is the only path to walk. Hold-Fast [bsgrims] and Safeguard

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[1]Matics translates 5:97 of Śantideva's Bodhicaryāvatāra as follows:

> The role of conduct taught by Bodhisattvas is immeasurable; but one should always practice that conduct which leads to the purification of the mind.

Matics misses the reference to "certainty" (nges bar) in his translation. Matics, p. 171.

[2]Jp, fol. 13b-15b.

[3]"Since any attainment of concentration, be it on the basis of the sutras or tantras, must be attained by virtue of this." This is a passage from the Abhidharmakośa, quoting Guenther, Mind, p. 33.

> [bsrung] it directly. All Dharma will be destroyed when Recollection fails (Jp, fol. 13b).[1]

'Jam dpal bpa' bo explains the passage as follows:

> Because of that, Recollection is very important. Hold-Fast to it and Safeguard it directly. This very Recollection is nonsectarian. It is the same great path for entrance into the states towards perfect Buddhahood. For, it is the same Support of everything. This is called Recollection-which-pertains-to-the-body (Jp, fol. 14a).

Whether pertaining to the Sutras or the Tantras, no matter what the meditation system, recollection is the foundation of all meditation.

Recollection is the third of five mental factors that "make-the-object-certain" (yul nges lnga). Along a continuum of intensity, recollection surpasses admiration and interest. Recall that admiration and interest signify greater involvement with a perceptual object so that the object made an impact upon the observer. The observer is able to carefully distinguish the object from the perceptual field and also to ascertain the object's qualities. Recollection includes these features but more. 'Jam dpal bpa' bo draws his definition of recollection from the Abhidharmasamuccaya:

> If one were to say what Recollection is, it is: a non-forgetful [brjed pa med pa] mind toward familiar substances [d'ri pa'i dngos po]. It is a mind which is very undistracted [rnam par mi gyen pa] in its activity [las].[2]

Recollection is derived from the Sanskrit, smṛti, which means "to remember." So that the disciple is not mistaken, 'Jam dpal dpa' bo discusses three very different types of Recollections: (a) "Recollection which looks to the past" (bas pa la blpa ba'i dran pa); (b) "Recollection which is grasped by comparing the past to the present objects" (don snga phyi sbyar nas 'dzin pa'i dran pa); and (c) "Advanced recollection which makes-the-object-certain" (yul bges kyi dran pa khyad par can). The first type is ordinary memory which confuses a past memory with present sense data. It is said to lead to "attachment" (zhen pa) and "false cognitions" (rtog pa). The second type, recognition, at least relies on present sense data, but

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[1]Ibid., p. 32, citing the Suhrllekha.54. [2]Ibid., p. 32.

cannot lead to valid knowledge because it compares present sense data to past memories. Although less open to attachment, it still leads to false cognitions. The third type, "superior recollection" or mindfulness, is the kind of recollection which 'Jam dpal dpa' bo wishes to emphasize (Jp, fol. 14a-14b). He says, "the former two types must cease at the time of Concentration [the Essential meditative practice]." Superior recollection, much like admiration, pertains only to the immediate perceptual object. It "makes-the-object-certain." This is what the Abhidharma passage means when it says, "Recollection . . . toward familiar substances." More, even though an object may have been familiar from the past, that alone is not enough. It must once again be familiar in the present.[1] The word, "familiar," pertains only to what "immediate perceptions" (snang ba) arise in one's continuum. Just as admiration was defined by its ability to distinguish the perceptual object from its stimulus-field, recollection entails greater ability to distinguish the immediate perceptual object from intellectual operations concerning it--memories, notions, categories, and emotional fetters. Recollection involves seeing the immediate perceptual data without obscuration by other mental operations.[2] A beginner is not used to seeing immediate perceptual data. That is why the previous exercise of restraining the senses is such an important precursor to recollection. As 'Jamdpal dpa' bo says, the disciple has to learn a "style of grasping" ('dzin stangs) objects.

Recollection is more involved with the immediate perceptual object than admiration. The disciple does not forget the object nor is he distracted elsewhere. In the Bodhicaryāvatara, the mind's ordinary distraction is likened to a wild elephant, who when agitated, can cause great damage. When the elephant is calm however, he can effect great work. Recollection 're-collects' the scattered mental events as if taming a wild elephant:

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[1] Ibid.

[2] The Burmese call this "bare attention." Nyanaponika Thera, The Heart of Buddhist Meditation: A Handbook of Mental Training Based on the Buddha's Way of Mindfulness (New York: Citadel Press, 1969), pp. 30-45.

> Unsubdued and overwrought elephants do not effect that damage here which the unrestrained mind, an elephant roaming wild, does in the Avicci Hell and elsewhere.
>
> If this elephant of the mind is bound on all sides by the rope of Recollection, all fear disappears and virtue comes forth (BCA, 5:2-3).

The activity of "distraction" (gyeng ba) continues to generate the emotional-fetters.[1] Recollection is the first step in 're-collecting' mental activity within one's continuum, so that virtuous mental factors can arise. In this sense, recollection has influence over other virtuous mental factors. Citing a passage from sGam po pa, 'Jamdpal dpa' bo emphasizes the point:

> Undistraction is the path of all Buddhas.
> Undistraction is our spiritual friend.
> Undistraction is the highest of all advice.
> Undistraction, this recollection of the Continuum, is
> The Middle Path of the Buddha of the Three Times (Jp, fol. 13a).

'Jamdpal dpa' bo goes on to define the object or recollection which is called the "support of recollection" (dran pa brten pa). A support concerns:

> Continuous imagining, i.e., a certain style of grasping, a certain representation (Jp, fol. 15a).

Recall that a "representation" (dmigs pa) is a mental representation of data from any of the six sense systems. When a disciple fails in his recollection, he is said to be distracted, so that he loses track of the immediate mental representation:

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[1] Śantideva, Bodhicaryāvatāra 5:27-29; Matics translation, p. 164:

> Because that thief, lack of Total Awareness, follows the loss of Recollection,
> those who even have Accumulated Merit go to a lower state, as if robbed by a thief.
> The community of thieves, the Emotional-Fetters, search for an opportunity.
> Having seized upon the opportunity, they rob Virtue and also destroy the blissful life.
> So, never let the mind go out far from the mind's door.
> Even when its gone, it can be restored by Recollecting the harms of the Hell Worlds.

> To recollect is to plant awareness deeply within the object as if planting a firm post in the ground.[1]

Recollection is not intelligible apart from the notion of a mental continuum (rgyun). The continuum is in constant flux. Thoughts, perceptions, and emotions pass quickly. It is difficult to become aware of each mental moment within the continuum. According to the Abhidharma literature, the yogi perceives his mind, not as a continual flux, but as discrete moments of awareness.[2] Each of these discrete moments of awareness is technically a "representation" (dmigs pa) of some sense datum. Each of these discrete moments, however short in duration, can serve as a support for recollection. To "forget" (brjed pa) is to be unaware of a given mental moment even as it is present. To be "distracted" (gyeng ba) is to allow another mental moment to arise in its place.

'Jamdpal dpa' bo draws upon the traditional Satipaṭṭhanasutta for his discussion of the types of supports.[3] According to that text there are four types of supports: the body, feeling tones, consciousness, and mental objects. The latter type includes the virtuous and non-virtuous mental factors, the mind's perceptions, and the emotional-fetters. Each of these is a distinct class of internal events within one's continuum. Note that these four types are inclusive of all possible mental events. Each can serve as a vehicle for recollection. Some, like recollection of the body, are said to be easier than others. Therefore, they are often given first in the series. However, to perfect recollection, the disciple must have practiced all four types.

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[1] Satipaṭṭhāna Sutta and Commentary [The Way of Mindfulness], trans. Soma Thera (Kandy, Ceylon: Buddhist Publication Society, pp. xviii-xix.

[2] The Indian advocates of the Yogasutras disagree. For them, the continuum unfolds as continuous, uninterrupted change, not as discrete events. See Yogasutras 1:32. A detailed discussion of this debate can be found in Chapter 4 of this dissertation.

[3] Padma dKar po's root-text refers to "Recollection of the Body." This is only one of the four objects of recollection. For a more detailed explanation see Satipaṭṭhana Sutta, Soma translation, pp. 43-130.

One "way" (tshul) to practice recollection, is for the disciple to restrict his recollection to only one type of support. For example, the disciple may practice only recollection of the body, as is recommended by Nāgārjuna and Śantideva.[1] In this case, the disciple watches his breath, or bodily sensations, for example, pain and itching sensations. He also watches posture and the thirty-two parts of the body. He focuses upon the sensations immediately as they arise as discrete events in his continuum. Or, the disciple may try a more advanced method, in which he puts his awareness upon any immediately arising support in his continuum, exactly at its moment of occurrence, and until it ceases. Any type of support may arise and the type of support will vary over time within the continuum: bodily sensations, thoughts, perceptions, emotions, and so forth. In this type of practice, continually following the flux of discrete mental events, there is no such thing as distraction, because the distraction itself becomes the next Support of awareness.

In either type of practice, though, the type of support may or may not differ, it is more important that the awareness become constant. The goal is "uninterrupted recollection" (rgyun brnyan bar byed), of everything that happens, in every conscious moment in the disciple's mental continuum. This is what 'Jam dpal dpa' bo calls "safeguarding the continuum" (rgyun skyong ba; Jp, fol. 15a).

By its very operation, recollection leads to the fourth and fifth mental factors which "make-the-object-certain." These are samādhi and insight. With experience, the disciple can stay with a point of awareness without distraction and achieve the meditative state of "one-pointedness" (rtse gcig sems), namely samādhi.[2] Furthermore, since recollection effects fine discrimination of sense data, exactly as it arises in the continuum, without obscuration by cognitions and emotional-fetters, it leads to insight.[3] Therefore, recollection is the basis of the two essential meditative practices, "Concentration" and "Insight." 'Jam dpal dpa' bo discussed

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[1] Śantideva, Bodhicaryāvatāra 5:61-65; Nāgārjuna cited in Pk, fol. 3b.

[2] Guenther, Mind, p. 35. [3] Ibid., p. 33.

in great detail how recollection naturally leads to insight. He calls it a "limb of realization" (yang dag byang chub kyi yan lag) in which the disciple realizes that all phenomena are empty. That is, when the disciple begins to use his awareness to break up the continuum into discrete moments of awareness, it becomes more difficult to locate a point of observation, or self, that is distinct from the mind-moment. Recollection is therefore a precursor to wisdom:

> First, this series of skins is taken apart by one's own mind.
> Separate the meat also from the cage of bones with the knife of Wisdom.
> Having taken apart even the bones, look at the inner space of marrow.
> Ask youself, 'What is the essence of this?'
> So, even when you have searched carefully, you can not see an essence to this by your manner of attachment, why then you are still protecting this body (Bodhicaryāvatāra 5:62-64).

Training in Recollection is said to naturally arise from admiration of the holy being. It is strengthened by Guru Yoga:

> Through association with a lama, by fear and an abbot's teaching, the gratification of Recollection arises in those who are devoted to the Pleasant Ones.
> Brave-minded Buddhas and Bodhisattvas, whose sight is forever unobstructed, continually stand in the presence of them (Bodhicaryāvatāra 5:30-31).

At the close of Guru Yoga, the disciple stands in closeness to his lama and the refuge-objects. This very awareness of being constantly before the refuge-objects is a sign that recollection has already begun. In the "Advanced Preliminaries," the disciple perfects recollection so that it becomes uninterrupted. Perfecting recollection is said to require diligence. If the disciple becomes lazy, he loses the stage of recollection. Therefore, he is told to return to the ordinary notion of the "Sufferings of Saṃsāra," and to continue his practice from that point.[1]

"Total awareness" (shes bzhin; Skt., saṃprajāna) is a counterpart to recollection. Although 'Jam dpal dpa' bo discusses recollection in great detail, he does not discuss total awareness. By contrast, Bkra shis rnam rgyal discusses total awareness in great detail, but not recollection. It is evident that both commentators, though differing in their relative

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[1] Śantideva, Bodhicaryāvatāra, 5:29; Matics translation, pp. 164-165.

emphases, are aware that recollection and total awareness form a pair. Therefore, both use the compound dranshes. Recollection pertains to formal periods of meditation. Total awareness pertains to the rest of the disciple's "active" (las) daily behavior, in which he tries to continue the same kind of awareness. Total awareness follows recollection. Such a distinction is suggested by Bkra shis rnam rgyal:

> When entering into whatever actions, bodily actions, and so forth, you practice these with Concern [bag yod pa] (Bk,p.254).

Bkra shis rnam rgyal draws upon the classic definition of total awareness in the Bodhicaryāvatāra:

> Examine all the conditions of the body and mind again and again. Just this, briefly, is the definition of Total Awareness, Safeguarding (Bodhicaryāvatāra, 5:108).

When a disciple genuinely knows any activity, he discovers that the activity is a mere impersonal process that arises out of certain causes and conditions.[1] He becomes aware of the bodily sensations and mental activity as concomitant but separate processes, within a single discrete moment of awareness. Besides these, there is no self which intends or observes the activity. Total awareness of any activity, is a mere observational process, and so it "corrects false cognitions" (log rtog; Bk,p.254).

The disciple should know all activities as such. Bkra shis rnam rgyal gives examples of some of the activities which should be watched with total awareness: standing, sitting, eating, and sleeping. This is an abbreviated list of the seven activities found inthee Satthipaṭṭhanasutta: (1) going forwards and backwards; (2) looking to the front or to the side; (3) bending and stretching the limbs; (4) putting on clothes; (b) eating and drinking; (6) washing the body; and (7) walking, standing, sitting, sleeping, speaking, and remaining silent.[2]

The aim of the exercise is to enlist all aspects of daily existence--from formal sitting to mundane life activities--toward the same end, namely, uninterrupted recollection of the bare impersonal processes of all

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[1] Satipaṭṭhana Sutta, Soma translation, p. 54.

[2] Ibid., p. 58.

mental activities and deeds that make up one's own continuum. Bkra shis rnam rgyal instructs his disciples to cultivate two additional virtuous mental factors in the service of recollection and total awareness. These are "concern" (bag yod pa) and "diligence" (brston 'grus). Diligence begins by making strong effort to continue recollection and total awareness in all activities in order to overcome laziness and achieve the goal of uninterrupted recollection/total awareness. Concern is a mental factor which manifests great sensitivity toward virtuous thought and action, so that the disciple prevents falling back into unvirtuous thought and action. No matter what the circumstances, the disciple must continue to practice recollection and total awareness with concern and diligence:

> Practice like this when standing--standing in a crowd of evil beings, or even standing in a crowd of women. An ascetic's firmness is not impaired.
>
> It is alright to be without property; it is alright to be without honor or life of the body.
> It is alright for happiness to fall aside too; but it is never alright for the mind to be impaired.
>
> To those wishing to guide the mind with Recollection and Total Awareness, who safeguard accordingly, with all their efforts, I fold my hands in prayer (Bodhicaryāvatāra, 5:21-23).

The purpose of recollection and total awareness is for the disciple to directly experience Certain Truth in a new way in all the moments of his continuum. He knows that the continuum is constantly changing; in this sense he grasps impermanence. He knows that the objects within the continuum arise from certain causes and conditions, and that these in turn, lead to attachment and aversion. Hence he grasps suffering. Furthermore, he knows that the continuum is nothing more than a bare impersonal process. In this sense, he learns something about selflessness. The disciple goes beyond mere "intellectual understanding" (go ba) of the basis. He goes beyond the arising of signs. Now, he directly experiences these truths within his continuum in every moment, even in sleeping and dreaming. His diligent actions have caused the basis to ripen much more quickly. His basis of insight is now firm. He has established the right view. Bkra

shis rnam rgyal describes the benefit of "Virtue-Practice" as follows:[1]

> If you always depend on Recollection and Total Awareness, you will never go bad, by means of the Attributes and False Cognitions (Bk,p.257).

The disciple experiences certain truth directly within his own continuum. He is now ready to deepen his understanding. Through the successive exercises of "Virtue-Practice," the disciple has passed from mere control of everyday behavior to cultivating a mental attitude of abandonment, to uninterrupted recollection, and finally, back to experiencing everyday behavior in a new "manner" (stangs). He has transformed his everyday behavior into a continuous meditation; each moment of consciousness brings the same realization, certain truth. A deep understanding of certain truth, however, can only come through genuine meditation. Although recollection and total awareness have prepared the mind for meditation, the disciple has not yet perfected his meditation. Recollection and total awareness are said to "generate meditation" (Kg,p.711). As Śantideva says, "it makes the mind as firm as Mount Meru in its appearance" (Bodhicaryāvatāra 5:58). In the subsequent safeguarding instructions, the disciple was told to use his meditative awareness to deepen his experiences of truth so that it will forever be a part of his immediate awareness. Then, when going on to the "Essential Practices," the truth will always guide the meditations.[2]

Safeguarding (skyong ba)

Though a disciple may have gained experience in the rougher levels of emptiness through recollection and total awareness, subtler knowledge

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[1]Compare to Kg,p.714.

[2]'Jam dpal dpa' bo devotes a lengthy discussion to the Thirty Seven Bodhipakṣadharmas. These include: Four Supports of Recollection; Four Factors Effecting Gain; Five Foundations for Miracles; Five Influences; Five Powers; Seven Limbs of Perfect Enlightenment; and the Eight-Fold Path. The commentator correlates the list with that of recollection. What the commentators intends is to present a complete unit of "Advanced Preliminary Practices" composed of the Bodhipakṣadharmas. This set of practices is comparable to Bkra shis rnam rgyal's "Virtue-Practice."

of emptiness may not be clear, that is, understanding the "Staying-Way" (gnas lugs) of Mahāmudrā.[1] To this end, the "Advanced Preliminaries" conclude with "safeguarding" (skyong ba) practices. It is in these latter practices that the "View of Mahāmudrā finally arises" (Bk,p.262). dBang phyug rDorje reminds us that these instructions differ from the previous Ordinary and Extraordinary practices in that they are designed specifically to bring about "experience" (nyan len) of Certainty, the Staying-Way, the central realization of the Mahāmudrā tradition:

> By not mistaking what is to be meditated, distinguished from all [these] is the Staying-Way, from-the-beginning. It is called 'settlement unto itself' [rang babs] of the Dharma, which generates Certainty. You find Certainty according to the condition of the representations [dmigs rkyen]. From the perspective of Non-attachment, I, unfamiliar as such with Certainty, practice the past and present meditations to generate Earnest Application, and Firmness of Mind [snying rus] (dB,p.84).

The term, skyong ba, means "to safeguard, protect, defend," as if defending a fort. The same term also means "to care for, attend to, nurture." The term is always used at the formal conclusion of a "unit" (thun) of meditation practice, i.e., at the end of the "Preliminaries"; "Concentrative"; "Insightful"; and "Extraordinary Meditations." By its context, safeguarding signifies a review period, though a particular kind of review. In brief, the disciple goes back over his set of practices, paying particular attention to the "view" (blta ba) which is inherent in the practice. He tries to attend to this view in order to bring it more into his conscious experience, giving it greater opportunity to ripen. Further, he utilizes this view, as he becomes aware of it, in order to safeguard the practice from "going astray" (shor sa) or "being defective" (skyon can; Bk,pp.259-260). Often, safeguarding instructions contain accounts of the typical errors made by practitioners during a given unit of practice. By comparing his current experience to the descriptions of the correct and erroneous view, the disciple practices safeguarding. This insures he is on the correct path. Though meditation is an antidote for "ignorance" (ma rig pa);

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[1]The "staying-way" (gnas lugs) is the most common epithet for the central realization in the Mahāmudrā tradition.

ignorance is very pervasive. Though a yogi may have some experience in a given unit of practice, and though his experience may be somewhat guided by right view, the power of ignorance is very great. Therefore, safeguarding instructions are very important.

There are two kinds of safeguarding instructions: (a) ordinary safeguarding instructions, which are called "conditions-which-carry-out-[Certainty]" (sgrub rkyen; Bk,p.84); and (b) extraordinary instructions, which are called "devotional prayers" (smon lam).

The Conditions which Bring Forth Certainty (sgrub rkyen)

As an example of the ordinary safeguarding instruction, consider dBang phyug dDorje's brief root-instructions:

> Do not mistake the Conditions-of-the-Representations, the Representations that are to be meditated, [for either] the Conditions-which-Cause-non-Attachment [the Ordinary Preliminaries], or the Conditions-of-the-Masters that conclude with the Four Lamas [the Extraordinary Preliminaries, ending in Guru Yoga].
>
> After that, you Safeguard the Conditions-of-Immediacy of that [Certain Truth] in whatever happens to arise. These are Safeguarded without hope and fear; without Taking-Up or Abandoning; without Obstructing or Carrying-Out (dB,p.64).

The two types of ordinary safeguarding are called the "condition-of-the-representations" (dmigs rkyen) and the "conditions-of-immediacy" (ma thag rkyen). The word, rkyen, "condition," is again derived from the Doctrine of Cause and Effect. The "cause" (rgyu) of arising Certainty is said to be recollection/total awareness but it is not in itself sufficient. Just as a seed, the cause of a tree, must ripen into a tree by certain nutritional and climatic conditions, so also, the cause of certainty must ripen into experience of certainty by the two conditions-of-representations and of-immediacy. Conditions are secondary events that can influence an unfolding process. Therefore, the disciple must use whatever chances are available to insure the ripening of certainty. There are, simply, two such occasions: periods when the mind is more meditative, and all other times, as the disciple goes about his daily activities. These two occasions correspond to the condition-of-the-representations and the conditions-of-immediacy, respectively.

The first exercise takes advantage of the increasing moments of meditative calm in order to "carry-out" (sgrub pa) certainty. The content of the mind, its "representations" (dmigs pa) are "what are to be meditated." In taking note of his mental state during "Virtue-Practice" the disciple notices the ever-changing process of his continuum. He also notes how the mind tends to "spread" ('phro ba), i.e., to become "distracted" (gyeng ba) and thereby lose its recollection. He may also notice periods of "drowsiness" (bying) and "excitement" (rgod) wherein the object-of-awareness remains unclear even when not distracted by content. Over time, the periods of "undistraction" (ma gyeng ba), wherein "spreading is cut off," tend to increase (Bk,p.260). Awareness remains in "clarity" (gsal ba). Despite ever-changing content, awareness is said to "stay" (gnas ba), i.e., to remain constant (Bk,p.260). This is what dBang phyug rDorje means when he says, "settlement unto itself." Likewise, Bkra shis rnam rgyal says that the disciple is "guided straight to the center" (Bk,p.260). Rang 'byung rDorje also says, "the Clarity of the Staying-Way comes by the light of the Arising-Meditation [sgom 'byung]."[1]

Moreover, the disciple sees the ever-changing continuum as an impersonal process. Though his uninterrupted awareness pervades all the discrete moments of content, the disciple does not discover any self who observes of acts upon this content, nor any substantial nature to the content itself. The disciple looks upon this various content from the perspective of right view, emptiness. From the standpoint of his meditative clarity and staying, he gains a new perspective. This perspective is one prior to the moment in which mental content arises. The term, "from-the-beginning" (gdod nas), signifies a shift in perspective away from the

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[1]Let me increase my perception of the Three Wisdoms:

First, liberation from the defilement of Ignorance by Hearing the Oral Readings;
Second, Cutting Off the muddlement of Doubt by Reflecting the Oral Advice;
Third, the Clarity of the Staying-Way by the Clear-Light of the Arising-Meditation.

Rang byung rDorje, fol. 2.

various content to the point of awareness which stays prior to any and all discrete moments of its arising. From this perspective, the disciple notices the arising content--the perceptions, thoughts, emotions, etc. He understands that they appear only due to certain causes and conditions, but in themselves have no substance. They are empty. 'Jam dpal dpa' bo summarizes his advice on the matter by saying, "the Path is the Undistracted Mind, which is thoroughly known by its Nature" (Jp, fol. 25b). The disciple begins to sense a fundamental affinity between the way he now experiences his mind functioning and the right view with which he safeguards the meditative mind. This is the first time the disciple has "built his vessel" sufficiently to compare its workings to the view he was given. Safeguarding is a comparison of experience and doctrine. Therefore, dBand phyug rDorje says the meditation on the condition-of-the-representations helps to "generate certainty" (dB,p.85) because there is something about the meditative experience that Lets the View "shine forth" (<u>'char ba</u>).

Bkra shis rnam rgyal's instructions are somewhat different. He instructs his disciple to review "Virtue-Practice," four times a day, until it is "grasped with certainty," or at least until the "mind and body fall into perfect repose" (Bk,p.258). Then, the disciple practices according to the conditions-of-the-representations. Essentially, the practice is similar to that of dBang phyug rDorje, but in a broader perspective. Not only does the disciple review "Virtue-Practice" but also looks ahead to the "Essential Meditations." He is told to "enumerate" (<u>grangs</u>) and "list in order" (<u>go rim</u>) the previous, current, and future meditative "representations" (<u>dmigs pa</u>) and to "Safeguard according to the Way [of Truth]."[1] No matter what stage of practice, the disciple should discover that the mind works by exactly the same process and yields the same insights. Certainty is not state-dependent, though an understanding of it may deepen at each stage of practice.

Once Certainty has been generated, the disciple will see that the mind works exactly the same, whether meditating or not meditating. The

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[1]Cf. Kg,p.717; Bk,p.258.

second set of instructions are called the "Conditions-of-immediacy." Now, the disciple is able to take advantage of whatever opportunities arise in his daily life in order to allow the fundamental realization to ripen even further. The two instructions--representations and immediacy --parallel the distinction between recollection and total awareness. Just as the perspective taken toward action in total awareness was very meditative, the same is now true for immediacy. The disciple looks to "whatever has arisen" (gang shar) in his continuum, as he goes about his life. The term, ma thag, means "immediacy," or, "only just now." Whatever discrete moments arise in his continuum--perception, thoughts, emotions--they each carry the same truth about the mind. All day long, without interruption, the disciple seeks to develop his experience of the same realization. Each and every distinct moment reinforces the same Certainty:

> Look to what has arisen as something merely arisen from Causes and Conditions. There is no Knower, simply Self-Awareness [ran rig pa].[1]

The flux of the continuum simply arises from causes and conditions. There is no substantial point of observation that can be taken toward it, "no knower" (rig mkhyen). That seems to arise in consciousness as a solid "substance" (dngos po) is a mere "emanation" (s prul tsam), as if a dream.

Since any and every moment of arising brings the same realization, the process of ripening truth happens quickly. When the disciple realizes this with certainty, he sees that there is no further truth to seek. This is what dBang phyug rDorje means by "Safeguarding without hope and fear." He says, "there is nothing-to-search-for" (rtshol med; dB,p.85). There is no mental content that can be "obstructed or carried-out" (dgags grub) that will alter the certainty. When the disciple sees certainty in both his meditations and daily activities, he is said to have made his practice "well-rounded" (hril por dge sbyor; Bk,p.260).

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[1]Khro phu, lnga ldan gyi khrid yig in Kong sprul, 6:531.

Devotional Prayer (Smon lam)

According to the Bodhisattva Path, the ultimate truth is indistinguishable from compassion. Therefore, the experience of certainty necessarily leads to desiring this same truth for others. Bkra shis rnam rgyal defines the "devotional prayer" (smon lam) as follows:

> When cutting off spreading, you pray for the highest realization, namely, that the Virtue and Bliss of Safeguarding the Virtue-Practice can be common to all sentient beings. This sets the groundwork for the perfect purification of the Devotional Prayer. Then, as it is said, you will greatly increase the roots of Virtue, being no small accomplishment (Bk,p.261).

The "lofty ideal" is to realize truth for the sake of others. The devotional prayer is the standard method to do so. As an example of a devotional prayer, Rang 'byung rDorje's famous Devotional Prayer on Mahāmudrā has been translated and included at the end of this chapter.[1]

The "Preliminary Practices" are completed when the disciple is capable of practicing each stage as a "condensed unit" (thun bsdu'i tshe). dBang phyug rDorje gives the instructions:

> As a condensed unit, melting the Refuge-Object the rDorje Sems'dpa, the Mandala of perfection, and the Assembly of deities and lamas into yourself as light, so that you are indistinguishable from their body, speech, and mind (dB,pp.64-65).

He then explains the passage:

> This, being the Advanced Preliminaries, completes the stages of the Preliminaries. These Units of the Conditions which Carry Out [Certainty] are wrapped into one unit (dB,p.85).

When the disciple reviews and repeats all of the instructions as a single unit, his realizations ripen faster. Therefore, it is also acknowledged that very capable disciples, or those experienced in other meditation systems, might be able to practice all of the "Preliminaries" in this unified way, rather than in the more conventional stages. To this end, special texts have been written which combine all the practices into one, for example Khro phu's Guidebook of the Five-Having Mahāmudrā.[2]

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[1] Rang byung rDorje, fol. 1a-4b. [2] Khro phu, pp. 530-532.

Though he may have some genuine experience about certainty, true understanding comes only after rigorous meditation. With the "Advanced Preliminaries," the disciple has properly prepared his mind for meditation. Contrary to popular opinion, meditation is the "fruit" ('bras bu), not the beginning of practice. As one root-text says,

> These Preliminaries, which generate the ungenerated meditation, are called the Yoga of Calm.[1]

The profound changes in life-style and view of self and world that constitute the Preliminaries help to "generate" (skye ba) meditation, and open the way to the "Essential Meditations."

The Isolations (dben gsum) and Points (gnad)[2]

Experiencing and understanding truth depends a great deal upon the quality of mental functioning. In the safeguarding exercise, the disciple, for the first time, was able to discern some similarity between the truth heard from the lama or the scriptures and the qualities of his own continuum. Usually, however, the yogi's first attempts to safeguard only serve to remind him of how far the activity of his continuum has "gone astray" (shor sa) from any approximation of truth. The "activity" (bya ba) of his mental continuum is chaotic and disordered. Mental activity is said to "spread" ('phro ba). The mind "wanders about" ('khor ba), this way and that. It attaches itself to one sensory or mental object after another. It "constructs" (bcos pa) elaborate images for the array of sensory "stimulation" (reg pa). Likewise, it gets lost in notions. It indulges in its emotions. These various elaborate mental constructions occur because the defiled mind spreads in various directions with seemingly little order and control. This particular mental quality, spreading, makes

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[1] Stag lung pa, cited in Kong sprul, 6:513.

[2] The term, Three Isolations, is used by Padma dKar po and 'Jam dpal dpa' bo. dBang phyug rDorje and Bkra shis rnam rgyal use the Body and Mind Points. The content of the respective sections, despite the different titles, is remarkably similar; cf. Jp, fol. 4b-17d; dB,pp.65; 85-86; and Bk,pp.267-272.

it very difficult to concentrate the mind, in this case to focus upon truth. A mind which wanders from its object of awareness is said to be "distracted" (gyeng ba). Both the defiled quality of "cognition" (rtog pa), i.e, spreading and the defiled quality of "awareness" (sems pa), i.e., distraction, make the disciple's mind a yet unsuitable vessel for truth. Because of the great power of spreading and distraction, a radical step is required. The exercises involved are designed to "abandon activity" (bya ba btang ba; Jp, fol. 5a).

The instructions for abandoning activity are called the "three isolations" (bden gsum), or the "body and mind points" (lus gnad dang sems gnad). The term, dben ba, means "to separate or isolate." In a "gross" (rags) sense, the disciple isolates himself from the "noise and bustle" ('du 'dzi med pa; Jp, fol. 7a) of the everyday world, the chaos of which is reflected in his own mind. Furthermore, the disciple isolates himself from his usual business. Again, as long as he is "moving" ('gro ba) or "looking" (mthong ba), he is more likely to sustain the inner chaos. In a more "subtle" (phra ba) sense, the disciple isolates a quality of attention from the great chaotic ocean of spreading mental activity. The purpose of the "Three Isolations" is to begin to make the mind "stay" (gnas ba) in contrast to its usual activities of spreading and distraction. Mila [raspa] calls the exercises the "three stayings" (gnas gsum; Jp, fol. 6a). A common synonym for the word, dben, is rang sar (Bk,p.271; Jp, fol. 8a). In an active sense, it means "to put something in its place,"[1] and in a passive sense, "to leave something alone." Both meanings are intended here. The disciple must learn to isolate his attention from the inner chaos. He must put his mind in its proper place so that his awareness stays over and against the inner noise. That is, his attention is left alone uneffected by the continuing mental chaos.

According to 'Jam dpal dpa' bo, there are three kinds of isolations: "isolation of the body" (lus dben); "isolation of speech" (ngag dben); and "isolation of the mind" (yid dben; Jp, fol. 6a). 'Jam dpal dpa' bo explains:

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[1]". . . rlung bcu rang mal du 'ching nas"; "having fixed the Energy Currents in their own place." rang mal du is a synonym for rang sar (Jp, fol. 8a).

> Now, it is improper to fail to practice the first of the meditations along this Path. These are called 'The Three Kinds of Settlement,' or, 'The Three Isolations,' or, 'The Three Immovables.' The Lord of Beings, Chos rje says, the meaning of Abandoning Activity in the Three Isolations is as follows; do not fall under the power of its action when the body moves and rests, when speech is spoken, or when the Cognitions of the mind Spread in such a manner as to cling to them (Jp, fol. 4b).

Bodily activity is cut off by retreating to a meditation cell in a monastery, a quiet forest hermitage or cave, and once there, adopting a fixed, immovable posture, and a steady gaze. The disciple isolates himself from his usual interaction with the environment, either by movement or perceptual scanning. He takes a vow of silence, or at least attempts to reduce his clinging to thinking, that is, to isolate some quality of awareness that is uneffected by notions, opinions, reasoning, memories and images.

dBand phyug rDorje and Bkra shis rnam rgyal call their comparable exercises the "Body and Mind Points." The word, gnad, means "point," i.e., the essence of something, as if attempting to keep track of the "point" of a discourse. Two verbs are used in conjunction with the object, point. The yogi "re-arranges" or adjusts (sgrig pa) the points. In reference to the body, he tries to put the various parts of his body in their proper order. He adjusts each part according to some ideal model. In reference to the mind, likewise, he tries to control the various contents of the mind, as it arises, so that it becomes more orderly. The word, "point," refers both to the object of the re-arrangement as well as to the process of re-arrangement itself. As the disciple re-arranges his body and mind, there are certain points to focus upon, as if reading a book by focusing on certain questions. Also, the points must be ordered according to some model, as using the questions serve to organize one's comprehension of reading material. Secondly, the yogi "penetrates" (snum ba) the points. Attempting to re-arrange the points causes a noticeable shift in the quality of bodily and mental experience so that its activities become more orderly.

All the commentators agree that the overall effect of practicing the isolations or points is "entrance into contemplation" (Pk, fol. 2b;

Bk,p.268; dB,p.65). From the perspective of awareness, attention is able to stay on its object for the first time. From the perspective of cognition, the mind's events become more calm and orderly in their unfolding. Therefore, 'Jam dpal dpa' bo calls the "Three Isolations" the "first of the meditations." Likewise, Bkra shis rnam rgyal says it is "the Point of meditation" (sgom ba'i gnad; Bk,p.267). These exercises constitute the transition into meditation-proper.

There are three progressive stages in this unit of practice before the yogi goes on to meditation proper. These stages are marked by the names: "Isolation of the Body," "of Speech," and "of Mind," respectively. The attainment of one leads to the practice of the next:

> Cotton-clad, Chos rje says, 'When the body Stays, the Staying is the Staying of speech, when speech Stays, the Staying is the Staying of mind' (Jp, fol. 5b-6a).

The gradual ripening of "contemplation" (bsam gtan), from the successive ordering of gross physical processes to subtle mental processes, follows the Laws of Cause and Effect.

The Isolation of the Body (lus gnad)

Bkra shis rnam rgyal begins his commentary with a discussion of the "reason" (mtshan nyid) why the "Body-Points" (lus gnad) are so important. The mind and body are inter-connected, though in a complicated way. It is very difficult to commence control of the chaotic mind. It is, however, somewhat easier to learn to control the gross activities of the body, such as movement and perceptual scanning. With practice, the yogi may learn to control even the more subtle activities of the body, namely, the subtle "energy currents" (rlung) that move within it. Because body and mind are interrelated, learning control of these gross and subtle bodily activities will likewise effect the quality of the mental continuum. Practicing the body-points automatically leads to practice of the mind-points and ripens into a more contemplative mind. For example, consider Bkra shis rnam rgyal's root-instructions on the reason for body points:

> In general, the Points of this Artiface of the body are important during any contemplation, and in particular, the Body-Points are very

> important to make the mind Stay. So, if you happen to put forth great Earnest Application, you will achieve Partial Staying. Safeguarding the Body-Points for only a day is good [practice] (Bk,p.654).

Therefore, practice of the Body-Points is considered to be a form of meditation. According to one of the Laws of Cause and Effect a given action proliferates in its effect. The act of stilling the body manifests its effect in mental calm.

Mental calm is a necessary ingredient in the process of "building the vessel," so that the continuum itself becomes a manifestation of truth. The ultimate design of the exercises is to re-order the body and mind so that it becomes a suitable vessel for the nectar of wisdom it has received in the oral advice. For example, the commentators agree:[1]

> The Ancient Ones call it, 'Taming the Artiface of the Body when desiring the mind to Stay.' You must Re-arrange the Interconnected Processes [rten 'brel] in the body, and by that, Understanding arises in the mind (Bk,p.268; Jp, fol. 9b).

The above passage contains a number of technical references. It is important to understand the commentators' view of the body and mind. The body is not solid, rather, it consists of an elaborate system of "interconnected processes" (rten 'brel). The complex interrelatedness of these processes make the body appear solid. However, its seeming solidity is an illusion. The body is an "artiface" ('khrul 'khor). The word, "artiface," is a compound. It is composed of the word, khrul ba, variation, sprul ba, which means "illusion, mistake," and the word, khor ba, which means "to wander." Khor ba is the Tibetan word for Saṃsāra. Because of attachment to this artiface of the body, based on a mistaken view of it, sentient beings are destined to wander in Saṃsāra. The first step in generating wisdom is to penetrate this mistaken view of the body so as to view it as it really is, as nothing more than an interconnected artiface. All of its interconnections are based upon complicated interacting "activities" (bya ba). For most sentient beings, these activities

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[1] 'Jam dpal 'dpa bo and Bkra shis rnam rgyal cite identical passages. It is unknown whether one commentator draws from the other, or whether both draw on some other sources; cf. Bk,p.268; Jp, fol. 9b.

are disorganized and conflicting. The yogi who wishes to "tame" (bsun pa) his body attempts to put his bodily processes in some order. His attempts nothing less than "re-arranging" all of the gross and subtle activity of the entire interconnected mass. He tries to create a new "interconnectedness" (rten 'brel) according to some ideal model

There are non-Tantric and Tantric methods to practice the body-points. According to the non-Tantric methods the yogi is given an ideal postural model. He is told to Re-arrange each of certain body parts, i.e., the main points of the body. The same is true for the Tantric method. However, in the latter, these points correspond to the ideal posture of a cosmic Buddha, such as Vairocāna (rnam snang). As an "Extraordinary Practice," the yogi's body is re-arranged in such a manner that it actually becomes "indistinguishable" (dphyug med) from Vairocāna's ideal form. 'Jam dpal dpa' bo explains the difference:

> Does the [method of] the Body-Points explained in the Sutras also bring about Penetration [snun pa] of the Body-Points? Even though these [Sutras] talk about the Body-Points and know the essence of the body, yet, they do not cause Penetration of the Points, and so, there is no Penetration of the Points in the rDorje-Body. In our system, one depends on Certainty, the Certainty of the purified, purifier, and resultant purification, [as Indistinguishable and Empty]. The thing to be purified is the Dharma of the Skandhas or body; the thing that purifies are the Seven Dharmas of Vaironcāna; the process of purification is by the stages of Entrance, Staying and Dissolving of the Energy Currents [in the Central Channel]. The fruit of this process is [attainment of] the realms of Vairocāna (Jp, fol. 10a-10b).

There are two additional benefits in the Tantric method. "Penetration" (snun pa) refers to the re-arrangement of the subtle energy currents of the body, to redirecting the usual chaotic flow toward a single central channel. "Certainty" (nges) refers to the right view of emptiness, by which the yogi's own body and that of Vairocāna are viewed as empty, in an ultimate sense, while one and the same manifestation, in a relative sense. Just as the disciple's continuum became indistinguishable from that of his root-lama during Guru Yoga, here again, his re-arranged body becomes like Vairocāna. In this sense he dwells in the god realms with Vairocāna concomitant to manifesting his everyday body. As all of our commentators adopt the Tantric method, only the latter will be discussed.

According to the commentators, the instructions begin with advice on "how to set up the Body-Points" (lus gnad ji ltar bca ba; Jp, fol. 6a). Because the purpose of the exercise is to re-order the body, the very instructions are given in the form of a series--what Bkra shis rnam rgyal calls a "general enumeration" (spyir grags; Bk,p.268). Before beginning the exercise, the yogi must put his life in order. At least during this phase of the practice, he must isolate himself from the noise and bustle of the everyday world and retreat to a meditation cell or some comparable place. There, he begins the practice. At the onset of re-arrangement, he works at the gross level of bodily processes, and after that, on more subtle levels. The gross level of bodily processes comprises physical movements and posture. Bodily control comes, first of all, with the restriction of movement. The yogi sits still. Then, he isolates certain key points on the body for re-alignment. There are usually seven points of importance. These are called the "Seven Dharmas of Vairocāna,"[1] because Vairocāna is the perfect embodiment of a properly re-arranged body. The yogi must isolate "each and everyone of these parts of the body." They include: feet, spine, trunk, neck, tongue, hands, and eyes. Each must be ordered in a standard way. Though the series may show some minor variance across traditions (Jp, fol. 6b-7b) the practice is essentially the same. Here is an example of root-instructions, drawn from Bkra shis rnam rgyal. Note their Tantric emphasis and their continuity with Guru Yoga:

> Do the Preliminary Yogas, the Four [Extraordinary] Units as before, just for a little while, until each comes forth. Then, during Guru Yoga, pray fervently to generate the Special Samādhi. Then, place your feet in the cross legged posture of the rDorje, or the cross legged posture of Ma Nus Sems'dpa. Place the hands a distance of four fingers below the navel in the gesture of equipose [mnyam bzhag]. Straighten the spine and hold fast the entire body. The shoulders and chest [i.e., trunk] so as to expand the diaphragm. The neck slightly bent. The tip of the tongue turned upward just below the roof of the mouth. The eyes toward the tip of the nose, so that the gaze is calm. Sit with the Seven Dharmas of Vairocāna. In general,

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1'Jam dpal dpa' bo also mentions the "eight constant practices" (kun spyod brgyad). He correlates these to the "seven Dharmas of Vairocāna." They include the seven, but also add the "breath" (rlung) as an eighth (Jp, fol. 7a).

> the Points of this Artiface of the body are important during any contemplation, and in particular, the Body-Points are very important to make the mind Stay. So, if you happen to put forth great Earnest Application, you will achieve Partial Staying. Safeguarding the Body-Points for only a day is good (Bk,p.654).

Padma dKar po's root-instructions are nearly identical. 'Jam dpal dpa' bo adds a few comments in order to clarify these very condensed root-instructions. For example. the straight spine is said to be the most important of the seven points. The spinal column should be straightened "as if it were beads fastened together on a string" (Jp, fol. 6a). The hands should have the left hand on the bottom. The chest should be expanded and the shoulders pulled back so that the diaphragm is allowed to expand. The neck is bent like a fish hook or cane, so that it touches the Adam's Apple very lightly. The tongue is held at the roof of the mouth while the teeth and lips are left relaxed. The eyes are very important. While Bkra shis rnam rgyal recommends looking to the tip of the nose, 'Jam dpal dpa' bo suggests looking "the distance of one yoke" (about four feet). In either case, this point "controls contact with the senses" (reg pa dbang pos bsgyur; Jp, fol. 6b). Not only does the yogi re-order his posture, he restricts his interaction with and perception of the environment at one and the same time.

After setting-up these body-points, the yogi is told to practice according to a certain "way" (tshul; Jp, fol. 9b). 'Jam dpal dpa' bo defines the way as follows:

> You must make Effort with Earnest Application but with not Fault
> This is the Skillful-Means of the Body-Points, thus (Jp, fol. 9b).

"Effort" ('bad pa) and "Earnest Application" (nan tan) are familiar terms from the "Advanced Preliminaries." Here, they take on a particular meaning. Most commentators agree that the way to make effort is by "holding-fast" (sgrim ba). The word, sgrim pa, means "to exert, strain." It also means "to cram or stuff." Here, it means to hold the body-points fast without the slightest aberration from the standard instructions. To do so at first requires great energy. Recall Bkra shis rnam rgyal's instruction, "hold-fast the entire body." Likewise, quoting Naropa, 'Jam dpal dpa' bo says:

> 'Inwardly Hold-Fast as if stuffing powder into a pill. Stay that Way as if you were a big knot, and you will make great progress' (Jp, fol. 7b).

He adds that one should do it "continuously" (rgyun du; Jp, fol. 9b).

There are several "benefits" (phan yon) that come from effective re-arrangement of the body-points. The benefit of taming the gross activities of the body are: (1) the "immovable body" (lus mi gyo ba); (2) "isolation of the body" (lus dben); (3) "the staying of the body" (lus kyi gnas ba); and (4) the "settlement of the body" (rang babs). The former two terms refer to the cessation of gross motor activity. The latter refer more to the realignment of the body-points. As a result the body "settles-into-itself" (rang babs). Once the body stays and settlement occurs, the gross activities of the body have become sufficiently calm to allow the yogi to focus on the inward activity of the body.

The inward activity of the body manifests itself as numerous "energy currents" (rlung). The term, rlung, literally means "moving air," such as the "wind," or the "breath." Here, it refers to subtle energy currents that move throughout the body. They move in "channels" (rtsa). The quality of movement of these currents as well as their direction are correlated with both the rhythm of breath and flow of events within the continuum. The more chaotic the spreading within the continuum, the greater the number and force of energy currents within the body. There are, for an ordinary sentient being, "five main currents" (rlung lnga) as well as numerous "tributary currents" (yang lag gi rlung). Each of the five currents is highly correlative with the "five elements" ('byung ba lnga), the "five emotional-fetters" (nyon mong), the bodily functions and the body-points. Table 13 gives some of the correlations.

Once the gross bodily activities settle-into-themselves, the yogi begins to perceive the more subtle action of the main and tributary currents. The more he holds-fast the body-points, the more their activity becomes clear. More important, because the body-points are correlated to the activity of these currents, re-arrangement of the body-points necessarily causes alteration in the energy currents over time. The primary benefit of the practice pertains to the purification of these currents.

TABLE 13

CORRELATION OF ENERGY CURRENTS WITH BODY-POINTS AND PHYSIOLOGICAL FUNCTIONS[a]

Current	Related Body-Points	Gross-Physiological Function
1. inspiration (thur sel)	cross legs	excretion
2. expiration (kyen rgyu)	hands in equipose	speaking
3. like fire (me mnyam)	spine; diaphragm	digestion
4. all-pervading (khyab byed)	neck; tongue	muscular activity
5. vital force (srog 'dzin)	gaze	cause of breathing

[a]Jp, fol. 7b-8a.

For example, dBang phyug rDorje's expanded root-instructions are very succinct:

> Unlimited benefit of the proper action of the currents and channels arise (dB,p.85).

The first sign of change in the currents is that they are "left alone" (rang sar). Rather than experiencing the activity of the main and tributary currents as great inner chaos the yogi is more able to discern the discrete activity of each. Gradually the confusing activity of the tributary currents subsides so that five main currents can be distinguished in their unique activities and locations. They are "left alone." With even greater practice, the currents do more than simply occur orderly; they change their constitution going through a fundamental re-arrangement. Next, they "stay" (gnas ba). This term covers several distinct stages: "entering" (zhugs pa); "staying" (gnas ba); and "dissolving" (thim ba; Jp, fol. 10a). At some point, the five currents "cease" (zin pa; Jp, fol. 7b), whereupon the former activity of each of the five enters a "central [previously inactive] channel" (dbu ma). This causes profound alteration in bodily and mental experience. The yogi's task is to make these five currents "stay" within the central channel. If he can do so, they will "dissolve." Their activity will cease, and with it, the corresponding bodily and mental chaos. The overall re-arrangement is called

"penetration" (snun pa) of the body-points. "Firmness" refers to the resultant mental effects, here called the "enlightened mind" (byang chub kyi sems; Bk,p.271).[1]

Once again, the result of this profound re-ordering does not manifest immediately, but must ripen with time. Certain "signs" (rtags) will manifest themselves:

> Having depended on that, the Elements of the body become balanced and [from that] you will have a good constitution (Bk,p.271; Jp, fol. 8b).

The yogi begins to notice his increased health. He seems to have more energy. 'Jam dpal dpa' bo adds, "He does not experience fatigue and is able to stay a long time in the same posture" (Jp, fol. 8b). These signs pertain only to the ordinary body. On another level, the yogi is Vairocāna himself, embodying perfect re-alignment.

The more subtle effect, and the most important, pertains to the concomitant mental changes. The chaotic spreading of the mind diminishes. The commentary continues:

> Because the perceptions do not arise toward sense-objects, you generate the force of Samādhi. Then, there is little Drowsiness or Excitement in the mind and Self-Awareness, Clarity, and Brightness are said to come forth (Bk,p.271).

Padma dKar po adds:

> The Wisdom of Non-Cognition arises (Pk, fol. 2b).

dBang phyug rDorje also adds:

> At first the Currents blow little. Then, they Settle into Themselves. There is no Searching. So, Left-Alone, Bliss is established, i.e., the gross stages of the Preliminaries occur in Clarity (dB,p.85).

Though the commentators seemingly speak of different effects, they are

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[1] Jp, fol. 8b:

> Think about this. In the special bSre 'Pho texts it says that you can become liberated by simply doing the Body-Points. And in the Vinaya the saying in which the little monkey tells of the way five hundred Ṛṣis change into five hundred Buddhas by means of the Body-Points is also in accordance with this. Then, the Speech-Points on down [the stages of practice] may not be necessary to guide you.

actually in agreement, though differing in emphasis. There are three possible types of "spreading cognition" (sprod pa'i rtog pa): "perceptions" (snang ba); "emotional-fetters" (nyon mong); and "cognitions" (rtog pa) such as thoughts, notions, and memories. The spreading of each of these greatly diminishes with perfection of the body-points. Bkra shis rnam rgyal says, "impressions" ('jug shes) no longer arise toward their "sense-objects" (yul). When he refers to drowsiness and excitement, and when dBang phyug rDorje refers to "bliss" (dbe ba), they are referring to emotional-fetters and their cessation. When dBang phyug rDorje refers to "no searching" (rtshol med) and Padma dKar po to "non-cognition" (mi rtog), they refer to the cessation of cognition. The respective terms, "clarity" (gsal ba), "brightness-bliss" (dwangs; bde ba), and "self-awareness" (rig pa) refer to the resultant clear mindedness when gross perceptions, emotions, and cognitions diminish, respectively, as in Table 14.

TABLE 14

TYPES OF SPREADING COGNITIONS

Type of Spreading	Resultant Clear-Mindedness
Perception	Clarity
Emotional-Fetters	Bliss; brightness
Cognition	Self-awareness

Distracted awareness also diminishes. As the passage says, you "generate the force [shugs] of Samādhi" (ting nge 'dzin). The mind achieves the first signs of "partial staying" (gnas cha) in that it can find its way through the chaos of mental events in order to stay with its objects of awareness. The overall effect is described as "contemplation" (bsam gtan), which literally means "steadying reflections." Though the activities of perceptions, emotions and cognitions are far from ended, they are now less distracting, so that the yogi can purposefully control and direct his awareness.

On the other hand, improper practice of the body-points can lead

to even greater mental confusion. Therefore, the commentators warn of the "defect of disorderly body-points" (lus gnad 'chol ba'i skyon):

> The Defect of disorderly Body-Points is as follows: although there may be Clarity at first, if you move to the right, much Cognition about the object [of awareness] will follow. Although there may be Bliss at first, if you move to the left, much Cognition about the subject [who observes the process] will follow. Although there may be a lot of Partial Clarity or even Fore-Clarity at first, if you bend forward, great dizziness will follow. Although there may be Brightness and Expansiveness at first, if you bend backwards, great Distraction will follow. Now, if you change the Gaze, perceptions will come forth. The defect of the Spreading of these many [types of] Cognitions is said to come forth (Bk,p.271; Jp, fol. 9a).

In traditional style, the commentators discuss these defects as a preventative measure, and more, to insure that the appropriate benefits will ripen.

The purpose of this elaborate re-alignment and re-construction of the body and mind is to make the continuum a suitable vessel for the reception of wisdom, or better, to mold the continuum into a very manifestation of this wisdom. Therefore, although the yogi becomes the same body as Vairocāna, he also gains some insight into Vairocāna's enlightened mind. Quoting the Vairamala Tantra 'Jam dpal dpa' bo says,

> First, the Diamond-Body actually dwells in the Form-Realm, but it is also said that Certainty comes, which brings the Staying-Way directly (Jp, fol. 9a-9b).

This is why Bkra shis rnam rgyal had said, "understanding arises" and dBang phyug rDorje, "experience and understanding are illumined from just the body-points" (dB,p.85). Seemingly simple postural considerations have become a significant transition into meditation proper, and also into insight.

The Isolation of Speech (ngag dben)

With greater proficiency in practicing the body-points, certain signs manifest themselves. For example, the yogi is capable of sitting longer periods of time without tiring. More so, importantly, his practice has become more "inwardly focussed" (nang du). He becomes more concerned

with examining the quality of his mental continuum, and less with externalized "Virtue-Practice":

> Guru Padma [dKar po] says, 'The root of all Dharma is your very mind. By establishing yourself inwardly, in Samādhi, Understanding the Truth comes forth. But if you cultivate merely the [external] Virtue-Practice of body and speech, it will not come forth. So if you don't do it, leave aside these Dharma practices, if these alone are what you do' (Jp, fol. 11a-11b).

With bodily distractions having become less important, the yogi is more closely able to focus upon his mind and its functioning in search of truth. As the initial signs of partial staying come forth, he has mastered his attention sufficiently to begin exploration of this inner world.

The beginner's first discovery is how little partial-staying he has indeed actually achieved.[1] His nascent meditative experience is yet highly unstable. 'Jam dpal dpa' bo warns of the "danger of losing it" (yal nyen yod pa; Jp, fol. 11a). When the gross activities of the body become calm, the energy currents and mental activities seem all the more chaotic until full penetration of the body-points. Until that moment, the problem of chaotic mental activity becomes more and more acute. The harder the yogi tries to maintain some meditative perspective, the harder it seems to do so. He seems to lose the meditative ability. 'Jam dpal dpa' bo likens the problem of chaotic mental activity, and its interference with meditation, to an itching sensation that won't go away:

> About this time the beginner's meditation appears like an intolerable itch that can't be scratched. It is therefore very important to know concomitantly what happens to obstruct the generation and continuance [of meditation] and also what Conditions cause you to lose the very slight Partial Staying that you have (Jp, fol. 11b).

The reason for such mental activity, at this stage, is due to "enjoyment of speech" (smra ba la dga' ba; Jp, fol. 10b):

> Generally, enjoyment of speech is the door to bad [results].[2]

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[1] 'Jam dpal dpa' bo still considers the disciple a "beginner" (las dang po pa). At the onset of the "Isolations," he has no meditative experience.

[2] nyes=nyes dmigs.

> And so, it becomes the Basis of generating all the Emotional-Fetters (Jp, fol. 11b).

Not only does enjoyment of speech produce chaotic mental activity but it also lays the ground work for emotional confusion and storminess. Consider Pad ma dKar po's root instructions:

> The Isolation of Speech is called the Non-Moving Speech or Staying in the Settlement of Speech in that Silence comes after casting out speech and the expired breath (Pk, fol. 3a).

These are two words used in the section on speech. The former is ngag, which means "speech." According to the commentary there are several aspects or types of speech, both internal and external. The external aspects refer to speech on the grossest level, the "spoken word" (smra ba). They are "speech-activity" (ngag byas), the chaotic aspect of speech, and "chants and recitations" (sngags bzlas; Skt, 'mantra; japa), the more orderly form of speech-activity (Jp, fol. 11b). On a more subtle level, speech pertains to unspoken words, i.e., a form of mental activity akin to an "internal dialogue." In addition, the latter word for speech is rlung, which means "breath." In a gross sense, breath pertains to the cycle of "respiration" (dbugs pa). In a more subtle sense, breath pertains to the "energy currents." These in turn, are correlated with the internal dialogues in Table 15.

TABLE 15

CORRELATION OF SPEECH, RESPIRATION, AND MENTAL ACTIVITY

	Mental Activity	Type of Speech	Respiration
Gross	disordered	spoken words	respiration
Gross	ordered	chants and recitations	breath-counting
Subtle		internal dialogue	energy currents

Enjoyment of speech refers to all of these aspects of speech.

In order to continue mastering meditation, the yogi must let go of his enjoyment-of-speech. As the root-text says, "after casting out speech

and the expired breath. . . . " The commentary explains the passage:

> Amoghavajra says, 'not-moving, not-speaking, in which the vowels and consonants become equalized, is the best kind of Recitation.' To set about the purification of the Three Poisons exhale three times. Then, how much more of your foolish ordinary talk should there be? After a little while, don't even say the recitations you know by heart (Jp, fol. 11a)!

At the grossest level, the yogi stops speaking. "Abandoning the activity" (bya spang) of speaking will lead to greater likelihood of quieting the internal dialogue. One way to isolate speech is practice "recitation" (bzlas ba) of mantras. In place of the rambling quality of ordinary speech, speech becomes more orderly. 'Jam dpal dpa' bo, however, does not recommend recitation, believing it to be merely a gross attempt to control speech, similar to stopping speaking. Instead, he suggests "silence" (smra bcad). The word for "silence" is smra bcad. This compound is composed of: smra="speaking"; bcad pa, perfect, gcod pa="to cut off." Literally, the compound means "speech that has been cut off." The yogi should cut off all aspects of speech from spoken words, to recitation, to internal dialogue because these cause the obstruction or loss of meditation.

Once having cut off the spoken word and recitations, the yogi is more intensely aware of his chaotic internal dialogue. The problem is this: his very efforts to cut off the internal dialogue appear to generate it even more. The "way" (tshul) to practice the body-points, holding-fast, entails great exertion, involving a great amount of activity. The very activity which perfects the body-points becomes the problem of speech isolation. The more he tries to cut off the internal dialogue, the more it comes forth. Therefore, 'Jam dpal dpa' bo suggests an alternative:

> In the Vajramala it says, 'Let-Go of the inspiration and expiration! Regarding this, Milaraspa says, 'When you practice Mahāmudrā, do not invest in the Virtue-Practices of body and speech. Otherwise, there is danger of losing the Wisdom of Non-Cognition' (Jp, fol. 11a).

"Letting-go" (glod) is the opposite of "holding-fast" (sgrim pa). At the right time the yogi is instructed to give up his effort and relax. The act of Letting-go is likened to the act of unstringing a taught bow.

Letting-go greatly diminishes the overall amount of mental activity so that the internal dialogue becomes less of an obstruction.

There are several "benefits" to isolating speech pertaining to cognition and attention. The cognitive benefits come from speech having "settled-into-itself" (rang babs). When the yogi lets-go, speech begins to sort itself out. One of the first signs of its re-arrangement is a shift. Though still present, the noise of this internal dialogue fades into the background, and becomes less distracting. Secondly, the flow of content in this internal dialogue becomes more orderly. Discrete moments of thought occur with intervals of silence between them. In this, this will ripen into total silence of the internal dialogue. These stages are all part of the process of settlement. "Non-cognition" (mi rtog) refers to the cessation of "notions" (blo) and other forms of thinking based upon making distinctions between things.

The "non-moving" (mi gyo ba) or "staying" (gnas ba) of speech pertains to a quality of attention. As the internal chaos of thought sorts itself out, the yogi is more able to make his attention stay on its object-of-awareness. He is in less danger of losing it. The commentary explains:

> The Vajrapīthatantra says, 'Breath and Speech: Non-Moving. This brings forth the Fruit, namely, Contemplation' (Jp, fol. 11a).

Though neither Bkra shis rnam rgyal nor dBang phyug rDorje include a section on the "Isolation-of-Speech," they do, however, make reference to "contemplation" (bsam gtan) as an outcome of practicing the body-points. Recall that the word, bsam gtan, literally means "steadying reflections," reflections pertaining only to present experience. The mental activity that is experienced moment-by-moment within the continuum has become more steady so that attention is able to stay. In the silence, the yogi looks around at his internal world.

Thus, though treated differently by the commentators, one sees the consistency in the concepts put forth in describing this stage of the practice.

Isolation of the Mind (yid dben); Mind Points (sems gnad)

The "Isolation-of-the-Mind" constitutes a shift in experience. The yogi "acted" (bya ba) in a defined manner in both the body and speech isolation, in holding-fast and letting-go, respectively. From the point of view of the object-of-awareness, the focus was upon certain contents of experience in the body and speech-isolations, namely bodily and mental activities. Here, in the "Isolation-of-Mind" (yid dben), there is neither subjective activity nor focus upon content. Rather than acting to hold-fast or let-go, the yogi need only learn to be "self-aware" (rang rig pa). The object-of-awareness is the mental process itself rather than its content.

Here are dBang phyug rDorje's root-instructions:

> The General Mind-Points: cut off the Three Times, whatever has arisen is established in purity (dB,p.65).

The references to the "three times" (dus gsum) and to "whatever has arisen" (gang shar) pertain to the process of which the yogi becomes aware. As mental activity begins to re-arrange itself, the yogi, more and more, experiences his mental continuum as an orderly flow of successive mental events. Though these events may vary in their respective content, each of the events is experienced as a discrete unit. One event occurs and ceases before another comes forth. Instead of the previous chaos of many conflicting trains of thought at once, events occur one at a time, moment-by-moment, in a regular succession. The phrase, "whatever has arisen," signifies the shift to discrete events over the previous disorder. Something that "arises" has a distinct beginning and end. Note that the phrase consists of the indefinite article, gang, which means "whatever, anything," and also the perfect form of the verb, 'char ba, which means "to arise." The entire phrase indicates that while specific content has become less important, the process of how any mental events come forth has become more important.

Though the functioning of the entire continuum re-arranges itself in the form of a temporal flow of discrete events, the events themselves

are yet far from orderly. Starting as a single moment of arising, "cognitions" (rtog pa) tend to get more complicated.[1] A thought arises and gives birth to further thoughts. Lost in a network of overlapping and conflicting thoughts, the continuum becomes more disorderly. The process by which cognitions proliferate so as to mask the succession of simple, discrete events is called "spreading" ('phro ba). As spreading intensifies, there is more content to "distract" (gyeng ba) awareness. Spreading it to cognition what distraction is to awareness. Prior to speech-isolation, the mental chaos was so great that there was little opportunity to pay attention. In the mind-isolation the chaos is more circumscribed. The yogi's awareness alternates between periods of clear awareness of a discrete temporal flow, and periods of spreading mental chaos and distraction.

The purpose of the exercise is to "cut off spreading" i.e., to strip the continuum of its disorderly content so that awareness is more likely to "stay" on its object. Numerous types of events may occur during a single meditation session: thoughts, perceptions, sensations, emotions. All are examples of spreading, though the current exercise pertains only to the former, the "spreading of cognitions of the mind" (yid kyi rtag pa'i 'phro; Jp, fol. 5a).

The reference to the three times indicates the temporal quality of the events most likely to occur at this stage of practice. First is spreading to the "past" ('das pa) or memories. Once the initial noise of the mind clears, spontaneous memories occur more frequently. Second, is spreading to the "future" (ma' ongs pa) or anticipations. The yogi is occupied with thinking about future events. For example, he may hope for a certain type of gain from the practice and look forward to this. Third, is spreading to the "present" (da lta) or reflections. The yogi may try

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[1] rtog pa (Skt., vikalpa) is used in a general sense to cover all types of activity within the mental continuum. rtog pa is also used in a more specific sense to refer to thinking processes, those based on making distinctions. I have translated rtog pa as cognition, which has a similar dual usage in Western psychology. Cognition refers to the mental operations in general, and to the thinking processes more specifically.

to label or categorize his present meditative experience. For example, he may try to figure out whether he is doing the meditation correctly according to the Advice. Although these forms of spreading vary in their duration, each serves as a "condition" (rkyen) to effect distraction.

The advice for cutting off spreading entails two stages, each designed to allow the mental processes to stabilize. dBang phyug rDorje's expanded root-instructions give each of these stages in rudimentary form:

> [Step One:]
>
> Do not follow the Past do not Reflect.
> Do not advance the previous into the Future.
> Do not think, 'I am doing or will do this.'
> Let any Categorizing about the Present settle.
>
> [Step Two:]
>
> Establish what begins to arise in the Present
> in the state of Ordinary-Knowledge, Bliss.
> Establish it to Stay, so that you don't have any Activity whatsoever of Abandoning or Taking Up; Hope and Fear; nor Artificial Construction; but, Stay in the state of Freshness, Uninterruptedness, Aloneness (dB,pp.85-86).

The first set of instructions are drawn from the "Six Yogas of Tilopa" (ti lli pa'i chos drug; Jp, fol. 11b). These initial instructions involve more activity on the part of the yogi. They are known as "cutting off meditations" (bcod pa) because the yogi attempts to cut off certain types of spreading cognitions. They are also known as negation-meditations. The use of the negative particle, mi, in conjunction with a verb, signifies negation of the activity indicated by the verb. For example, mi bsam pa means "do not reflect." Certain types of cognition continue and need to be cut off. Whenever the yogi recognizes reflections and other types of cognition arising within his continuum, he attempts to cut them off or negate them.

The first three of the Six Yogas pertain to the gross cognitions of memory, anticipation and reflections. dBang phyug rDorje's expanded instructions and many root-instructions concern themselves only with these three gross cognitions. 'Jam dpal dpa' bo defines each of these in some detail. The first concerns those which arise during meditation:

> What is called 'not recalling' [mi mno] is Not Following [rje su mi 'brang ba] cognitions to Past ['das ba] objects. So long as they are pursued, the mind will be Distracted [gyeng ba] (Jp, fol. 11b).

The next concerns reflections:

> What is called 'not reflecting' [mi bsam] is not making Artificial Construction [bzo bcos] and Categorizing [rtsis gdab] about what appears Presently [da lta] in the mind. If made, the mind, which would have become the Cause of Samādhi, Goes Astray under the Influence of these Conditions (Jp, fol. 11b-12a).

Padma dKar po's root-text adds several specific examples of reflections:

> Do not meditate with Concepts [blos btangs nas], nor View [blta] the so called 'Emptiness' as nothing whatsoever (Pk, fol. 3a).[1]

These various Reflections are all types of thinking: artificial constructions, categorization, concept-formation, and views. Though the yogi should pay attention, he should not think. The next concerns anticipations:

> What is called 'not-anticipation' [mi sems] is Not Advancing [mi bsu ba] former cognitions to do or be done in the Future [ma 'ongs ba]. If advanced, there will be movement toward the object and [the mind] will become unsteady (Jp, fol. 12a).

As the yogi is more able to recognize these types of "cognitions" (rtog pa) as they arise within the continuum, he is more able to cut them off.[2]

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[1] blos btangs nas literally means "examined by notions," which I have translated as "conceptualization."

[2] There is inconsistency in the use of the verbs in dBang phyug rDorje's and 'Jam dpal dpa' bo's texts:

dBang phyug rDorje:

'das pa'i rjes mi gcod mi bsam/ ma 'ongs pa'i sngun bsus te
'di bya'o byed de zhes mi mno

'Jam dpal dpa' bo:

mi mno . . . rjes su mi 'brang ba
mi bsam . . . bzo bcos dang rtsis gtab mi byed pa

Verg usage by Padma dkarpo, Rang byung rDorje and Bkra shis rnam rgyal is consistent with that of 'Jam dpal dpa' bo. Only dBang phyug rDorje differs. Therefore, I have followed 'Jam dpal dpa' bo, bsam pa is translated as "reflecting," which pertains to the "present" (da lta) experience. mno ba

'Jam dpal dpa' bo also elaborates on the latter three of the Six Yogas. These pertain to subtle cognitions. The latter practice is done only after some success has been achieved with the former practices. He explains:

> What is called 'not meditating' [mi sgom] is not meditating on anything which can be an object of Notions [blo] such as that which has or has not Attributes [mtshan ma]. If having meditated like this, subject and object will be taken to mind. . . .
>
> What is called 'not analysing' [mi dphyad] is not using Conceptualization [blos brtag] or Reasoning [blos dphyad] once in the state of having calmed the Spreading. . . .
>
> What is called 'establishing-settlement-in-itself' [rang babs bzhag] is establishing the Nature [rang bzhin] of the mind or the Way of Happening ['dug tshul] as it really is, without Artificial Construction. Otherwise, the Truth of the Staying-Way will become corrupted (Jp, fol. 12b-13a).

These more subtle forms of cognitions arise "once having calmed the spreading" of the former gross cognitions. The reference to "attributes" (mtshan ma) pertains to the qualities of sensory experience that arise within the continuum. Padma dKar po says that yogis should not think about whatever impressions arise from the sense-systems. Above all, he should not try to think about whether or not these "sense-objects" (yul) exist. Rather, he should focus "inwardly" (mand du) and not be distracted by external sense impressions (Pk, fol. 3a). Once focussed inwardly the yogi will persist in his tendency to think. Now, he will think about the increasing orderliness within the continuum itself. He may reason, for example, that his current experience is correct according to the instructions. To the extent the yogi is able to cut-off even these subtle forms of spreading, the continuum will naturally re-arrange itself. Events will arise according to their own spontaneity without interference by thinking processes. This is called "settling-into-itself" (rang babs) or the "happening way" ('dug tshul). The latter term suggests a process rather than content orientation. The latter instructions depict a gradient of ripening from lesser to greater order.

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is translated as "recalling," which pertains to "past" experience ('das pa). dBang phyug rDorje has reversed these.

The second set of instructions are drawn from sGam po pa's "Means to Set Up the Mind" (bzhag thabs; Jp, fol. 11b). These are to establish the mind: as if "let go" (glod); "freshly" (so ma), as if "alone" (rang gar); and "uninterruptedly" (lhug par; Jp, fol. 13a).[1] sGam po pa says, these latter instructions are to be practiced "when looking to the real-entitiness of the mind itself" (Jp, fol. 13a). After completing the cutting off instructions successfully, thinking processes have greatly reduced so that the processes of the mind shine forth in a new way. The yogi learns something about the functioning of his own mind. He no longer needs to make effort to actively cut off thinking. All he need do is "let go" (glod) and the processes of the mind will come forth of their own accord. The verb, 'jog pa, perfect, bzhag pa, means "to establish or set up." Here it means to establish certain proper "conditions" (rkyen). Spreading cognitions are improper conditions which disorder the continuum and thereby distract awareness. Over and against these conditions the yogi establishes other, more orderly conditions. The latter three means to set-up are degrees of greater spontaneity, less effort. When mental events arise "freshly" they are established "without effort" (rsthol med) according to their own spontaneity.[2] When mental events are established "alone" even less effort is needed to focus upon them. Further, these events are less likely to be disrupted by thinking. "uninterruptedness" (lhug pa) is the "fruit" ('bras bu) of the practice.[3] The processes of the mind shine forth as a regular succession of events. Awareness stays on each of these without being distracted by chaotic cognitions. dBang phyug rDorje's phrase, "stay, so that you don't have any activity whatsoever," refers to the effortless, automatic quality of unfolding.

The benefit of mind-isolation is twofold. In terms of cognition,

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[1]See Bkra shis rnam rgyal, pp. 675-679 for further explanation.

[2]Compare to Bk, root-text, p. 675.

[3]Padma dKar po's root-text only uses lhug pa. Likewise, 'Jam dpal dpa' bo stresses the importance of lhug pa over the other "means to set-up." The other terms are simply lesser degrees of the function described by the term, lhug pa.

types of gross spreading greatly diminish. It is the initial experience and grossest approximation of "non-cognition" (mi rtog).[1] There has been a significant reduction in mental activity. Memories, anticipations, concepts, and other forms of thinking greatly decrease. The continuum occurs as a regular process of discrete unfolding mental events, each isolated from the next. Secondly, in terms of awareness, attention is said to "stay" (gnas ba). According to sGam po pa, the benefit is called "undistraction" (ma yengs pa):

> Undistraction is the Path of every Buddha.
> Undistraction is the friend and teacher of Virtue.
> Undistraction is the best of all Advice. . . .
> Undistraction , this Recollection of the Continuum, is the Middle Path of the Buddhas of the Three Times (Jp, fol. 13b).

The yogi does not lose track of his object of awareness. Furthermore,the object of awareness becomes a process over content. Undistraction pertains to "recollection of the Continuum" (rgyun gyi dran pa),[2] i.e., each discrete successive mental event that "has arisen" (shar). Awareness of each of these discrete moments of arising is called "one-pointedness" (rtse gcig). For example, 'Jamdpal dpa' bo says, "the mind is an isolated mind with one-pointedness or a non-moving mind (Jp, fol. 5a)." Awareness of the spontaneous unfolding of the mind, free from thinking, is a step toward understanding the "nature" (rang bzhin) of the mind and its functioning (Jp, fol. 13a).[3] Another commentator says,

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[1]"Non-cognition" (mi rtog; Skt., nirvikalpa) is a complicated word with several meanings. Here, it means "to be without notions or concepts."

[2]Saraha says:

> 'Set Up the Real-Nature, Thatness
> Stay in the Fruit itself, which is unobstructed from the beginning'
> (Jp, fol. 13a).

[3]'Jam dpal dpa' bo adds a very long section on "Recollection" here, which he correlates with the "Thirty Seven Bodhipakṣadharmas." The location of "Recollection" is seemingly out of place. Most authors speak of "Recollection" in regard to the "Preliminary Virtue-Practice." 'Jam dpal dpa' bo, however, qualifies the type of recollection in question. It is "Recollection of the Continuum." The yogi, for the first time, is able to perfect recollection within the unfolding stream of his continuum.

> . . . established in Samādhi, in the state of Non-Cognition [mi rtog], in the clear Understanding of the present (Rg,pp.4-5).

The yogi is "self-aware" of the continuum as it unfolds, without distracting thinking processes. The continuum is "unimpeded" (thags pa med). This is what dBang phyug rDorje means by being "established purely" (dang du dzhag).

Concentration with Attributes (mtshan bcas kyi dmigs pa)

The yogi does not attain nor perfect a Samādhi state without first perfecting concentration. The development of "concentration" (sems bzhung) is necessary for the "essential practice" (dngos gzhi). Concentration puts an end to "distraction" (gyeng ba). The goal of concentrative development is to focus the mind on a single object for long periods without the slightest distraction. This is called "one-pointed" concentration (rtse gcig du). When the yogi has attained one-pointed concentration, he has perfected the "Staying-Calm Practice" (zhi gnas; Skt., śamātha). The word for Staying-Calm Practice, zhi gnas, is a compound, which is composed of zhi, "salm" and gnas "stay." These two words refer to the two perspectives of Staying-Calm Practice: cognitions are "calm" while awareness "stays."

Staying-Calm Practice is the foundation of all subsequent development. This practice occurs in several stages. Before the yogi begins any of these stages, he should understand the importance of attention and concentration, because these qualities of awareness form the basis of insight. Therefore, prior to commenting on each of the stages of Staying Calm-Practice, Bkra shis rnam rgyal writes on introductory section entitled, "the Way to Attend in Making Representations" (dmigs pa la sems gtod tshul; Bk,p.266). In brief, he says that a yogi must "attend" (sems gtod) properly in order to know the benefits of samādhi. To "make representations" (dmigs pa) requires both attention and also some initial "effort" ('bad pa; Bk, pp.272-274).

Several words, used throughout the texts, convey attention and concentration. "Attention" (sems gtod) is the more general term: sems="mind"; gtod pa="to turn, direct." The compound means "to turn or

direct the mind to something." "Concentration" (sems gzung) is the more specific term: sems="mind"; bzhung=perfect of 'dzin pa="to grasp." It means "the mind which has grasped something." The phrase, "setting up the mind" (sems 'jog), is sometimes used instead of "concentration" (sems gzhung): sems="mind"; 'jog pa="to set up; establish." It is used in a more specific sense pertaining to a quality of attention when there is no object to grasp. Although similar, these words are used in different contexts. Attention is used most often when speaking of the initial application of the mind to its object-of-awareness. Concentration is more often used for the mind which has already grasped its object and has some "steadiness" (brtan po).

The commentators give a very careful definition of another technical term, "representing; making representations" (dmigs pa). This word is very difficult to define and translate. As a verb, it refers to making mental representations for any of the impressions of the six senses. As a noun, it refers to the resultant representation, or "object-of-awareness." It is equivalent to the Sanskrit, ālambana, i.e., the support or foundation for a sense-object. I have translated the verb as "to represent" and the noun as "object-of-awareness." The object-of-awareness can be from any of the six senses, e.g., sights, sounds, smells, tastes, touch-sensations, and cognitions. Since this particular "Concentration Practice" uses primarily visual objects-of-awareness, the term could also be translated as "visualization."

For each of the Six Sense-Systems, the mind takes the shape of or reflects the qualities of its object as if a "reflected image" in a mirror (snang brnyan; Skt., pratibimbakam). "Attributes" (mtshan ma; Skt., nimitta) is most often used in conjunction with the word representation. The term refers to the "various" (sna tshogs) qualities of sensory experience. The act of making-representations is a process by which the mind "grasps" ('dzin pa) the attributes by means of concentration. As the attributes of each object-of-awareness are unique, the mind particularizes only these attributes. This is called "taking-to-mind" (yid la byed pa) an object.

The more common type of representations are representations of

sense-data. However the term, dmigs pa, is also used for the more advanced "Staying-Calm" meditations--those "without attributes" (mtshan med). Even though perception is quite rudimentary in the more advanced meditations, the yogi still perceives some process, though not content, in his mind. To the extent the mind sets up or takes-to-mind that process, the yogi is still considered to be making-representations. Representation, then, is a key term for the entire practice of "Staying-Calm" in all its stages.

Representation is usually given a negative valuation in the commentaries. Bkra shis rnam rgyal says:

> To meditate [in] Samādhi, it is necessary to enter into Making-Representations from the perspective of the Spreading-Mind (Bk,p.272).

Representation is necessary only because the mind wanders. Very advanced yogis, who have stopped spreading completely, are capable of "non-representing" (dmigs med) meditations. Most beginners, however, practice making-representations. 'Jam dpal dpa' bo defines:

> Since knowledge is not possible for ordinary beings without an immediate Object-of-Awareness, then, the Mental-Perceiver necessarily has to Represent some Object-of-Awareness, and so, [the practice] 'Having Supports' is first taught (Jp, fol. 26b).

Both commentators agree that Representation is a necessary prerequisite for higher forms of practice.

In order to begin concentration, the mind must have some object to concentrate upon. It must "have support" (rten can). The most obvious supports are the "objects" (yul don) which usually occur to the mind. A "sense-object" (yul) is an object which is meditated upon according to Bkra shis rnam rgyal. It is thought to be different from the meditator. It is something "carried-out" (sgrub pa; Bk,p.681). Carrying-out something is an act by which the mind takes an object to be real and existent in its own right by constructing certain notions about it. Likewise, dBang phyug rDorje uses the term, sense-object, to refer to something "other than the mind" (dB,p.97). A sense-object necessitates a subject-object duality. A "true object" (don) is an object not based upon this false dichotomy.

According to Rang 'byung rDorje, there are six types of sense-

objects, each corresponding to the "six sense-systems" (thsog drug). He relies upon the standard Abhidharma definition of sense perception. Each sense-system has three components: an "object" (yul), a "sense organ" (dbang po), and a "sense-perceiver" (dbang shes). For example, the visual system consists of the object appearing to the eye: the organ, eye; and, the mental apparatus that interprets the contact between the eye and its object. Each of the five sense systems function so that "sense-objects" (yul) "appear" (snang ba) to the mind. As each appearing object has its own characteristic shape, color, etc., the objects are said to "appear as various" (sna tshogs du snang) and also said to have "attributes" (mthsan ma) such as color and form.

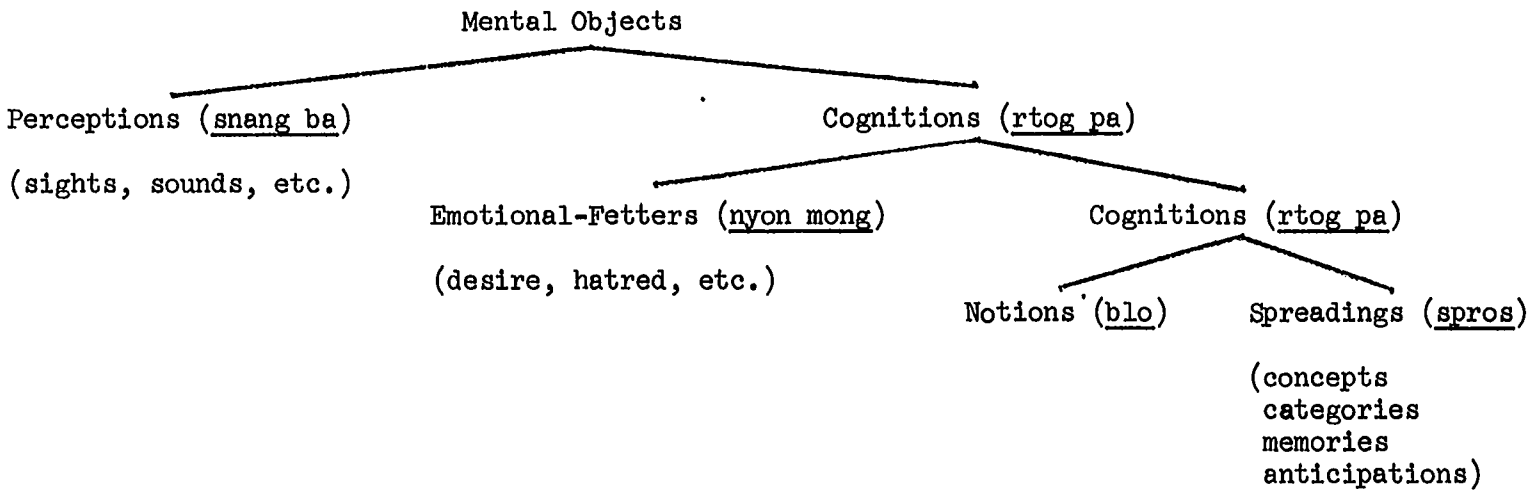
Although each of the five main sense-systems functions as a separate unit, the information between them is integrated by a sixth system, the "mind-perceiver" (yid shes). Likewise, the mind is said to take "objects" (yul). The "emotional-fetters" (nyon mong) and the various types of "cognitions" (rtog) such as memory, anticipation, reflections, and conceptualizations are objects of the mind. Because the mind-perceiver functions as an integrator, sense perceptions, emotions and thoughts are mixed up for the unenlightened being. More, the sense and mental objects are believed to be "objects" (yul) distinct from the "subject" (yul can) who perceives them. Table 16 gives the classification of mental events.

The most common objects used at the beginning of meditation are called "substances" (dngos po; Skt., bhāva). Substances are visual or other objects thought to be "solid" (thas pa), "existing in themselves" (yin pa), and "durable" (rtag pa). Such a belief is mistaken from an ultimate perspective, because all substances are "empty" of any self-existence and also are impermanent. Nevertheless, substances are useful at the beginning of concentrative training because they allow the mind to grasp and hold something. Therefore, they are good supports. Bkra shis rnam rgyal defines a support as follows:

> Because you fix your mind on the Supports of concentration--on the Supports which are Represented by the mind, such as stones or pieces of wood, which are Substances, and such as seed-syllables [which are Insubstantial] we make the designation, 'having support' (Bk,pp.279-280).

TABLE 16

CLASSES OF MENTAL OBJECTS



The passage suggests that training the act of representation is more important while the object used is less important. So that priorities not be confused, the compound, dmigs rten, is often used. It means "support of representation." The term, "support" (rten) is merely an abbreviated form of the compound. A support is anything that the mind can use to train representation. Though a yogi begins his training with substantial supports, he must also learn to use insubstantial supports in order to complete the meditations "having-support" (rten can). "Insubstantials" (dngos med) are also objects which are believed to be different from the subject doing the meditation. They are, however, considered to be imaginary. They are represented in the mind alone without having any external stimuli with which they need correspond. For example, a yogi who imagines a visual image in his mind, does not necessarily take the image to be solid, self-existent, or durable. On the other hand, the same yogi who stares at a tree before him may take it to be solid, self-existent, and durable. As another example, a yogi who imagines his root-lama seated on a throne on top of his head during "Guru Yoga" does not necessarily believe that the physical body of his lama is present upon his head. Insubstantial objects are considered to be better supports because the yogi doesn't take them to be solid, self-existent and durable. In so doing he makes strides toward right view.

Most beginners are unable to practice meditation on insubstantial objects because they don't have sufficient concentrative ability. Rang 'byung rDorje says:

> If you are unable to Stay, one-pointedly, . . . you should meditate using the Support of the Six Sense-Objects (Rg.p.5).

Most commentators agree that there are two steps to the practice of having-support: a former step which uses substances, and a latter step, which uses insubstantials. For Rang 'byung rDorje, the first step utilizes the five principle sense-objects--sight, sound, etc.--and the second step utilizes mental objects--emotions and cognitions. Padma dKar po and his commentator, 'Jam dpal dpa' bo, refer to the "profane" (ma dag pa) objects of the first stage--stones, pieces of wood--and the "sacred" (dag pa) objects of the second stage--images of the Buddha, certain "seed-syllables"

(yig 'bru) or "seeds" (thig le) which are imagined in various parts of the body. dBang phyug rDorje says that the former objects are "in front" (mngon du) while the latter are "inside" (nang du). No matter how the stages are named or described, most authors agree upon two distinct stages, the former being a preliminary stage to train concentration, and the latter an essential stage designed to make the mind "virtuous." Some authors de-emphasize the former stage.[1] Others stress its importance for those with poor concentration Bkra shis rnam rgyal says:

> Because it is difficult for beings of low intelligence to use the Aspects of the Body of a Tahtāgata as an Object for concentration, they then concentrate on ordinary Substances. Considering that the Staying-Mind comes forth easier by this, they must still do both [types] of Concentration which Represent the profane, stones, sticks etc., and which Represent the sacred Body of the Tathāgata (Bk,pp.274-275).[2]

Each stage, then, has a different goal. The former is called "partial staying" (gnas cha) by Bkra shis rnam rgyal because the mind stays concentrated and isn't easily distracted. The latter is called "great virtue" (dge ba chen po; Jp, fol. 29b) by 'Jam dpal dpa' bo because the mind is purified of defiling emotional-fetters and cognitions. Though practiced in two distinct stages, the two goals are considered to be part of a single state of consciousness called the "staying mind" (sems gnas; Bk,p.74), as well as a single unit of practice, that of having-support.

Padma dKar po and 'Jam dpal dpa' bo devote most of their writing to benefits of the latter stage while Bkra shis rnam rgyal more carefully

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[1] 'Jam dpal dpa' bo says, "since unenlightened beings are not able to do without a Representation, then, the Mind-Perceiver must Represent some Object-of-Awareness, and so, that Having Support is taught first" (Jp, fol. 26b). Furthermore, Kamalaśila, in his Bhāvanākrama 3, skips the "Concentration in Front" and begins with "Concentration Inside," i.e., visualization of the Tathāgata. Though Kamalaśila still suggests the use of a "Supporting Object," the use of an external, substantial support is not always necessary.

[2] The discussions of "Concentration in Front" are found in: Bk,pp. 272-282; Bk, root-text, p. 654; Jp, fol. 26b-30a; Rg,pp.4-5; and dB,pp.85-87.

prepares the yogi by devoting most to the former. For the sake of clarity, each stage will be discussed separately. Yet, 'Jam dpal dpa' bo reminds us that, "although they, [the exercises,] are explained in stages, this is just a way to order them, and there is no real necessity to have practiced them this way" (Jp, fol. 37b).

Concentration for a Staying-Mind

Concentration in Front; Partial Staying

The object used to train concentration is not of great importance at the beginning stages. The authors are very practical in their suggestions. A yogi may use any "suitable" ('os pa; dB,p.86) object. Objects are considered to be suitable if they are "certain" (nges ba) and "clear" (gsal). Certain objects are grounded in immediate sense-data. These sense-impressions are also clear if they are perceived directly by the given "sense-perceiver" (dbang shes) without elaborate interpretation by cognitive functions in the "mind-perceiver" (yid shes). For example, if a yogi looks at a stone in front of him and sees it, it is "certain." When he sees only the immediate sense-object, stone, without thinking about its color, shape, classification, name, or meaning, it is clear. In contrast, if there is no stone in front of the yogi, but he thinks about a stone he may have seen several hours ago, it is "uncertain" (nges med). Or, if he sees a real stone in front of him, but thinks about what he sees so that his mind wanders away from the immediate sense data into the realm of cognition, the stone becomes "unclear" (gsal med). He is no longer concentrating on the stone.

Though many objects may be used, "stones" (rdeu) and "pieces of wood" (shing) are specifically suggested as suitable objects. Bkra shis rnam rgyal suggests concentrating on "young plants" if concentration is still poor after concentrating on stones for some time (Bk,p.655). In all the texts, "visual objects" (gzugs can: literally, "having form") are traditionally used at the onset of practice.[1]

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[1]This is in contrast to the use of auditory objects, e.g., mantras, which are much more common in Hindu Yoga and in certain Buddhist Tantras. The

There are special instances in which other visual objects may be used. The ordinary mind "clings to" ('dzin pa) objects in its environment. For those objects ever-present in the environment, perceptual habits develop. Some objects become more "personally meaningful" or "familiar" ('dris goms; Jp, fol. 30a) than others. They are clung to with greater force. Therefore, when desiring to concentrate the mind, it is easier to concentrate upon those objects to which there is the greatest attachment. 'Jam dpal dpa' bo cites several passages from the Biography of the Eighty Four Siddhas to illustrate the matter. A Tantric master, Nāgārjuna II, instructs a buffalo herdsman to take a buffalo horn as his initial object-of-awareness. In a subsequent story, the buffalo herdsman has been reincarnated as a musician. This time the master instructs him to use his own guitar as the initial object. 'Jam dpal dpa' bo summarizes the themes of these stories:

> It is easier to generate Contemplation when someone relies upon what is familiar to him and has the great force of habit. Generating Contemplation is what is most necessary (Jp, fol. 29b).

This kind of practice uses "familiar propensities" ('dris pa'i bag chags; Jp, fol. 31a).

The "way" (tshul) to practice concentration consists of several steps. No matter what the object, a standard or personal object, the yogi begins each period of concentrative training with repetition of certain "Preliminary Practices," namely the prayers associated with "Guru Yoga" and "Body-Points." The prayers orient the mind towards virtue, while holding the "Body-Points" settles the body and thereby calms the mind. 'Jam dpal dpa' bo explains the purpose of the "Preliminaries":

> First, you Make Representations of profane Supports. In accordance with Atisha's Bodhipatipradina you won't attain Samādhi even if you strive very much for a thousand years if you tamper with the limbs of Śamatha. Therefore, as it is explained in a chapter in the

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Tibetan Mahāyāna, especially the Mahāmudrā, makes more use of substantial and insubstantial visualized forms at the onset of concentrative training, e.g., the image of the body of the Tathāgata. The one important exception is dBan phyug rDorje, who also explicitly suggests the use of an auditory object (dB,p.85).

> Samādhivarga, 'having Represented the limbs we have talked about, the mind should be established virtuously toward any of these Objects-of-Awareness.' You won't attain Samādhi without the limbs of Virtue because ordinary Objects-of-Awareness are used in the Samādhivarga, too. Master Byang Chub Bzang po says, 'with respect to looking outward, there are two Objects-of-Awareness, the usual and unusual.' As for the 'usual' given in the passage, they are included above. Regarding these, do the Body-Points as before. Then, fervently pray to the lama. This is considered to be the beginning of any Respectful meditation to your understand lama. And, Lord Maitrīpa adds, 'the Absolute Truth of the Self-Occurrence is the very devotion which must be understood.' Therefore, the only entrance is through devotion. Now, meditate your lama on top of your head and visualize him amongst The Assembly of all the Buddhas. As if all sentient beings were your mother, Take-Refuge in your precious lama-Buddha. Pray that the precious Understanding will come forth in your own mind. Pray for Empowerment to realize the Siddhi of the precious Mahāmudrā. Having made your prayer and requested the Siddhi, let the lama melt into light and absorb him into yourself. From the perspective that you and your lama's mind are united, non-dual, then, establish the Support of a stone, piece of wood or the like in front of you. Be with a straight Gaze with not too bright light so as not to hurt the eyes (Jp, fol. 27a-28a).

Having chosen a suitable object and performed the vital "Preliminaries," the yogi is now ready to begin his concentrative training. The root-instructions for the practice are:

> Set-Up a small stone or stick, in front, as an Object-of-Awareness.
> Then, know the [object] but do not [let the mind] spread anymore.
> Next, [Set-Up] inwardly. Look only to that One-Pointedly, but do not [let the mind] become Absorbed.
> Meditate on your lama on top of your head.
> He is a Buddha [though taken] as a Substance.
> Pray to him with a prayer, 'All beings are my mother.'
> Pray for Empowerment to attain the siddhis of Mahāmudrā.
> Having asked for the Siddhis, absorb him into yourself.
> Reflect that his Mind and your Mind [are now] Mixed.
> Then, [continue meditating]. Enter into Samādhi and stay in Samādhi as long as possible.
> Ask your lama about the state of mind and its discrete events and meditate.
> When Drowsy, steady the gaze and meditate from where the earth's vast expanse can be seen.
> When Sluggish, do likewise, and be disciplined with your Recollection.
> When Excited, sit inside your meditation cell, lower your gaze, and try to Let-Go, above all (Pk, fol. 4a-4b).

Visual objects are set-up "in front" (mngon du; Bk,p.655; dB,p.86). The yogi "looks outward" (kha phyin bltas; Rg,p.4). These terms contrast the current "perspective" (sgo nas) from that of subsequent stage, wherein objects are represented "inside" (nang du). At the very beginning of concentrative practice, the yogi sits in a stable posture with his eyes partly open and stares undistractedly at an object which he has placed on the ground in front of his gaze. It's suggested that the object be placed "the distance of a yoke," which is about four to five feet away.

Beginners of only moderate capacity are told to focus upon the external substance itself. Beginners of greater capacity are told that grasping the substance as real or self-existent is a mistake. Even though they stare at a seeming substance in front, they are told to focus on the "reflected image" (snang brnyan; Jp, fol. 30b) of that substance within their continuum. Recall that representation is an act by which the mind takes the shape of or creates a pattern for what it perceives. Advanced yogis can turn this awareness back on itself. Though they gaze upon an outer object, they perceive only its inner reflected image. At a certain stage of proficiency, all yogis are instructed to dismiss the outer image and focus only upon the reflected image. More will be said about this later.

Either way the substance is viewed--as an external or reflected image--the "gaze" (lta stangs; Jp, fol. 26b) is extremely important:

> Because the yogi has grasped the Supporting Object-of-Awareness so that his eyes pin it down with unwavering Gaze, and has attended in a manner which lets go, then, the mind doesn't Spread anywhere. He effects Mere Undistraction [ma yengs tsam]. He also Closely Examines this Supporting Object-of-Awareness. In that he doesn't turn to recalling or anticipating, which cognize or Analyse the color and form of this with Notions, then, briefly, he doesn't cast aside the Supporting Object-of-Awareness and seeks Partial Staying, staying wondrously, together with [the Object], but without the Cognition, purposeful, [but] not anticipating (Jp, fol. 28A).[1]

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[1]Bkra shis rnam rgyal cites the exact same passage in his commentary, but leaves off the first sentence, " . . . so that his eyes pin it down . . . gaze." The rest of his passage is the same. The commentators may be citing from a common source here, cf. Jp, fol. 28a; Bk,p.275.

In the above passage, 'Jam dpal dpa' bo uses several vivid descriptions in order to stress the importance of the gaze. The gaze is "straight" (thad kar); "unwavering" (mi 'gyur ba); "pinned down" (brtod phur ba); and "wondrously together with" (hu re lhan ne). In other words, the eyes are not allowed to make any gross or subtle movements away from the object in front of the yogi. The gaze is one of the two conditions for concentration. As a physical technique, it is classified among the "Body-Points."

Attention is the other necessary condition for concentration. As a psychological technique, it is classified among the "Specific Mind-Points" (sems gnad bye brag; dB,p.65). Attention is the initial movement of the mind toward an object. Attention is not simply the act of turning the mind toward an object and subsequently holding it there. It can only be understood against its background in the Abhidharma literature, especially its relation to the "mind and mental factors" (sems dang sems 'byung). Attention presupposes the "five ever-going" and "making-object-certain" mental factors. The initial application of attention is not possible without these attendant mental factors which bring an object and its attributes into focus. More, certain virtuous mental factors are necessary. Bkra shis rnam rgyal discusses the virtuous mental factors which come into play with attention. He lists four: effort, diligence, faith, and dexterity:

> Staying: fervent Interest which is zeal for Samādhi, that is the Staying of Effort.
> Staying: being able to try continuously, Diligence, that is Great Effort.
> The Cause is Faith, which steals away your heart after seeing the Benefit of Samādhi. That is the Cause of what is [fervently] Interesting.
> The Effect is attainment if Dexterity in body and mind, that is the Effect of Effort. Attending to the Object-of-Awareness, that is the knowledge of these ways thus (Bk,p.273).

"Faith" (dad pa) is the rerequisite. Small faith takes an object. It is faith in something such as a god or Buddha. Great faith does not need an object. It is a quality of mind which does not need to evaluate the immediate perceptual experience nor anticipate what will happen next. Concentrative training requires great faith. The yogi does not allow

cognitions to spread regarding the immediate supporting object. He simply attends to it. The preliminary prayer lays the foundation for this type of faith.

"Effort" (_'bad pa_), "diligence" (_brtson_), and "dexterity" (_shin sbyang_) are three closely related mental factors. Actually, they are varying degrees of the same quality of mind. Bkra shis rnam rgyal says that effort is the initial desire, diligence its continuing, and dexterity its effect which ripens over time. Numerous attempts to attend to the object with effort have a cumulative effect. First, undistracted concentration increases. Second, such concentration requires less effort; it is "relaxed" (_lhod de_).

The act of losing awareness is called "distraction" (_gyengs ba_). Recall that distraction is most often associated with the act of "recollection" (_dran pa_). Recollection was defined as not losing track of, or "not-forgetting." Therefore, distraction is defined by the shorter or longer intervals in which the yogi loses track of his object and is unaware that he is being inattentive. He had forgotten about the object, and at some point catches himself and continues with concentration.

Distraction is related to "spreading" (_'phro ba_). Spreading refers to the cognitive processes which take the place of concentrated awareness. Spreading was an important concept during the "Mind-Isolation" exercise. Here, again, spreading is important, but the context is slightly different. In the former stage of practice, spreading referred only to thinking processes within the continuum. In a later stage of practice it will refer to even more subtle processes. Here, in concentrative practice, spreading is contrasted to awareness of perceptions. Spreading occurs when the yogi begins to develop cognitions about the object-of-awareness rather than simply attend to it. Ordinary sensory experience entails a great deal of spreading. Simple sensory data are combined and categorized into elaborate "constructions" (_bcos pa_) for the world. These are combined with thinking processes so that the sensory data are also interpreted, named and given meaning. The process by which the mind constructs elaborate perceptual and conceptual schemes from simple sensations is captured by the literal meaning of the term, "to spread out from, to proliferate."

When the process of construction occurs accidentally it is called spreading. When the yogi purposely acts upon mental events so as to construct something, it is called "carrying-out" (sgrub pa).

The "types" (rnam pa) of spreading in question here pertain to the latter of the Six Yogas of Tilopa described in the "Mind Isolation" exercise. Though some texts acknowledge some remaining difficulty with thinking processes such as memories, anticipating and reflections, these have become much less important. Recall 'Jam dpal dpa' bo's comments:

> In that he doesn't turn to recalling or anticipating, which Cognize or Analyse the color and form of this with Notions. . . .

Likewise, dBang phyug rDorje says,

> The nature of the way to establish the mind is to establish it in Staying so that it doesn't Carry-Out anything, nor does it grasp anything in its Notions (dB, p.86). . . .
>
> Concentrate on whatever is Suitable without doing any Analysis such as it being good or bad or great or small. These don't belong to its Settling-into-Itself. Stay in the Extensive Clarity during the interval when these are Cut Off. Don't sustain defilements. Merely determine to Recollect everything at the moment. And keep to Body [Points] going--the eyes, i.e., the Gaze settled at the tip of the nose. Don't do any of the types of Speech. Cut off Anticipation and Memory also in the Continuum, for the Attributes are distorted by the Mind (dB,p.87).

dBang phyug rDorje warns the meditator not even to think that he is meditating. This is another kind of spreading. He says:

> Entirely Cut Off all the Attributes of Cognition such as the designation 'I am meditating'; the designation, 'I am not meditating'; the Hope that the mind will Stay; and the Fear that it won't Stay (dB,p.86).

In the ongoing effort to counter spreading, the yogi learns to fix his mind upon the "mere support" (rten tsam; Jp, fol. 30b). This necessitates some ability to distinguish between the supporting object and spreading cognitions, and also to distinguish the supporting object from other objects in the visual field. The commentators do not define "mere support." They use the phrase, "examine closely" (btshir 'dzin; Jp, fol. 28a; Bk,p.275). The root of btshir is 'tshir ba, which means "to press out or extract." The context implies the act of extracting only

the supporting object from all other perceptual and cognitive events. Likewise he "separates" (dang gyes byas ba) the object from spreading (Bk,p.276; Jp, fol. 28b; dB,p.87).[1]

The yogi must learn to hold only this support for long durations. The commentators describe the result with an identical passage:

> In regard to the Sense-Perceivers, take the main one, which apprehends the Object, the Eye-Perceiver. Because the yogi, who has relied upon these Sense-Perceivers, has done the Gaze, in which the Eye-Organ does not move by reason of the many movements of the Mind-Perceiver, then, even this Sense-Perceiver does not. [After a while] the other Sense-Perceivers will also move very little. If they haven't moved it is because of the fewer movements of even the Mind-Perceiver. [Now], it is easy to find Partial Staying because there is only the Activity of attending and directing the Eye-Perceiver to the stone, stick or whatever. Other than that, there are only the Mere Attributes of an Undistracted Mind. That is, [the act of] depending on the Attributes (wherein the Object is not forgotten) is Recollecting the Object (Bk,p.277; Jp, fol. 28b).[2]

As the mind-perceiver stops, the yogi stops thinking about the attributes of the given supporting object, e.g., color, form, etc. He does not say this is a blue object or this is a round object. He merely sees the attributes as they are sensed by the eye-perceiver with little interpretation of this sense data. Hence, he perceives the "mere attributes" (mtshan ma tsam). For longer and longer periods, the yogi practices to hold his attention only to the immediate sense data.

The benefit of the meditation is described from two different perspectives.[3] From the point of view of cognition, the yogi has deepened

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[1]'Jam dpal 'dpa bo reads, "'phro gcod pa la sgom dang bzang gyis byas bas." There appears to be a spelling mistake here. Bkra shis rnam rgyal's comparable passage reads, "'gzang gyes byas bas." dBang phyug rDorje's paraphreas also reads, bzang gyes. gyes + dang means "to separate from." Compare Jp, fol. 28a-b; Bk,p.276; and dB,p.87).

[2]For a discussion of sense-restraint, see Edward Conze, Buddhist Thought in India (Ann Arbor: The University of Michigan Press, 1967), pp. 64-66.

[3]"sems gnas ngo bzung" (Bk,p.280). The title has two terms in it, "Staying-Mind and Recognition." The former pertains to awareness. The latter pertains to recognition of cognitions. Together, these terms refer to the two "benefits of concentration."

the act of cutting-off spreading, now also in reference to perceptual functioning. First of all, the yogi cuts-off all types of thinking about sense-data. As a result, the object-of-awareness can no longer be taken as a substance because a substance is thought to be solid, self-existent and durable. These are interpretations of sense-data. To the extent that such forms of thinking have been cut-off, the object is now said to appear as an "insubstantial object" (dngos med). Secondly, thinking and perceptual processes have become segregated from each other. dBang phyug rDorje calls the exercise the "Particular Mind-Points." The perceptual and conceptual processes within the continuum have undergone some rearrangement. Impressions from the five main sense systems arise in a more orderly fashion within the mental continuum, and are separate from the activity of the sixth, mental, sense system. Moreover, they arise: "let-go"; "freshly"; "alone"; and "uninterruptedly" (dB,p.86).[1]

From the point of view of awareness, the yogi has achieved the first approximation of the "staying-mind" (sems gnas), perfection of which will come only in subsequent practices.[2] Bkra shis rnam rgyal gives an especially careful description of the state of the staying-mind, while qualifying the usage of the term. He introduces two terms which cluster around that of the staying-mind. These terms are gnas cha, "Partial staying," and its synonym, gnas bzhin, "kind-of-staying." The verbal noun, gnas, "staying," is qualified with the respective particles, cha, "part," and bzhin, "kind of." The translations partial staying and kind-of-staying, which can be used interchangeably, come close to Bkra shis rnam rgyal's

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[1]dBang phyug rDorje is especially interested in the problem of how to view the remaining moments of cognition that appear once the mind is concentrated. "Clarity" (gsal ba) is the technical term for the awareness of these cognitions. Clarity refers to the act of "recognition" (ngo bzhung) when concentration turns back on cognition as an object-of-awareness.

[2]Bk,p.274:

mdo dang ka ma la shi la'i sgom rim rnams su thog ma'i dmigs pa de bzhin gshegs pa'i sku gzugs dmigs nas sems gnas sgrub par bshad.

"One is said to effect the Staying-Mind through having visualized the Tathāgata's Body, above all the visualizations of the Sutras and the Bhāvanākrama of Kamalaśila."

intention. The context makes it more clear. Partial staying is always used in contrast to distraction. When a beginner tries to concentrate, he discovers that his concentration is forever distracted by thoughts, emotions, and external objects. One cognition leads to the next, and each carries the yogi further from his immediate object-of-awareness. Partial-staying pertains to those moments during "Staying-Calm Practice" when spreading seems to diminish and the attention stays on its object.[1]

> The various intervals in which the mind is relaxed in a state of Mere Undistraction, i.e., without Cognitions Spreading anywhere, is on account of its finding Partial Staying (Bk,pp.280-281).

The term, partial-staying, is always used in conjunction with one of several verbs, namely "searching" (<u>'tshol ba</u>) and "finding" (<u>rnyed pa</u>).[2] Partial staying has a very specific usage. It describes that condition of the mind which is yet largely distracted but which finds moments of staying within the ocean of distraction.

A second term, "mere undistraction" (<u>ma yeng tsam</u>) is used for the ripening process of the staying-mind (Bk,p.275). The term, "mere undistraction," is used with the verbs, safeguarding and recollecting, which signify the accomplishment. The yogi is told to be very watchful of any possible distraction so that his moments of partial staying continue and develop further.

Partial staying and cutting-off spreading, though differing in perspective, go hand in hand. For the beginner, there can be no partial staying as long as the continuum spreads. Once, however, the beginner has achieved some stability of partial staying, it is no longer necessary to make effort to cut-off spreading. Then, when any type of cognition

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[1]"tatra ca sthitas cittabandhaṃ na viḳsipet" ("and the [yogi] who is Staying therein should not scatter the fixed mind") (<u>Bhāvanākrama</u> 3:3). This is the standard definition given by Kamalaśīla and others.

[2]Compare Bk,p.276 to Bk, root-text, p. 657, regarding the passage, "gnas cha 'tshol ba." For example the root-text reads, "if you have found Partial Staying, you should remove any fatigue when you waver from the state whose Real-Nature is Staying" (<u>gnas cha rnyed na gnas rang bzhin gyi nang las shigs bshigs la chung zad tsam ngal gso'</u>; Bk, root-text, p. 655).

occurs, the yogi is less likely to be distracted by it. The yogi is able to sustain concentration in a more relaxed manner without acting on the cognition that occur. Bkra shis rnam rgyal summarizes:

> In that there is no Damming Up [sna yang mi bskyi] or Pursuing [rjes 'brang ba] the Cognitions, i.e., there is control of attachment and aversion in a mind which has Let-Go, then, the yogi attains Mere Undistraction--a state in which he does not Abandon nor Carry-Out [the Cognitions] (Bk,p.281).

Though the yogi need not act upon the remaining cognitions in any way, it is very important for him to still be aware of these. He is instructed to "recognize" (ngo bzung) any spreading so that his partial staying does not diminish.[1]

In order that the moments of partial staying increase, the yogi should practice concentration many times. 'Jam dpal dpa' bo explains:

> Moreover, if you find Partial Staying for a mere moment, rest a little in the state of Partial Staying wherein the Spreading has been Cut-Off, and then enter Staying again. Because you [are engaged in] a meditation which purifies, which Cuts-Off Spreading, and which separates [Spreading] from the good [Staying], you will want to meditate again. If great fatigue comes at the very beginning, it is possible to meditate again without Spreading, before you are swept away by the fatigue (Jp, fol. 28a-b).

Likewise, dBang phyug rDorje:

> Because you have Clarity, Peace, and Joy in the many little periods that you [are able to] Separate the good from [it] in meditation, it is important to learn to be established in Samādhi again and again, and to be indefatigable in Cutting-Off Spreading again and again (dB,p.87).

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[1] yadāntarā cittaṃbahirdhā viḳsiptaṃ paśyet, tadā tat svabhāva-pratyaveḳsanena vikṣepaṃ śamayya, punas tatraiva cittam uparyupari prerayet [and should observe when inwardly he sees the mind Spreading outside, then, having made calm the Spreading by means of attention to the Entity of that, and only then, should once again direct the mind continuously] (Bhāvanākrama 3:3). For Kamalaśīla, "recognition" means to view the "real-entityness" of spreading (Tib., ngo bo; Skt., svabhāva). Kamalaśīla is advocating a combination insight and concentration practice, whereas the Mahāmudrā texts are simply advocating concentration. At this stage of practice in the Mahāmudrā, recognition does not imply insight.

All the authors advise that the yogi keep practicing for many short intervals.[1] For if the yogi tries to concentrate for too long he may become fatigued even when concentration appears to be good and the mind appears to Stay upon its object. 'Jam dpal dpa' bo advises:

> By continuing a long time, the Body-Points become restless and you can't perceive your body any longer. . . . Then, you don't have any control over Safeguarding the Staying-Mind. Rest to Cut-Off the Spreading, Offer a prayer as before, and Safeguard [the state of Staying] as before (Jp, fol. 27b).

The object-of-awareness fades when too much effort is used (dB,p.87).

At the close of the exercise, once some proficiency is reached, he is told to keep the mind "firm" (brtan) and "without wavering" (las shigs bshigs). After a while, the yogi is able to easily sit in a posture, perfect the "Body-Points," clear his mind of thinking, and concentrate upon the object quickly without great distraction. In this sense, he has become "dexterous" (shin sbyangs).

Concentration Inside: Great Virtue

Now that the yogi has attained some of partial staying through his meditation on stones, stick or other "suitable substantial supports" (dngos po'i rten), he is ready to begin the second, more important stage of the staying-mind. This second stage is called "great virtue" (dge ba chen ba) by 'Jam dpal dpa' bo and "benefit" (yon tan) by Bkra shis rnam rgyal.[2] As the titles indicate, this latter stage is a manifestation of the ripening of "Concentrative Practice." According to 'Jam dpal dpa' bo, the entire sequence of "Concentrative Practice" is divided into three stages. These are: (a) the "familiar propensities" ('dris pa'i bag chags); (b) the "substantial reflected image of the Conqueror's Body" (rgya ba'i sku brnyan dngos bo); and (c) "the insubstantial body" (dngos med ; Jp.

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[1]Rang 'byung rDorje suggests that you repeat the entire practice for each of the five main sense-systems. After finishing with a stone, the yogi takes a mantra, then a fragrance, and so forth (Rg,p.5).

[2]The discussion of the practice of "Concentration Inside" can be found in Jp, fol. 30a-34a; Bk,pp.278-280; and dB,pp.86-87.

fol. 31a). The first, the familiar propensities is a meditation upon substantial supports for the realization of partial staying. The second is a transitional meditation, in which the yogi uses a "reflected [internal] image" instead of the external image with which it corresponds. With greater practice, the yogi should be capable of sustaining the same image as an "internal representation" (dmigs pa) while closing his eyes. He repeats concentration upon this internal image until he attains partial staying upon it. Then, he begins "Concentration Upon Sacred Objects." Instead of a stone or stick, he may place a statue of the Buddha in front of him. He once again gazes upon it until he finds partial staying. Then, he closes his eyes and makes a representation of its reflected-image. He again tries to find partial staying on this reflected image of the Buddha.

Now, the yogi is ready for the most important concentrative exercise namely, "Concentration on the Insubstantial Body" (dngos med). This entails making a representation of the "body of the Tathāgata" (de bzhin gshegs pa'i sku gzugs 'la dmigs):

> Making a Representation of the Body of the Tathāgata is said to be the most important Representation for the accomplishment of the Staying-Mind (Jp, fol. 27a).

In fact, this meditation alone is so powerful, that it is possible to attain a staying-mind by means of it alone, without the preliminary meditations of substances and reflected-images. The Mahāmudrā texts take the Tathāgata Meditation from Kamalaśīla's Bhāvanākrama III. There, the entire path of "Staying-Calm Practice," all its stages, are perfected by the meditation on the Tathāgata alone.[1] The Mahāmudrā texts use the Tathāgata meditation for a very circumscribed part of the entire "Staying-Calm-Practice," that of "Concentration Inside." They also add several other meditations: visualization of "syllables" (yig 'bru) and "seeds" (thig le). These latter, more subtle visualizations, also help perfect the staying-mind and its concomitant great virtue.

The Tathāgata Meditation is classified as an insubstantial meditation. The yogi must learn to eradicate the mistaken view of substantial

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[1] Bhāvanākrama 3:3.

object. Concentration which separates the immediate sense data from its interpretations, leads to insubstantiality of an object. The yogi frees himself from the ordinary tendency to grasp substances in the external world and sets up an insubstantial internal visual world. He thereby makes a step toward realizing the Emptiness of Phenomena.

Visualization meditations upon insubstantial objects cannot be done by sentient beings of ordinary ability. There are two prerequisites. First, visualizations require fair proficiency in concentrative ability. The preliminary concentrative training (in front) was taught for this reason. Now, a yogi must be able to hold his mind on the internal representation without distraction, even though there is no corresponding external image to support it. Second, visualizations require virtuous propensities. These visualizations cannot be done by "those with bad devotional propensities toward the Three Jewels" (Jp, fol. 29b-30a). Those with non-virtuous propensities may not have the corresponding virtuous propensities required for effective image-construction. Worse, those who are able to visualize, but still have non-virtuous propensities, will experience the mind taking the shape of its own non-virtue.

On the other hand, those with virtuous mental factors align their mind with a perfect template during the Tathāgata Meditation. Through intense Concentration, their mind more and more takes the form of the perfect image; all of its good qualities, in body, speech and mind. For that reason the attainment is called great virtue:

> Since you are able to Concentrate on the Object-of-Awareness such as the body of a Tathāgata, you should attain a great Accumulation of Merit from that. Such activity is to be praised (Jp, fol. 30a).

Moreover, any object visualized over long periods becomes more and more part of the yogi's field of mental and perceptual experience. As a sign of ripening visualization, it appears as if the actual Buddha were present before the yogi (Bk,p.278; Jp, fol. 31a).[1]

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[1]The commentator cites a passage from a Sūtra to summarize the purpose of the visualization of the body of the Tathāgata. The passage reads, "samādhi is pointed out in [the text entitled] 'The Samādhi for Standing Present Before the Generated Buddha'" (samādhiḥ pratyutpannabuddhasaṃmukhāvasthitasamādhi nirdiṣṭah [Bhāvanākrama 3:3]).

The "way" (tshul) to practice visualization of the Tathāgata occurs in several stages. The root-instructions are:

> A Reflected Image, Having Support, maybe either a statue or a painting, the color of gold, adorned with the Attributes and Qualities, [emitting] light-rays, dressed in the Three Robes, is Represented In Front and Taken-to-Mind in your Continuum (Pk, fol. 4b-5a).

This icon is first visualized in front as a substance. Next, the yogi closes his eyes and visualizes the same image as an internal reflected image. At this stage, the material icon is no longer needed. With greater concentration, he achieves partial staying of the image. Also, with decreased spreading, the image appears to be insubstantial.

The basic structure of the practice is as follows: (a) how to choose and set up an object-of-awareness; (b) prayer; (c) generation of interest and related mental factors; (d) repetition of the "Body-Points" and "General and Specific Mind-Points"; (e) taking-to-mind the attributes of the object-of-awareness; (f) benefit; (g) safeguarding; and (h) repetition of the exercise. The following passage illustrates the stages quite clearly, though 'Jam dpal dpa' bo fails to label them as such:

> [a] Take Support of the Reflected Image of the Body [of a Tathāgata]. This is the first of three stages: instead of a profane Supporting Object-of-Awareness like a stone as before, take a cast metal statue or painting of the Tathāgata. With Respect, set it up In Front, complete in all its parts, and without any defects such as its being old, broken or ugly.
>
> [b] Let the Reflection Spread, 'having such a thing as a Reflected Image of the Conqueror is something of very great Merit.'
>
> [c] And, generate Interest [and so forth], reflecting, 'I Take-Refuge in the Body of the Tathāgata.'
>
> [d] Next, focus One-Pointedly on that [image] so that the eye and mind cannot be Distracted elsewhere.
>
> [e] Moreover, there is no Cognition toward the particulars, e.g., the shape of the Body, the Impurities of the method, and its cause.
>
> [f] And so, you have taken Mere Support--Undistracted Recollection of that Body.
>
> [g] Safeguard the mind's great settlement-into-itself. Recognize

> Cognition by Recollecting it. When Distracted, continue to Safeguard by your Interest, etc.
>
> [h] By continuing for a long time, the Body-Points become restless, and you don't perceive the body anymore. . . . Offering a Prayer, Safeguard as before (Jp, fol. 30a-30b).

The exact sequence is repeated for the latter two stages--the reflected and insubstantial images. 'Jam dpal dpa' bo continues with his instructions for the insubstantial:

> [a] When Staying toward that, don't leave the [material] Body before the eyes. In front [of your mind's eye] Visualize: a jeweled throne adorned with a lotus, the sun and moon: on top of that, the teacher, the Body of Śakhyammuni; whose color is like a pure golden image encompassed by a rising sun; one face; two hands having the gesture of equipoise [with one hand] and the gesture of earth-touching [with the other hand]; adorned with the thirty [major] and eighty [minor] Attributes; made handsome by the three robes; sitting with his feet in the rDorje posture. Think that what you have Visualized with your mind is the Buddha in person (Jp, fol. 30b).
>
> [b-c] Generate the Faith and Interest for Recollecting the good qualities.
>
> [d] Next concentrate as before. . . .

Concentration on the Buddha's form is qualitatively more intense than concentration on a stone. The yogi is said to be more "interested" ('dun pa) in the sacred object. He is required to bring the internal image into focus, and then, to take-to-mind each of the thirty major and minor attributes of the Tathāgata. Where the mere attributes of the stone were few and simple, the mere attributes of the Tathāgata are more numerous and complicated:

> Take-to-Mind those Tathāgata who are endowed with perfect bodies. Meditate upon every single one of these Attributes of the Tathāgata, and generate increased Merit also (Jp, fol. 31b).

There are several benefits to the visualization. First, because visualization-meditations demand more intense concentration, they greatly increase the degree of partial staying. In previous exercises the term, attention, was used for the act of turning the mind to its support. Now, new phrases replace it, such as "focus one-pointedly" (rtse gcig tu blta); "focus with

faith" (dad pas blta ba). These phrases capture the intensification of the initial attention and subsequent increased concentration. They depict a yogi who is making progress in his concentration, toward the end-state of perfect absorption, or "samādhi" (mnyam bzhag). 'Jam dpal dpa' bo quotes the Samādhira jasutra:

> Whosoever attends to that Object-of-Awareness--the very beautiful Avalokiteśvara, whose body is the color of gold--that Bodhisattva does what is called 'samādhi' (Jp, fol. 32a).

Another way to word this benefit is in terms of mere undistraction:

> By Taking-to-Mind the Buddha continuously--in and out of Samādhi--you are never separated from Undistraction (Jp, fol. 32a).

The yogi approximates the "staying-mind," in which concentration never loses sight of its object-of-awareness.

However, according to :Jam dpal dpa' bo, the main goal of visualization is something more than partial staying. He summarizes the aspects of "great virtue" (dge chen) as follows:

> Practice faithfully, focused upon the Body of the Tathāgata, that is called the Ocean-Like Heaven Samādhi, in which the Buddha is Recollected. The Sutras says that you will attain great Merit; will wash away defilements and perfect all the good qualities. And Nāgārjuna says, 'by Taking-to-Mind the Buddha, you seize the treasure of all good qualities and the Weight and Power of all the Tathāgatas. . . . whosoever Takes-to-Mind the Buddha, Śakhyamuni sits in front of him' (Jp, fol. 32a).

By doing the practice continuously, the Buddha is always present. The yogi has a "friend" (grogs), a continuous ever-present model for virtue. This may serve as a template for the functioning of his own continuum. 'Jam dpal dpa' bo says, "re-arrange the interconnectedness in the continuum" (rten 'brel rgyud la bsgrig; Jp, fol. 34a). His continuum begins to re-align itself more with the perfect model. dBand phyug rDorje calls the exercise a "Specific Mind-Point" (sems gnad bye brag) because the continuum takes the shape of the points or specific attributes of the Buddha that is visualized. If the yogi continued the meditation long enough, he would become the very Buddha. Here, the yogi's mind is said to merely take on the "good qualities" (yon tan; Jp, fol. 32a), but does not yet become the Buddha due to lack of insight.

When non-virtuous qualities appear through spreading, the yogi now has enough "dexterity" (shin sbyangs) to eliminate these at will. His mental control is superb. Emotional-fetters and cognitions are less likely to occur. When they occur, they are easily recognized as such, and are less likely to interfere with staying.

Two defilements, however, persist. These are "drowsiness" (bying) and its opposite, "excitedness" (rgod). Both are considered to be types of distraction because they function to make the yogi lose track of his object-of-awareness. The former distracts because consciousness recedes from the object, the latter because attention is unable to settle upon the object, though the object is still present. These defilements increase as the previous forms of spreading decrease. The instructions given to remove Drowsiness and Excitement are as follows:[1]

> Then, if the defilement of Drowsiness and Sluggishness arises, [first] raise the Gaze and the mental level, and then remove it by Concentrating upon the hair-tuft on the crown, the third eye-spot, or the round face of Conqueror's Body. Regarding the defilement of Spreading and Excitement, [first] lower the Gaze and the level mental, and then remove it by Concentrating on the navel, the lotus-seated feet etc of the Conqueror's Body. When there is no Drowsiness and Excitement, attend to the completely perfect Body (Jp, fol. 32a).

Using the perfect body of the Tathāgata is sufficient because it contains the entire range of perfect attributes used to generate the benefit. Visualizations of Buddhas and Bodhisattvas have more specific effects. For example, 'Jam dpal dpa' bo suggests visualization of the Five Wisdom Buddhas. Each manifests a specific configuration of wisdom and good qualities (Jpl fol. 33a).

'Jam dpal dpa' bo discusses the benefit almost entirely in terms of great virtue. Bkra shis rnam rgyal's brief remarks stress the increasing partial staying. The yogi is getting a sense for what samādhi must be like. At this stage the practice is likened to a thirsty person who sees water but does not yet drink (Bk,p.272). Both 'Jam dpal dpa' bo and Bkra shis rnam rgyal acknowledge Kamalaśīla as the source for their

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[1]These instructions are taken from Kamalaśīla.

meditation.[1] It is interesting to note that although Kamalaśīla acknowledges the same benefits as do the commentators--merit, good qualities, removing defilements--he devotes no more than a few lines to each. Kamalaśīla's intention is for his yogi to practice "insightfulness" (lhag mthong; Skt., vipaśyāna) on the visualized image in addition to concentration. By doing so, the yogi will be thoroughly convinced of the insubstantiality of the visualized image, and ultimately, of all reality (Tib., dngos med; Skt., bhāvānitūparahitā). Because any projected image of a Buddha seems to get more real with greater concentration, it is easy to perceive the image as a substance. One purpose of switching from stones to reflected images was to break the habit of seeing substances. Kamalaśīla adds insightfulness instructions as a precaution so that the yogi will not mistakenly view his imagined form:

> To that extent see [the Tathāgata] more distinctly as standing in front [of you]. Mindfullness arises from investigating the Coming and Going of this Reflection of the Tathāgata. Thereupon, investigate its Aspects as follows. This very Reflection of the image of the Tathāgata does not Come from any place nor Go any place, but is standing, Empty of any Entityness.[2]

Skill in Visualizing the Emanating Seed (Rtsal)[3]

Beyond the stage of the staying mind, the yogi's experience, both perceptual and cognitive, is markedly different than that of the ordinary waking state. Perceptual events become much simpler than perceptual events in ordinary experience. Since the yogi has suppressed the cognitions associated with perception, it becomes difficult to specify what sort of object is in question, what it is called, or whether it exists at all. The yogi has, so to speak, cleaved the association of perception and thinking so that the two function relatively independently.

A new term is introduced, namely, "simple appearance" (snang ba) to convey this experience of pure perception free from thinking.[4]

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[1]Bk,p.274; Jp, fol. 33b. [2]Bhāvanākrama 3:2.

[3]Comparable discussions of "Skill" practices can be found in Jp, fol. 35a-37a; Bk,p.277; Rg,pp.5-6; and dB,pp.86-87.

[4]The qualifier, "simple," is not used in the Tibetan. According to the context, it is understood that whatever appears in the continuum during meditation is in a simple form.

According to Rang 'byung rDorje, there are two kinds of simple appearances: "aggregated" ('dus byas) and "non-aggregated" ('dus ma byas; Rg,p.6). At the present stage of practice the yogi experiences his object-of-awareness as an "aggregated-simple-appearance." These perceptual events are coupled with several verbs: "happen" ('byung ba); "reveal itself" (rdol ba); "arise" ('char ba); or "appear" (snang ba). In contrast, there are even simpler perceptual events, "non-aggregated-simple-appearances," that occur in more advanced stages of practice. These latter are also coupled with the verbs, "arise" ('char ba) and "happen" ('byung ba). In the former case, "something" (gang) with particular "attributes" (mtshan ma) "appears" (snang ba) but is not evaluated beyond that. In the latter case, an event "happens" ('byung ba) but "nothing" (gang med) with any definable attributes appears. Non-aggregates and aggregates are often spoken of in the same context but only when certain verbs or verbal particles indicate a change of state between the two. The aggregate "ceases" (zad pa) so as to become a non-aggregate; a non-aggregate is "constructed" (bcos pa) into an aggregate.

The aggregated-simple-appearances are described in several ways: "seeds" (thig le), "subtle attributes" (mtshan ma phra mo), or "light-rays" (od zer gyi yan lag) (Jp, fol. 36b). All are experienced within one's own body through visualization. Because they "appear," they are still classified as perceptual events. They are, therefore, considered to be supports.[1] Most commentators agree that the "seeds" (thig le) are the most common. A seed is a highly condensed perceptual event. In its simplest "absorbed" (bsdu ba'i thig le) form, it is largely undifferentiated. A seed no longer pertains to a single sense modality, but has "condensed the Six Sense-Systems into one" (Rg,p.6). It is the potential unity behind more specific perceptions. A seed condenses all phenomena of Saṃsāra and Nirvāṇa within it. If it were thoroughly analysed the yogi would find the seed to be the essential "nature" (rang bzhin) of all phenomenon, namely space. Yet, just as something seems to arise from nothing, specific simple and more complex appearances can come forth from a seed.

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[1]For a discussion of "supports" cf. Jp, fol. 36a; Bk,p.277.

A seed has an "emanating form" (_'char ba_). At any given moment, a seed possesses "particular" (_bye brag_) attributes, but as it changes over time, its attributes are "various" (_sna tshogs_). Just as a seed is the potential unity behind the roots, trunk, branches, leaves, and fruit which grow from it, so also a seed contains all forms, all colors, all sounds, all fragrances, all tastes, and all sensations. All the various worlds and sentient beings arise from the seed. Furthermore, just as both a seed or tree can be seen at different manifest stages of the tree's development, so also, the seed can be visualized as well as its ripened form, namely, the body of the Tathāgata. As the potential unity behind all the complex perceptions and visualizations, the seed is likened to the "mind" (_thugs_) of the Tathāgata. It contains all of the thirty-two and eighty attributes of the Tathāgata in their potential and unified form.

Although through concentration the yogi has suppressed cognitions associated with complex perceptual events such as sense-objects and substances, certain types of cognitive distractions still occur. The most common are _drowsiness_ and _excitedness_. However, specific emotional-fetters also occur, such as the _Three Poisons_--_attachment_, _hatred_, and _ignorance_. Thinking processes, however, are not mentioned as potential distractions at this stage of practice. The emotional-fetters, like simple appearances, are also aggregated forms.

The instructions to practice the meditations of this stage differ from those of the initial concentration instructions. Previously, the yogi was told to suppress all the cognitions and keep his mind concentrated upon the support. Now, he is told to take the cognitions themselves as a support. Previously the yogi was told to focus on a seemingly fixed and unchanging object. Now, he is instructed to create the image in a number of ways and allow it to keep changing. Such a shift in perspective--away from "binding the mind tightly to the pillar of its support" (Jp, fol. 35b), back to the normal flow of cognitive and perceptual events --is called the "skill of representation" (_dmigs pa'i rtsal_; Jp, fol. 35b). Skill by no means suggests diminished concentration. It requires even greater mastery of the staying-mind. To paraphrase Saraha, it takes some effort to tie up a wild camel, but it takes skill to untie the same camel

and keep him calm. The same holds for training the meditative mind.

Skill pertains to the cognitions and simple appearances "as they arise" (<u>'char ba</u>) or "have arisen" (<u>shar ba</u>) in the mind (Bk,p.411).[1] Rang 'byung rDorje uses the verb, <u>skye ba</u>, which means "to be born" (Rg,p.6). As these verbs imply, what arises within the continuum itself becomes the support of meditation as soon as it is noticed. Once again, the yogi focuses upon these discrete events, one-pointedly. For example, if the feeling of anger arises at some point in the meditation, he takes it as a support of the meditation. He concentrates upon it, watches it unfold, and keeps his attention upon it until it dissipates. Then he takes the next feeling. Or, he may generate simple appearances such as the seeds. Likewise, he may watch the light-rays, colors and shapes emerge from the seed.

Because the moments of cognitions and simple appearances are taken as supporting objects, the concept of distraction does not apply to the "Skill" meditations. Recall that distraction was defined by those moments where awareness does not stay because the mind spreads elsewhere. Here, whatever the mind roams to becomes a support. The term, "non-cessation" (<u>ma 'gag pa</u>) is applicable at this stage. Non-cessation, in this context, means to let the cognition or simple appearance unfold in its own right without obstructing it, damming it up, or suppressing it.

Before the mind was concentrated, it wandered into elaborate fantasies, theories and interpretations of perceptual events. The less he held fast with concentrative effort, the greater the spreading. Now, the opposite is true. Unless he "let-go" (<u>glod</u>), certain kinds of cognition will persist, e.g., drowsiness or excitement. If he fails to let-go, these cognitions may become "constructed" (<u>bcos pa</u>) into more elaborate cognitions. Once let-go, the remaining spreading can no longer become constructed. It is "non-constructed" (<u>ma bcos pa</u>).

During non-cessation, cognitions pass quickly. Conceptual habits dissipate and do not spread. Likewise, simple appearances such as seeds may emit light and even complicated patterns, but these recede to their

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[1]The word, "Skill," is used at several stages of the overall practice. Here, it refers to "Skill of Concentration." There is also Skill of Insight. In both cases, the events of the continuum come forth in an unceasing manner. They are recognized in clarity.

undifferentiated state quickly. Even the elaborate bodies of the Buddhas with all the thirty-two and eighty marks, collapse into the seed. Again, drawing from the metaphor of the camel, a bound camel is forever restless and pacing to get lose. Once cut free he settles down quickly. During non-cessation, the yogi tries to "recognize" (ngo bzhung) whatever arises. He discovers, rather than spreading, a natural tendency for the mind to still itself and simplify its content. The yogi at this point recognizes the mind as a series of impersonal and impermanent events. He is no longer involved in the ordinary cognitive and perceptual habits that result from spreading. Viewing events in this manner is called "Skill." The events are said to arise in "clarity" (gsal ba).

Skill cannot be practiced unless the yogi rests firm in the condition of the staying-mind. By letting-go of his attempts to cause cessation of the inward cognitive and perceptual events, he may attain even greater staying, so that his concentration approaches the samādhi state. In fact, it is impossible to perfect samādhi until all attempts at cessation are given up. Rang 'byung rDorje says:

> Now, those who say it is so necessary to cause Cessation of Cognitions, which were [previously] to be Abandoned, have a Non-Staying Mind. Besides that, it becomes difficult to generate Samādhi while still persisting in Cessation (Rg,p.6).

Table 17 might help clarify the difference in terminology between the Concentrative and Skill meditations:

TABLE 17

A COMPARISON OF CONCENTRATION AND SKILLED CONCENTRATION

Practice	Concentration	Skill
Object-of-Awareness	Substances/Insubstantials	Cognitions (Emotional-Fetters; Simple Appearances (Seeds)
Cognitive Activity	Spreading	Clarity
Skillful-Means	Undistraction	Non-Cessation
Benefit	Partial Staying	Staying

The "way" (tsul) to practice "Skill" may involve either simple appearances, such as the seeds, or certain cognitions, such as the emotional-fetters. Both are not necessary. If the purpose were insight into the nature of all classes of mental events, as in the subsequent "Skill-of-Insight" meditations, the yogi would be instructed to practice "Skill" toward each class of mental events. The current concentration exercises are designed only to calm the mind, and either class of objects is sufficient for this end. Teachers vary in their preference. Padma dKar po, 'Jam dpal dpa' po and Bkra shis rnam rgyal primarily use simple appearances, especially the seeds. Rang 'byung rDorje uses certain cognitive events, namely the emotional-fetters. The former teachers prefer "visualization meditations" (dmigs pa) of which the "Seed Meditations" belong. The latter, Rang 'byung rDorje reveals his Abhidharma background by preferring to use the "mental factors" (sems 'byung) wherever possible in these meditations. dBang phyug rDorje uses both appearances and cognitions in the same unit of practice.

Here are 'Jam dpal dpa' bo's expanded version of the Padma dKar po's root-instructions. First, he tells how to set up to seed:

> Rely upon the Mind of the Tathāgata, the Seed. [Visualize] in the space in front of you, a distance of a yoke, a Seed, shaped like a bird's egg, about the size of a pea, being pure in its Nature and Spreading without obstruction the blue colors, and various light-rays or five colors. Direct the mind to it as before (Jp, fol. 35a).

Essentially the yogi allows attributes to "emanate" and "absorb" back into the seed (sgro dang bsdu 'phro dang thim; Jp. fol. 362). What emanates from the Seed may vary in size, shape, intensity of light, color, fragrance, etc. Yet, at any given moment of its emanation, the seed has a particular set of attributes. These quickly become absorbed and another set of various attributes emanate. The seed does not change its pure nature, its undifferentiatedness, while the various attributes are recognized. When concentration is firm, the presence of the seed remains fixed while its various attributes are ever-changing. Further, the attributes do not spread randomly, but come forth under the precise control and careful observation of the yogi. To the extent to which the continuum has been re-arranged attributes emanate in a more or less orderly fashion. Next,

the instructions tell how to act toward the seed that has been established:

> Having made the mind Firm in this, Visualize the Seed about the size of a bird's egg, then, as small as a grain of mustard seed, and so forth. Concentration then becomes the Skill of Representation (Jp, fol. 35a-b).

It is called the "Skill of Representation" (dmigs pa'i rtsal) because the process of representation, in this case, visualization, no longer necessitates cessation. Previous visualizations required fixation of a particularly shaped and sized image that was held for long periods without change. Here, visualization is no longer restricted to a particular attribute. Any and all sizes, shapes and colors emanate and recede in a somewhat orderly fashion. To continue with the instructions:

> With regard to Drowsiness and Stupor, you should have Reflected, in Clarity, on all the outer and inner [aspects] of your own body with the light of the Seed. When Excited, direct the mind to a black Seed emitting light, and it will be removed (Jp, fol. 35b).

Sluggishness and excitability are directly correlated with the light of the emanating and dark of the absorbing conditions of the seed. Since the light and dark come forth during non-cessation, i.e., in a dynamic ever-changing manner, likewise drowsiness and excitement will fade quickly, when setting up the corresponding light and color.

The seeds and their lights, colors, sounds, fragrances, etc., can vary in number and constitution:

> It is suitable to Concentrate on a blue Seed in your heart when Visualizing yourself as a deity; and on three Seeds, white, red and blue; and on five separate seeds as before; and also, on meditation on all five combined (Jp, fol. 35b).

'Jam dpal dpa' bo continues to discuss more complicated forms that may emanate from the seed. For example, the body of a Tathāgata, or any of the numerous forms of the various Buddhas and Bodhisattvas can emanate (Jp, fol. 35b). Though he emphasizes lights and colors, it is important to remember that attributes from any of the six sense systems may emanate from the seed as well.

The benefit of the meditation is described as follows:

> The Benefit is given in the Vajradaka. 'The Seed Stays in the center of your heart, the form of the Seed is Unwavering. It is endowed with the amasses lights of Wisdom. Then, you meditate on the Aspects of the Diamond. You meditate the method of exhortation of the Mandala of Selflessness. You meditate the dakinī on the tip of your nose as a white mustard seed that Completely Stays. All remaining sentient beings become that mustard seed. If your meditation is like that, you will greatly effect your own Empowerment.' . . . And King Indrabhūti says, 'Having made all of Saṃsāra and Nirvāṇa into a single mass of a Seed, make it [then] expand into all three thousand [realms]. Then, condense it into the size of a grain of mustard. From the center of that [emanate] any of the subtle and gross [Attributes], the Mandala of the Three Diamonds, and the limitless realms of the Diamonds. From the essence of what is emanated and absorbed you attain [both] the Samādhi which is like a Diamond, and the force of the dancing emanations' (Jp, fol. 35b-36a).

These passages capture both paradoxical aspects of the seed. On the one hand, the various beings and perceptual attributes of all the realms appear to emanate from the seed--what is called the "force of dancing emanations" (sgyu 'phrul gar dbang phyug). On the other hand, the seed remains "absorbed" (bsdu ba) "like a diamond" (rDorje lta bu), fixed and immovable. The mind is able to stay upon the forms with recognition even as various forms emanate more and more. This is called "completely staying" (rnam par gnas pa).

Rang 'byung rDorje gives a very different way to practice, called "Skill of Emotional-Fetters":

> Having relied upon phenomena which Appear as Objects to the Mind, the Sixth [Sense-System], meditate. Then, there are two kinds: Aggregates and Non-Aggregates. First, [are the Aggregates]. These are Cognitions which are to be Abandoned, the phenomena of Saṃsāra. When the mind is Distracted by the Cognitions which are [here] the Five Emotional-Fetters--attachment, anger, ignorance, pride, and [mistaken] view--and the Subsidiary Emotional Fetters, too, you should meditate to Hold One-Pointedly whatever Aspects of the Cognitive Object are known in Clarity. Now, because you have [previously] concentrated One-Pointedly upon what has been obstructed by other Cognitions, namely the Cognitions of the Antidote, the Virtues of the mind, and [then] turned to anything that arises, the state of Staying is generated. Regarding any Cognitions which arise like this [in Skill], those who have Recollection know Concentration too. The main point is that they are not harmed by Drowsiness and Excitement and produce Partial Staying [even during these distractions] (Rg,pp.5-6).

It makes little difference which kind of mental factor is used as an

object-of-awareness. All types of emotionally-laden cognitions, even the virtuous, have to be calmed before samādhi is attained. By simply focusing upon these one-pointedly as they arise as discrete events within the continuum they quickly become calm.

dBang phyug rDorje uses a "mixed" ('dres ba) practice, i.e., with both the seeds and emotional-fetters:

> If Drowsiness and Excitement arises for one who Concentrates inwardly, the means to remove these is to pray respectfully to any tutelary deity or lama [Visualized] in your heart, or to Concentrate on the Entity of the lama as a mass of light. If Drowsiness or Stupor Occurs, [Visualize] in your heart, an eight-petalled white lotus with a white seed about the size of a pea on your navel. Consider the Appearance --extending from the heart to the crown of the head--to be pure, tranquil. When [covered by] a dense shroud, Abandon it by way of the sun's or fire's heat. If you have food to digest you won't have your Support [at all]. Go cast a stick into the water, feel the breeze blowing, or look up at the massive mountains. If Excitement or Scattering occurs, look to a black lotus in your heart. Determine a black Seed, likewise, as if streams of water were arising from it. Turn back the Excitement by the opposite of above. Practice with Respect so that you Reflect on dissolving these conditions into the luminous foundation. . . . Then, regarding these, get rid of ordering them into definite stages--at first thinking to meditate like this with the Seeds and so forth and then ending in Clarity. After that, Clarity is great when it comes. If there is no Clarity simply consider having it. Do not let the mind act toward Sense-Objects, do not conceptualize and so forth. Be established Indifferently, in Mere Undistraction, in Settlement-into-itself. To delineate it as Extensive-Clarity, practice it in many short intervals (dB,pp.87-88).

By countering both drowsiness and excitement with complex visualizations, both the emotional-fetters and the emanating images are dissolved into the seed. The direction is reversed so that whatever arises after that comes forth in Clarity. When another emotional-fetter arises, the steps are repeated. The benefit is called "extensive clarity" (gsal bde ba).

As a result of persistent "Skill," perception tends more and more quickly toward the condition of the "absorbed seed" (bsdu ba'i thig le). At first the seed arises like the "force of dancing emanations." Sense-impressions arise, form particular patterns, and dissolve again. These tend, however, to remain in their absorbed condition with greater practice. Perception becomes "non-aggregated" (dus ma byas). There are no discernable particular patterns. Perception is "empty of simple appearance"

(Rg,p.6). No particular attributes remain long enough to serve as objects-of-awareness. "Nothing can be taken-to-mind" (yid la ma byed pa). Taking-to-mind is a mental factor which fixes particular attributes in the mind. There are no stable particular attributes. All of these--whether sizes, shapes, colors, sounds, fragrances, and so forth--may arise but quickly become calm:

> First one Concentrates. By absorbing any Object, e.g., forms, into one, then, you absorb all the Six Sense-Systems into one. Therefore, the mind which Represents any other Object [also] comes very close to Staying (Rg,p.6).

All the "various" (sna tshogs) impressions from the six sense systems at any given moment are condensed into a single unit. This unit of perception resembles a "mass of light" (od kyi gong bu) or a "vast space" (dB,p.87).

Though drowsiness and excitement still occur, the more complicated "Three Poisons" and the "subsidiary emotional-fetters" also become absorbed. These complicated affective patterns or aggregates also become non-aggregates (Rg,p.6).

Though experienced meditation favors the absorbed over the emanating condition of the seed, this state is not yet firmly established. That is, the seed continues to emanate, though is a more orderly and more simple manner. During the moments of emanation, it becomes easy to focus attention upon the process of its arising. The emanation is "recognized." It comes forth in "extensive clarity."

Similarly, it becomes easier for the mind to stay during moments of emanation as well as absorption. It is unlikely that awareness will become distracted. Awareness, then, is "unwavering," and "like a Diamond."

Because few moments of arising remain with stable and particular attributes, the yogi is now "without support" (rten med). He is also "without representations" (dmigs med). 'Jam dpal dpa' bo and Rang 'byung rDorje cite a famous passage from the Secret Torch Tantra to illustrate:

> Having relied upon 'Representations' [dmigs],
> Do you best to generate 'Not-Representing' [mi dmigs].
> Having become familiar with Not-Representing,
> you are 'Without-Representations' [dmigs med]
> to be Carried Out as Entities (Jp, fol. 36b-37a; underlining mine).

'Jam dpal dpa' bo explains,

> You rely on Representations for the sake of generating that being Without-Representations (Jp, fol. 37a).

Being Done-with the Absorbed Seed
(zad pa; zin byed pa)

When all simple appearance is reduced to its non-aggregated form, what does the yogi take as his object-of-awareness? Any particular attributes that might be taken as a support, as they emanate from the seed, absorb quickly back into the seed. At the lower limit of this absorptive tendency, there is nothing but an undifferentiated, non-aggregated seed of pure potential. There are no seemingly "real" things, such as stones, to take as supports. This condition of the seed is linkened to vast "space" (nam mkha' lta bu). Space cannot be considered a support for meditation. Space, can, however, become an object-of-awareness. The yogi is ready to practice Tilopa's famous "Space Yoga" (nam mkha'i rnal 'byor).[1]

Because space is a very subtle object and is very difficult to comprehend as a non-supporting object-of-awareness, "Space Yoga" can only be practiced by highly capable individuals. Therefore, alternate objects may still serve as supports in order to prepare less capable beings for the more subtle "Staying-Calm Practices."[2] "Breathing" (rlung can) is most commonly recommended.[3] Breath is considered to be a "support"

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[1]See pages 298-301 of this chapter for discussion and references.

[2]Bkra shis rnam rgyal considers the breath a "support" (Bk,p.234), while Padma dKar po, 'Jam dpal dpa' bo and Rang 'byung rDorje consider it a "non-support" (Pk, fol. 5b). Because the breath has only "subtle attributes" there is some disagreement as to whether or not it is a support.

[3]rlung can="having breath/energy currents." At this stage of practice, the word, rlung, means both the gross breath and the subtle energy currents. The exact translation "breath/current" is cumbersome. The reader is to understand that both meanings are intended.

(rten) by some authors, although it doesn't have the solidity of a substance such as a stone. Still, breath is considered to be a support because its "coming and going movement" ('ong ba dang 'gro ba) can be grasped by the mind. Furthermore, when the coming-and-going movement of the breath settles into total stillness, for example, when the breath is held, the breath is similar to space. At this point finding a suitable object is no longer the central concern. In fact, any discussion of objects during this stage is a bit misleading. Not having a tangible perceptual or cognitive object is a bcon, not a problem. The yogi is clearing away the disorderly mental debris. He is preparing himself to observe the very functioning of the mind at its simpler levels, the former two supporting stages were largely preparatory. Now, the yogi can capitalize on his efforts. For the first time, he is able to see the mind clearly. In the "Mind Isolations" the yogi was able to discern the workings of thought processes. Here, he is further able to discern the workings of subtle cognitive and perceptual processes, not perceptual content.

These exercises are best described as "being-done-with" (zad pa; Jp, fol. 39b; zin byed; dB,p.650; BK,p.656). The word, zad pa (variation, zin pa), is the perfect tense for the verb, 'dzad pa, which means "to be done." The word means "to be done-with, finished-with, end, cease." It would be misleading to translate zad pa and zin byed as "having ceased" because certain cognitive and perceptual events will continue beyond the exercise.[1] They are done-with more in the sense that they are no longer bothersome to intense concentration. They are not "obscurations" (sgrib pa).

The practice entails being-done-with both gross "cognitions" (rtog pa) and any "perceptions" (snang ba) which might still emanate from the seed. The mind is constantly trying to leave its condition of absolute potential in order to construct its emanations into patterns with particular attributes, which can take shape in the inner mind as well as in the outer world. The only way to harness such potential instability is to put an

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[1]The commentators are very careful to say th at cognitive and perceptual events, though less bothersome, do not exactly cease. To say so would be to adopt the "extreme view" (mthar blta) of "non-existence" (med pa), by which the Middle Path goes astray.

end to the mind's tendency to respond to sense stimuli, or, in the text's words, its "roaming to an object" (sems yul la 'pyan ba; Jp, fol. 39b). Even where simple appearances remain largely in their non-aggregated form, the mind, at a subtle level, is constantly turning about in response to sense-objects. Only by refusing to permit even the most subtle engagement of sense-objects can such movement be stopped. In being-done-with sense perception, the yogi turns away from sensory and cognitive objects toward empty space. Also, by performing complex psycho-physiological breath manipulations he can make the breath also like space. In either case his purpose is to "close the doors of the mind" (yid kyi kha sbyor du byas; Jp, fol. 41a). This does not mean that perceptual events no longer occur. When they occur, they are less likely to effect concentration. Furthermore, complex and simple appearances no longer become constructed.

"Space Yoga" effects cognitions as well as perceptions.[1] Cognitions occur in conjunction with certain physiological processes like breathing. By calming the breath, gross cognitions, including any remaining thinking processes and emotional-fetters, become calm. Again, however, their arising, at this point, is no cause for concern. The result is an experience of "non-cognition" (rtog med). They do not hinder concentration, and pass quickly.

The term, "non-cognition," is somewhat ambiguous. In a specific sense it refers only to what are classified as cognitive processes: thinking and the emotional-fetters. Yet, in a general sense, the term is used to cover all ordinary forms of mental functioning, perceptual processes as well. Non-cognition, in one sense, means to be-done-with all higher cognitive and perceptual events. Because both the sense doors as well as gross cognitions are done-with, the exercise is sometimes called "stopping the mind" (sems med).

As ordinary cognitive and perceptual events are done-with, concentration can continue its natural course without great distraction. It remains one-pointedly on its object--space, the breath, or whatever. It

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[1]These two categories of mental events, "rtog" (cognition) and "snang" (perception), are most always kept separate in discussions. Cognitions include all forms of thinking and also the "emotional-fetters" (nyon mong).

remains effortlessly. Attempting undistraction and non-cessation in the former two exercises were considered to be types of "activity" (byas ba). So long as the yogi is engaged in any such activity, he is creating a subtle disturbance to his concentration. He will never perfect one-pointed concentration so long as he uses activity. When his mind becomes quieter, there is no need to attempt non-cessation. Events become calm quickly, and therefore become less interesting. The yogi has learned "indifference" (rang lugs). The term, rang lugs, is composed of rang, which means "self or own," and lugs, which means "way or manner." It literally means to let something go its "own way." The term usually refers to mental processes. For example:

> The mind established in the perspective of Indifference so that it is without any Support and is not obstructed by any Cognition which Takes-to-Mind anything (Bk,p.289).

Here, indifference means that the mind's natural concentrative and observational tendencies continue uninterruptedly relatively indifferent to any gross cognitive and constructed perceptual events that might occur along the way. Consider the following metaphor. Before any concentration practice, the beginner is like someone drowning in the stream of his distracted mind. He begins to float by means of a supporting log which he grasps with his concentration. Then accustomed to floating, he lets-go of his supporting log and swims about in the very water threatened to drown him. He swims with considerable skill. Finally, he swims to a calm, quiet shore. Unaffected, indifferent, he can now see the entire stream, its currents and its directions.

During "Skill-Practice," two opposing tendencies were noted regarding the activity of cognitions and simple appearances. First, cognitions did not cease and simple appearances emanated. Second, cognitions also "became calm" (zhi ba) and simple appearances "became absorbed" (bsdu ba). The former centrifugal tendencies predominated during the earlier parts of the "Skill-Practice." The latter centripetal tendencies became somewhat apparent at the close of the "Skill Practice" and indicated that the yogi should have begun the "Done-With" exercise where these latter tendencies predominate.

Whereas the "Skill" exercise focused upon the process of emanation, the "Done-With" exercises focus upon the process of absorption as in Table 18.

TABLE 18

A COMPARISON OF THE SKILLED CONCENTRATION AND DONE-WITH MEDITATIONS IN TERMS OF ACTIVITY

Term for Knowledge Acquired	Skill	Being-Done-With
	Clarity	Awareness
referent	phenomenal (chos)	mental (chos can)
vector of action	arising ('char ba)	calming (zhi ba)
Attributes	with (mtshan ma)	without (mtshan med)

The cognitive activity derived from recognizing arising events during the "Skill" exercise was called clarity. Here, a new term is introduced, "awareness" (rig pa). The term is difficult to translate. As a verb it is classified among the many verbs pertaining to knowing. Yet, unlike many of these verbs, which have negative connotations, for example, rtog pa, this has a positive connotation. The word is used in several contexts, the total of which convey its field of meaning. Awareness is used when the "calm" (zhi ba) state of mental activity is in question. As one text defines, " . . . at the time of tranquility, Simple Appearance is called Awareness" (Bk,p.411). It is likewise used when cognitions have become somewhat calm. It is not uncommon to find the term, awareness, used when "purification" (dag pa), "cleansing" (sbyang ba), or "tranquility" (zhi ba) are being discussed. Clarity is used in the opposite way, namely, when events "arise" ('char ba) or "are born" (skye ba) in the mind. The term, awareness, is also used in conjunction with the phrase "without attributes" (mtshan med), while clarity is used in contexts which imply the existence of attributes (Bk,p.363). Furthermore, awareness is a type of knowing. As a positive term, awareness is knowledge about the nature of the mind and its processes. The term is used at different levels of practice because the yogi gains different insights into the processes

of his mind at different stages. For example, the yogi became aware of temporal flow of thought processes during the "Mind-Isolation." Now, he will learn something about how mental processes work at the level of "subtle cognitions" (phra ba'i rtog pa) when indifferent to the ordinary mental content which obscure such awareness. At an even more advanced level, he will become aware of the non-temporal or "unborn" (ma skye ba) processes of the mind. Furthermore, such awareness is only possible when not obscured by content, in this case when gross cognitions and constructed appearances become calm and lose their attributive nature, so that awareness can shine forth. As a result of being-done-with cognitions and perceptions, concentrative ability greatly increases. 'Jam dpal dpa' bo says:

> There is an extension of the Continuum in which the mind Stays--Non-Cognition, Blankness, Intentness (Jp, fol. 41b).

This is called "continuous staying" (gnas ba'i rgyun), the goal of concentration practice.

Table 19 summarizes the shift in terminology.

TABLE 19

A COMPARISON OF THE SKILLED CONCENTRATION AND DONE-WITH MEDITATION IN TERMS OF TERMINOLOGY

Practice	Skill	Being Done With
Object	Cognitions Simple Appearances	space Breath
Cognitive Activity	Clarity	Awareness
Means	Non-Cessation	Indifference
Benefit	Staying	Continuous Staying

Breath is the most widely recommended object of meditation for the done-with stage of meditation. It is the only object suggested by Padma dKar po and 'Jam dpal dpa' bo, whereas Bkra shis rnam rgyal, and dBang

phyug rDorje use both the breath and space.[1] Breath is easier to grasp as an object, because it is an ever-present activity independent of the yogi's awareness of it. Further, because of the mind's natural tendency to constantly change, it is more natural to follow the ever-changing rhythm of the breath than it is to hold the mind upon a stone or visualize a complex image like a Buddha. Breath has the additional advantage of not being viewed as a substance.

The breath has one further advantage. One aim of meditation is to demonstrate the relationship between external objects and the mind which produces them. The progression from substance, to insubstantial image, to aggregated seed, to absorbed seed is a progression by which constructed external representations are absorbed back into the mind so that the yogi can become aware of how the mind produces them. Even without these stages, it is easier to see some connection between a stone and mind. For example, an ordinary person is able to notice changes in his breathing when angry or sleepy. "Breathing objects" (rlung can) help stress the relationship between object, the mind, and the body which serves as a vessel for both. Therefore, the breath is classified as one of the "points" (gnad). The "Breath-Points" (rlung gnad) are the last of the series of body, mind and breath-points. Each point involves a re-arrangement (Jp, fol. 38b). Here a new order is established in the interconnectedness of mind and breath which supercedes the re-organization of the other two points. For example:

> Lord Tilopa says, 'if you don't want to stay in a state of stupidity grasp the Breath-Points and cast yourself into the nectar of knowledge. . . . Since the mind rides upon the carriage of the breath, binding the breath is the same Point as binding the mind' (Jp, fol. 37b; Bk,p.282).

Because the breath is a different type of object than substances, insubstantials, simple appearances and cognitions, the yogi has to familiarize himself with it. He must repeat all of the previous "Concentrative

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[1]For a discussion of Space Yoga cf. Bk,pp.289-292; dB,pp.88-89; and Rg,p.6. For a discussion of breathing exercises cf. Bk,p.282-289; dB,pp.89-90; and Jp, fol. 37b-40b.

Practices" using the breath as an object before using it in the "Done-With" exercise. Many commentators divide their exercises into two parts.[1]

Diamond Recitation

"Diamond-Recitation, or Breath-Counting" (rdorje'i bzlas ba), is employed by 'Jam dpal dpa' bo, as a preliminary. He includes it to help students become familiar with breathing objects (Jp, fol. 38a). Likewise, Bkra shis rnam rgyal interprets the "Diamond-Recitation" as merely a repetition of "Concentration" and "Skill":

> This way trains Skill--wherein you accomplish the Staying Mind, in Concentration, as before (Bk,p.285).

Although 'Jam dpal dpa' bo and Bkra shis rnam rgyal conceive of the "Diamond-Recitation" as a preliminary stage, there is some ambiguity. Both use the Tantric Pañcakrama as a source.[2] According to the source, the "Diamond-Recitation" can itself be used to stop the mind. The commentators are certainly not unaware of this. Their purpose, however, is different. They intend for their students to review and strengthen their accomplishments before proceeding. As the yogi will be required to view his continuum in a radically new way beyond this point, the commentators wish to insure that the yogi has laid the proper foundation.

According to 'Jam dpal dpa' bo the "Diamond-Recitation" has three stages: (a) "counting" (grans ba); (b) "pursuing" (rjes su 'gro ba); (c) "practicing coming-and-going" ('gro 'ong la slob pa).[3] According to the Abhidharmakośa there are additional stages, but these three are sufficient to bring forth skill by means of the breath.[4] Counting and

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[1]For a discussion of the "Diamond Recitation" cf. Pk, fol. 5a-5b; Jp, fol. 37b-40b; dB,p.89; and Bk,pp.282-285. For a discussion of "Breath Holding" cf. Pk, fol. 5b-6a; Jp, fol. 40b-44b; dB,pp.89-90; and Bk,pp.285-289.

[2]Suzuki, Pañcakrama, p. 3061.

[3]Bkra shis rnam rgyal uses identical instructions. 'Jam dpal dpa' bo's comments, however, are longer and more detailed; cf. Bk,p.285; Jp, fol. 37b.

[4]The stages are:

pursuing correspond to the outer and inner stages of representation among the "Concentrative Practices." Practicing coming-and-going corresponds to "Skill" among these.

"Counting" is a construct employed to aid the yogi's development of concentration upon the breath. One number is given for each full cycle of respiration--inhale, hold, exhale. After counting up to a certain point, the yogi begins again. If he becomes distracted he will lose track of the count. He practices all day until his concentration becomes strong. 'Jam dpal dpa' bo describes the process as follows. First, are the preliminary instructions and the instructions for setting up the breathing object:

> Endowed with the Body-Points, the Seven Dharmas, without defect,
> pray to your lama and the protective circle,
> for the connectedness which will purify the Three Poisons.
> Remove the dead breath three times. Inhale the air into
> the nostrils so that it enters silently, without concern. The
> breath comes inside by Settling-into-Itself, and goes by itself
> with ease. Fix your awareness on these very movements, and
> so, you continue thus, with the breath and mind mixed
> (Jp, fol. 37b-38a).

Next, come the instructions for counting:

> Count to seven and begin the unit at one again.
> Count [this way] from 21 up to 21,600 [breaths]
> When the mind becomes Distracted by way of unfamiliarity in this,
> The Body-Points and Breath may become defective.
> Having removed the dead breath, correct the Points and
> proceed as before.
> As for what to count, take the three--inhaling, holding and
> exhaling as one [unit] and count from 'one,' 'two,' and so forth.

Finally, the main and subsidiary benefits of counting are described. As in concentration on a stone, the "Diamond-Recitation" lays the foundation for the staying-mind:

Counting (bgrang ba)
Pursuing (rjes 'gro ba)
Establishing ('jog pa)
Discerning (rtog pa)
Transforming (bsgyur ba)
Complete Purification (yong su dag pa)

Cf. Jp, fol. 40a-40b; Bk,p.282.

> Then, you will attain the Staying-Mind--what is most important of the guaranteed [Benefit]. As a side-effect, in counting any number of breaths for a whole day, you will attain Assurance or Certainty (Jp, fol. 38a).

Next, 'Jam dpal dpa' bo gives the instructions for "pursuing." Pursuing the breath is the act of imagining it circulating inside the body, rather than its external movement at the nostrils. Just as the yogi Visualized the thirty-two and eighty marks of the Tathāgata and then realigned his mind with that perfect template, he now, likewise, represents the attributes of the circulating breath and then re-aligns his body and mind to these:

> Then, Examine each of the inhaled, held, and exhaled [components of the breath] individually. Examine and Analyse by Pursuing the inhaled and exhaled breath: does the breath move through all parts of the body, or, does it move in only one direction? Then, they are known as not moving either through parts of the body, or in any direction,[1] so that you gain experience [in knowing] the Attributes of the re-alignment (Jp, fol. 38a).

The commentator cites a passage from the Abhidharma in order to clarify that the mechanism of pursuing involves "representation" (dmigs pa):

> Pursuing: Represent how it goes out throughout the entire body and comes back. Does it move through the entire body or in some [part] (Jp, fol. 40a)?

Through representation of the inner breath, the yogi discovers the main and tributary energy channels and currents inside the body, each with its own duration and direction. The breath lasts for a different duration in each channel. Each channel has a different color, element, syllable and seed. These are the respective attributes of the breath, which upon representation, the yogi sees separately:

> Then, having grasped the colors, then the duration, Concentrate on the unmixed Currents and their individual Element. For example at the time the earth-current circulates from the right nostril, the earth-current will appear yellow (Jp, fol. 38b).

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[1]The yogi gives up any notions about the direction of the currents, and so, no longer depicts these currents in any fixed manner. Although the energy channels have been re-aligned, the currents are constantly changing within them.

In preparation for the practice of coming-and-going, the yogi sharpens his representative and concentrative ability by visualizing a "seed-syllable" (yig 'bru) corresponding with each of the three components of the breath:

> When the breath goes out of the nostrils, Visualize a bundle of seed-syllables, a garland of white syllables, AUM, so that it has the vibration of AUM as it comes out. When it comes inside, a garland of blue syllables, HUM, having the vibration of HUM. When held, a red syllable, AH, having the vibration of AH. Having changed these many vibrations into one, Reflect on its Staying below the navel (Jp, fol. 38a-39b).

The yogi then employs his concentrative and representative ability to "mix" ('dres ba) these disparate vibrations into one.

In the next stage, "coming-and-going," the yogi is told to let-go of the breath. As a result, the breath comes and goes of its own accord. The commentator says, "don't bother to count your breath" (Jp, fol. 38b). This is another way of describing non-cessation of the breath. As the breaths come and go, they begin to "mix" (bsres ba). The yogi is able to discern all five energy currents at once even when focusing on only one of them:

> In so far as you have meditated on the [Earth] a Current and mixed it with knowledge of the others, then, you will get the Power and Capacity of [all] Five Currents, their attributes and Elements,[1] when you get the Power and Capacity of the Earth-Current (Jp, fol. 39a).

Furthermore, the currents come forth in a new way. They emanate and are absorbed back into the point of awareness. Their activity is also mixed with colors, light-rays, sounds and so forth. It is impossible to distinguish successful practice of coming and going from other practices, which utilize the seed such as "Skill":

> Don't bother to count your breath. The breath and mind become mixed. Having looked to the Entity of both the breath Going from the navel to the tip of the nose and also Coming from the tip of the nose to the navel, Undistraction and One-Pointedness are established. [This

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[1] mtshon 'byung lnga'i rlung gi stobs nus zin par 'gyur ro. There appears to be a spelling mistake. mtshon=mtshan, "attributes" (Jp, fol. 38b).

> is the Benefit.] The side-effect is that you get to see the colors of the Five Currents. Now, there is the yellow Earth-Current; the white Water-Current; the red Fire-Current; the black Air-Current; the blue Space-Current (Jp, fol. 38b-39a).

The main benefit of the practice is increased staying. In addition, however, sensory data from each of the sense systems is combined, as in the seed meditations. Here, without doing a specific meditation to create the seed, it comes forth spontaneously, in conjunction with the rhythms of the circulating currents. Upon inhalation, the five main and tributary currents "arise" ('char ba) each with specific colors, lights, sounds, seed-syllables and so forth. Upon exhalation, the distinct currents, colors, etc., collapse into an undifferentiated matrix. Recall that the Emanating condition of the seed predominated at the onset of the seed visualization. Here, once again, the "coming" ('ong ba) component of the breath, and its concomitant attributes, predominates over the "going" ('gro ba) components and its attributes.

If the yogi continues to watch the panorama, the experience changes over time. The breath tends to stay for longer periods within the body. There is less exhalation. Further, circulation of the "staying-breath" (gnas ba'i rlung) decreases in intensity and variation of direction. The attributes associated with the currents emanate less. At the lower limit, the coming and going breath and their various attributes remain in the absorbed condition:

> Also, grasping the duration of the Currents will occur: the Space-Current goes out from the nostrils no more than 16 fingers; the Air-Current, 15; the Fire-Current, 14; the Water-Current, 13; the Earth-Current, 12. Each of these then goes out for shorter and shorter intervals and Stays longer and longer inside the body (Jp, fol. 39a).

With each cycle of inhalation/exhalation, the creation and dissolution of variably patterned and ever-changing inner worlds is enacted again and again. The rhythm eventually winds down, to the lower limit of total absorption. Bkra shis rnam rgyal says, "the mind goes to sleep" (sems rnal du pheb; Bk,p.285). As practice continues, exhalation becomes shorter and shorter until the outer breath totally ceases, as do the corresponding attributes. The inner worlds stop emanating; everything is

absorbed. In short, the mind as well as the breath stops. Quoting the Vajramalatantra, the commentator illustrates:

> The Fruit of the latter [practice] is called 'Being-Done-With the Movement of the Breath.' When the Currents do not move to the outside, then, the mind which depends upon these does not roam to Sense-Objects, and so the Threshold by which the external is cut off is Done-With (Jp, fol. 39b).

The Pañcakrama adds that the propensity for the mind to dichotomize a subject and object is done-with when the mind and breath stop:

> The yogi will attain the Diamond-Recitation Representation of the mind, Staying. Its real goal is complete purification. He Stays in the Samādhi wherein [Appearance] is like a mirage. Having found the real goal, he will attain the Wisdom of Non-Duality.[1]

It is clear from the passages that the "Diamond-Recitation," alone, can accomplish the goal of being-done-with, if practiced long enough. 'Jam dpal dpa' bo and many of the other commentators do not suggest this. They analogize coming-and-going to "Skill" and thereby see it primarily as a technique to set up the emanating seed in correspondence with the rhythm of the breath. In this sense, the "Diamond'Recitation" used here is no more than a review with regard to a new object-of-awareness. Once accomplished, the yogi is instructed in a second exercise specifically designed to effect being-done-with. This is breath-holding.

Breath-Holding (bum ba cam)

In the Mahāmudrā tradition, the most important exercise is "breath-holding" (bum ba can; Skt., kumbhāka, literally, "having a pot"). The name is literally descriptive of the condition of holding the breath after "having filled" (dgang ba; Bk,p.285) the lower lungs. The diaphragm protrudes so that the abdomen looks like a pot. "Breath-holding" has two stages. The first is largely a psychophysiological exercise. The yogi fills his lungs with air and holds his breath as long as is comfortable. In so doing he exemplifies the tendency for the breath to become absorbed

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[1]Suzuki, Pañcakrama, p. 3061, fol. 51a.

in the body after gaining some proficiency with the coming and going exercise. He merely quickens the process of absorption that would have come with continued practice of the "Diamond-Recitation." By holding the breath, he has also set up the breath as an object-of-awareness that is much like space.

The second stage of the exercise is more meditative than physiological. The yogi watches the processes of his mind in the stillness when the breath is held. He looks to see what cognitions occur while the breath is held and after it is released. More importantly, he tries to understand how the mind functions in generating its cognitions and perceptions. This latter stage is called "the power of recollection" (dran pa'i stobs).

The "Breath-holding" exercise begins with a series of preliminary breathing exercises designed to energize the system. One text suggests, "Endowed with the Body-Points, remove the dead breath three times" (Jp, fol. 41b). Removing the dead breath energizes the system. Elsewhere, 'Jam dpal dpa' bo suggests a more rigorous way to do the same, namely alternate nostril breathing:

> . . . clean air from the right nostril, bad air from the left;
> clean from the left, bad from the right;
> inhale from both, cleared out from both (Jp, fol. 42a-42b).

This brings "energy" (shugs) to the system. The greater the practice, the more the energy. Next, he does the essential physiological exercise. He brings in the air and holds his breath:

> Completely drawing in the external air from both nostrils, slowly, move it down below the navel. Draw up only a little of this air, close off, and hold, so long as you are not uncomfortable. Then, let it out softly and silently (Jp, fol. 41b).

The most important part of the exercise is the meditation done while the breath is held:

> So, for the entire duration of inhaling from the outside, holding it in, and letting it out, the previous Activity of the mind is viewed from the perspective of Recollection and Total Awareness in Undistraction. More specifically, for the duration it is held inside, the Continuum increases, in which the mind Stays in Non-Cognition, wonderously still (Jp, fol. 41b).

There are numerous benefits to doing the exercise. In the more obvious sense, "Breath-holding" helps to "stop the mind." The "gross cognitions" (rags pa'i rtog pa) are done-with. For example, dBang phyug rDorje says:

> You do not contact anything that resembles the previous gross cognitive events (dB,p.90).

Thinking processes completely stop. The emotional-fetters and the pair, drowsiness and excitement, which become very apparent during the "Skill" meditation, are done-with (Jp, fol. 42a).

Likewise, gross perceptual processes are done-with. To understand what is meant here it is important to know something about perceptual functioning. The subtle processes of the mind are constantly "switching" (pho ba). The term, pho ba, means to "switch; change," or better, "constantly switch from one thing to another." Switching is a subtle "activity" (bya ba) of the mind, classified as a "subtle cognition" ('phra ba'i rtog pa). Switching occurs between "impressions" (reg pa) from the different sense-systems. The subtle activities of the mind "roam about" ('phyan pa) and attach themselves to various "sense-objects" (yul). In order for a given sense impression to "arise" ('char ba) the "door" (sgo) of a given sense-system must "move" (rgyu ba; Jp, fol. 43a). These activities are summarized in the compound, 'char sgo (Jp, fol. 39b).[1] The term may be taken somewhat literally in its context. It means "door of arising."[2] Once a sense door is activated, a sense impression arises. Once the door is activated and a sense impression arises, it is then "constructed" (bcos pa), i.e., built up into a simple or complex appearance.

The incessant subtle activity of switching, and its channelization through the doors, usually occurs automatically. The yogi, however, gains control over the process. He becomes the "gatekeeper" (sgo yi bu ga 'gag pa).

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[1]The usual translation for the term, 'char sgo, is, "concept or theory." This does not seem to be the meaning here. According to the context, the commentators are describing very subtle perceptual processes.

[2]phyir chad kyi 'char sgo zad par is best translated as, "to Be-Done-With the Door-of-Arising, which cuts off externals" (Jp, fol. 39b).

> In the Vajradakīni it says, "by filling the body [with air] it is purified and cleansed of its poisons and diseases. By holding the Breath/Currents by Breath-Holding, you become the gatekeeper (Jp, fol. 40b-41a).[1]

He gains control by "closing the door of the mind" or better, "stopping the movement of the doors" (sgo rnams kyi rgyu ba 'gags nas; Jp, fol. 43a). Elsewhere, he likens this to closing the mouth. "Closing the mouth" (kha sbyor ba; Jp, fol. 41a) is an idiomatic expression for closing off or shutting something, in this case the breath, and doors of the mind at once.

Once closed, sense impressions can neither arise nor become constructed. In the context of the seed, specific attributes no longer emanate. Simple appearances do not come forth. Then the mind stops, and for those moments, even the absorbed seed is done-with. All that remains in awareness are the subtle switchings, which are no longer able to become constructed into perceptions, because they do not become "assemblies" (tshogs).[2]

'Jam dpal dpa' bo describes the entire process as one of "purification" (dag pa). There are two kinds of purification: "purification of obscurations to knowledge and purification of obscurations such as emotional-fetters" (shes sgrib dang nyon sgrib dag pa; Jp, fol. 44a). The introduction of the concept of "obscuration" (sgrib pa) is important. Being-done-with cognitive and perceptual activity and also the emotional fetters does not suffice. They are no more than obscurations which mask the real intent of the exercise. The exercise is designed to clear away obstructions that block an understanding of the workings of the mind at its most subtle levels. The gross content, which is cleared away, is relatively unimportant. The subtle processes that are revealed are very important. Bkra shis rnam rgyal says that the purpose is to be "aware of any forms of spreading and staying of the mind" (Bk,p.656). Spreading and staying are the objects-of-awareness in a general sense. In a more

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[1] Identical passage in Bk,p.286.

[2] This passage is found in Tilopa, Gangāma, which is located in kong sprul, 5:33-36, verse 3.

specific sense, these objects are the more subtle processes that come forth once the mind is done-with:

> From the perspective of Recollection and Total Awareness, don't go into Cognitions [but] to the fleeting movements below. Don't apprehend defectively as the Subtle Cognitions arise. As the passions are inactive, generate the Power of Recollection as before, and in the depth of this knowledge, they will easily be destroyed (Jp, fol. 42a).

For the first time, the yogi has cleared away the debris so that he can discern the workings of the mind at a very subtle level.[1]

'Jam dpal dpa' bo warns his reader not to misunderstand the concept of being-done-with. It does not mean cessation. Cognitions are done-with only in the sense that they are obscurations. Cognition and perception may totally cease during "Breath-holding." At the remaining intervals of meditation, they may not cease. Hence, the yogi has some choice over which level of his mind's functioning he may wish to become aware. He may look to either its gross or subtle activiries depending on the instructions and intent:

> Most agree that, at the time of Staying Calm, there is 'occurrence' ['byung ba]. For that reason, what is called 'Being Done With' is not as if it goes to nothingness [underlining mine]. Those who have practiced the Skill of Non-Cessation do not give this up, and thereby, Stay with [the mind's] Nature from beginning to end (Jp, fol. 43a-43b).

Things still "occur" ('byung ba). Whatever occurs becomes an object-of-awareness. Whatever occurs reveals the functioning of the mind. Therefore, the yogi is said to stay with the mind's nature.

Being-done-with the gross content of the mind causes a marked increase in the capacity to stay. Therefore, 'Jam dpal dpa' bo calls it "staying continuously" (gnas ba'i rgyun). Bkra shis rnam rgyal warns about the danger of losing continuous staying if you are not indifferent:

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[1]Even though Bkra shis rnam rgyal speaks of "awareness of spreading gross cognitions" and 'Jam dpal dpa' bo speaks of "fleeting subtle cognitions," there is no real inconsistency. The former takes the perspective of cognitions in the process of "construction" (bcos ma), the latter, in the process of "de-construction" (ma bcod pa). Though taking different perspectives, both commentators are describing a stage during which cognitions are "done with" (zad pa).

> In the beginning, it is necessary to do what is called 'The Mind which hasn't Ceased' and 'Acting toward its Cessation' in order to find Partial Staying. Then, it is as if many Fleeting Movements of the mind happen, and there is very little Partial Staying. You are no longer aware of all the Spreading as a continuous chain as you once were. Since you are aware of one Cognition arising, [then] a second arising, you lose your assurance and find very little Partial Staying, and so, don't grasp defectively! By making some effort to set that up in a Relaxed manner, so that you neither dam up nor pursue, in the face of these Cognitions, Staying arises (Bk,p.656).

A very important change has occurred. The mind is said to stay during occurrences. Prior to this stage of the meditation, periods of staying were usually contrasted to periods of distraction, conditioned by spreading activity. Now, the mind stays even while spreading activity occurs. It "stays continuously." Paradoxically, each moment of occurrence within the continuum has two perspectives; from the point of the observer awareness stays: from the perspective of the mind which occurs as a particular event, some gross or subtle occurrence happens. Each moment of consciousness, then, has a "[dual] distinction" (rnam dbye), namely, a "subject" (chos can) which stays and an "object" (chos) which occurs:[1]

> Now, what is the Distinction of Staying/Moving or Temperament/Harmony that perfects the realms of knowing the Nature [of the mind]? It is only what conforms to the explanation of Being-Done-With (Jp, fol. 44a).

Space Yoga

The second, but more difficult way to calm gross cognitions is called "Space Yoga." Rang 'byung rDorje cites Tilopa as the main source of the exercise. The meditation is apparently much older because it appears in earlier Mahāmudrā source material. Here is the version reported in Tilopa's Ganges Mahāmudrā:

> For example, if you obstruct Seeing by staring into Space,
> And likewise View the mind by the mind itself;

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[1]This dual distinction marks the beginning of what has been called "access concentration" in the Theravāda Buddhist tradition. This distinction will be discussed further in Chapter 4.

> Having obstructed the Assemblage of Cognition
> You attain the highest realization.[1]

This very brief and compact verse contains the entire instructions. There are two parts: (a) stare into space; and (b) view the mind by the mind itself. The former concerns the object-of-awareness. It is a "non-support" (rten med). The way to rid perceptual and cognitive tendencies is to turn away from objects and stare into space. The latter concerns how one should observe the mind once rid of perceptions and cognitions. The mind becomes "aware" (rig pa) of its own functioning. The benefit pertains to "obstructing the assemblage (tshogs) of cognition." That is, the tendency of the mind to construct gross cognitions is done-with. Subtle cognitions are not assembled.

Bkra shis rnam rgyal, dBang phyug rDorje and Rang 'byung rDorje each include a section of "Space Yoga" in their instructions. All follow Tilopa's model. Bkra shis rnam rgyal and dBang phyug rDorje suggest that it be practiced after "Breath-holding." Rang 'byung rDorje is the exception. He combines the coming-and-going of the "Diamond-Recitation" and "Space Yoga" into a single exercise:

> You should turn both eyes to the space in front of you. Don't move your body and establish the Coming-and-Going breath, freshly, leisurely, silently. . . . (Rg,p.6).

dBang phyug rDorje's Space Yoga is a typical example:

> Now, Concentrate on what is Without Support as follows: Consider that the duration of earth, water, fire, wind, and space, respectively become Absorbed into each other and become Great Emptiness. Turn to the Object-of-Awareness by having stared blankly into the peaceful, blissful void, the open Space. In that you don't Take-to-Mind anything whatsoever--neither thinking that things exist or do not exist--sustain it so long as you are Undistracted, unhurried, carefree and Let-Go. When Distracted, establish the Partial Staying as if putting a thread into the eye of a needle, like a waveless ocean without agitation, like the effortless flight of the Garuda, without Hope or Fear, peaceful and cool. And so, in Undistraction, you won't have any Cognitions. You have one genuine Cognition; a moment of Mere Undistraction. You Recognize Immediate Occurrence. Besides that you are not to do anything--the Non-Virtues of attachment, aversion and ignorance; the Virtues of giving and the like; what is taught in the Oral Readings;

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[1]Tilopa, Gangāma, verse 3.

> any Cognition similar to these; Abandoning the Taking-Up; Abandoning and Carrying-Out; Joy and Misery! Establish it in Undistraction. Look with the eyes of Insight. Take that [one genuine] Cognition as a Support of concentration. Act free from the defect of fervent Holding-Fast and fervent Letting-Go, and establish it, too, so that you don't lose it (dB,pp.88-89)!

dBang phyug rDorje's Space Yoga can be broken down into the same structure as Tilopa's. First, staring into space is the same as taking an object without-support. Just as the distinct currents and their attributes become absorbed during the "Breath-holding" exercise, dBang phyug rDorje says the same for "Space Yoga." Likewise, Bkra shis rnam rgyal says that no outer forms, sounds, etc., not even the coming-and-going of the breath can serve as a support for "Space Yoga" (Bk,p.656). Second, dBang phyug rDorje gives instructions for how to view the mind. He says, "don't take-to-mind" (yid la mi byed pa). Rang 'byung rDorje qualifies by saying, "don't Take-to-Mind anything, not Attributes, not Cognitions" (Rg,p.6). That is, the yogi does not act in any way with reference to the mental events. He holds the mind with a very special quality to relaxation so that it is unable to act toward whatever arises in the continuum. Various words are used to describe the quality of mind: "unhurried" ('hol le); "carefree" (lhod de); "let-go" (glod); and the three similes, threading a needle, waveless ocean, and Garuda's flight, respectively. Without these qualities it becomes difficult to get a glimpse of how the mind works behind its content, just as it is difficult to thread a needle when hurried. These qualities are summed up in the term, "indifference" (rang lugs).

Indifference leads the way to a major shift in awareness. One-pointed concentration is able to proceed without interruption. The mind continuously stays, not getting involved with distractions. Just as a talkative person becomes silent when realizing that no one is listening, so also mental events "become calm" (zhi ba) when there is indifference. The effect is different from that of "Skill" in that cognitions tend to stop, according to dBang phyug rDorje. Judging from the context, he is probably referring to drowsiness and excitement. Rang 'byung rDorje says that "Space Yoga" suppresses the emotional-fetters (Rg,p.7). Though subtle cognitions may occur, they are less likely to become constructed or as Tilopa says, "the Assemblage of Cognitions is obstructed."

dBang phyug rDorje says little about the perceptual changes from "Space Yoga." On the other hand, Bkra shis rnam rgyal stresses these:

> If you are Firm, being immovable, without Cognition, the various indications of Absorbing the inner and outer breath arise instantaneously, and you are said to be liberated from the Substances of Samsāra. . . . The way to find the Staying Mind of what has and has not Breath is, therefore, to be without a Support which Appears in the form and color of a stone or stick. Those in the lineage make the designation "Without Support" (Bk,pp.290-292).

Both "Breath-holding" and "Space Yoga" bring about being-done-with both cognition and perception.

However, "peace" (sing ne) of the mind is not the main benefit of the exercise. Awareness of the workings of the mind is the essential benefit. According to dBang phyug rDorje, the yogi "recognized immediate occurrence" (ma thag; dB,p.88). The yogi becomes aware of an event exactly as it happens, at the moment it arises. All such immediately occurring events pass almost as quickly as they come forth. Rang 'byung rDorje says, "movement, impermanent, is quickly abandoned" (Rg,p.7). What has been-done-with are the obscurations to becoming aware of the mind's spontaneity, the subtle levels with which it "acts" to make experience come forth in the continuum.

Concentration without Attributes (mtsan med)

As a consequence of the "Done-With" instructions, the yogi has stopped the mind. More specifically, the doors of perception have been closed so that percepts remain at the level of their subtle switchings. Gross cognitions, such as the emotional-fetters may still arise, but they immediately proceed to self-calm. Neither percepts nor cognitions are "constructed" (bcos ma) out of the subtle switchings and movements of the mind. Therefore, no attributes remain, which might serve as objects-of-awareness. As all mental content remains in its "unconstructed" (bcos med) state, this series of "Staying-Calm Practices" is called "Concentration Without Attributes" (mtshan med).

'Jam dpal dpa' bo begins his discussion of the problem of the "object-of-awareness" (dmigs pa) by quoting a play-on-words from the Tantras:

> Having depended on Insubstantials as the Substance,
> Then take Non-Support as the Substance.
> Taking No-Mind as the Mind,
> There is also No-Reflection, not even a little bit (Jp, fol. 44b-45a).

He begins his elaboration of the above passage by defining "non-support" (rten med) as, "having nothing whatsoever to practice concentration upon" (Jp, fol. 45a). Next, he explains the final two lines of the passage as follows:

> Do not do any practice which Grasps, i.e., attends to
> an external Supporting-Object-of-Awareness, to the Coming
> and Going of the inner Breath, or anything else.
> Be [instead] without any Basis-which-Supports in your Mind,
> and so, don't be obscured by Cognitions which Take-to-Mind.
> You should Set-Up-the-Mind [sems 'jog] in its disposition
> of Indifference [rang lugs]. Moreover, so that you don't
> even think of the Past, i.e., 'it was done or happened before'
> and so that you don't let the mind even Spread to the
> Future, i.e., 'it will be done, is being done at a later
> time.'
> Set-Up the Mind Alone [rang gar]; Relaxed [lhod de]; Vibrant
> [shig ge ba] (Jp, fol. 45a-b).

The above passage explains the final two lines of the Tantric passage in two parts. First 'Jam dpal dpa' bo clarifies the meaning of "no-mind" (yid med), by explaining that the meditator cannot have a "perceptual object" (snang ba), because he does not "act" (byas ba) to construct perceptions from subtle cognitions. He does not take-to-mind anything. The use of the verb, "grasping" ('dzin pa), in such a context usually refers to making a false subject-object dichotomy. The subject-object differentiation between the yogi's own mind and external objects is eradicated where the yogi fails to take-to-mind. Second, 'Jam dpal dpa' bo explains the meaning of "no-reflecting." Gross cognitions, in this case, thoughts about the past, present or future, have also been eradicated. In brief, none of the ordinary mental content remains and cannot serve as a support for meditation. Only the subtle attributeless switchings remain.

From the above analysis that which he intends to be the real object-of-awareness becomes clear. It is none other than the "indifferent mind" (rang lugs), or some of its more salient qualities; which he describes with a list of adjectives: "alone" (rang gar); "relaxed" (lhod de ba);

and "vibrant" (shig ge ba). There has been a major shift in the type of "object-of-awareness" (dmigs pa). The reason for his lengthy commentary concerns the intangible quality of the indifferent mind. How can the indifferent mind be used to effect concentration, when it can't serve as a support? It is neither perceived nor thought about. Not even the remaining "fleeting moments" ('phral ba) of subtle cognition can be considered appropriate supporting objects-of-awareness because they are impermanent and "cannot be taken-to-mind" (yid la ma byed pa).

Bkra shis rnam rgyal also devotes considerable attention to the various problems associated with using the indifferent mind as an object-of-awareness. He also has a prefatory section, which he entitles, "Why It Is Important To Know the Point [gnad] of Holding-Fast [sgrims] and Letting-Go [glod; lhod]."[1] As a result of the previous meditation, the subtle processes of the indifferent mind shine forth in their own right. In its "staying" (gnas), it is "pure expanse" (gu yangs); in its "moving" (gyu ba) aspect it is merely "fleeting movement" ('phral ba). Though the indifferent mind is all pervasive, this very pervasiveness enhances the difficulty. It does not exist in contrast to something else. Therefore, Bkra shis rnam rgyal's preface describes the "faults" (skyon) that are most common for yogis who meditate upon such an intangible object. Referring to traditional Sutra sources, he lists the typical faults: excitement, grief, obscurity, sleep, doubt, too much desire, too much interest, and producing harm to oneself. For example, the yogi may get restless when trying to rest his concentration upon the indifferent mind, or he may doubt that he has focused upon the right object. Bkra shis rnam rgyal subsumes all of these faults under two main categories, "drowsiness" (bying) and "excitedness" (rgod).

He then redefines each of these faults in terms of his own Mahāmudrā instructions:

> In brief, with regard to the faults of the Staying-Calm Samādhi, there are two necessary things: (a) Having the Fore-Clarity [gsal ngar], in which the mind is very purified; (b) the Partial-Staying [gnas cha], in which you rest one-pointedly in [the state of] Non-Cognition [mi rtog]. The fault which obstructs the former is Drowsiness; the fault

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[1] Bk,pp.292-294.

> which obstructs the latter is Excitement. Therefore, because Drowsiness and Excitement cause obstruction, and because they are the worst of all obstructions to Guarding Samādhi, the Means-to-Remove them are essential: In the meditation texts of the Sutras it says to Hold-in-the-Mind a Substance which is lofty and joyous; to grasp the Attributes of a percept; and so forth, when Drowsy. And it says to Imagine and View the Bad Consequences of Distraction; to meditate impermanence; and so forth, when Excited. But having depending upon Holding-Fast [sgrims] and Letting-Go [glod] as the most important of these [Sutra instructions], you seek out the faults of Samādhi and then remove the Drowsiness and Excitement. You understand the Main Point [gnad] when you think, 'there isn't any [real] fault of Drowsiness with a little bit of Holding-Fast, nor is there any [real] fault of Excitement with a little bit of Letting-Go' (Bk,pp.293-294.

Drawing from traditional Abhidharma sources Bkra shis rnam rgyal subsequently defines "drowsiness" (bying ba) as "slipping away from" and "excitement" (rgod pa) as "becoming distracted from" the object-of-awareness.[1] Because the object-of-awareness is a non-support, it is easy to become oblivious to it, or become restless trying to pin it down. Drowsiness and excitement become more likely obstructions as the object-of-awareness increases in subtlety.

Since the "Done-With" meditation, the two conditions of staying and moving form a pair of simultaneous perspectives which exist concomitantly in every discrete mental event, whether gross or subtle. Whenever an event occurs, the yogi becomes aware of both the observable event, movement, and the point of observation, staying. The yogi, in looking from the perspective of the moving event, achieves "clarity" (gsal ba). When in looking from the perspective of the observer, he achieves "partial staying" (gnas cha). However, this nascent concomitant awareness is precariously balanced. If the mind slips away from its awareness of the subtle movement, by becoming drowsy, clarity is lost. If the mind becomes unsettled, through excitement, partial staying is lost. Bkra shis rnam rgyal has re-defined the Abhidharma definitions of drowsiness and excitement in terms of the meditation problems currently facing the yogi. The central problem is how to preserve the very fine balance between the

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[1] Abhidharmasamuccaya, ed. Pralhad Pradhan (Delhi, India: Visva Bharati, 1950), p. 10.

concomitant perspectives of clarity and staying, in each discrete mental event, over and against drowsiness and excitement. The above passage also contains the central recommendations for removing drowsiness and excitement by "holding-fast" (sgrims) and "letting-go" (glod), respectively. Simply, when drowsy, exert more effort to hold-fast; when excited, relax the effort and let-go.

According to standard Abhidharma definitions, drowsiness and excitedness belong to a class of "transformable mental factors" (gzhan 'gyur bzhi), literally, "change into another." The "four transformables" represent a distinct class of mental factors while other mental factors are either entirely positive, such as "faith" (dad pa) and "effort" (rtsol); or entirely negative such as "hatred" (zho stangs) and "attachment" ('dod pa). In contrast, the four transformables are neither totally positive nor totally negative. According to the Adhidharmasammuccaya, they can be either positive or negative depending on the nature of the mental state:

> The reason for calling drowsiness, worry, selectiveness and discursiveness 'the four variables' is that they become positive, negative or indeterminate according to the level and quality of the mental situation.[1]

The first pair of transformables--"slowness" (Tib., bying; Skt., middha) and "speediness" (Tib., rgod; Skt., kaukṛtya)--corresponds very

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[1]Guenther, Mind, p. 103. Guenther translates the terms somewhat differently than I do, as illustrated in Table 20.

TABLE 20

A COMPARISON OF TRANSLATIONS FOR THE FOUR TRANSFORMABLE MENTAL FACTORS

Guenther	Translation Used in Chapter
drowsiness	drowsiness
worry	excitedness
selectiveness	cognition (general)
discursiveness	analysis (specific)

closely to Bkra shis rnam rgyals' terms, "drowsiness" and "excitedness." When drowsy, the yogi manifests the negative aspect, slowness, and can remove it with the positive aspect of the opposite, speediness, namely holding-fast. Likewise, the negative aspect of speediness, excitedness, can be removed with the positive aspect of the opposite, slowness, namely letting-go.

The second pair of transformables is: "general examination" (rtog; Skt., vitārka) and "focused analysis" (dpyod; Skt., vicāra). Both of these have a gross and subtle form. One may make a gross general examination, as in philosophical speculation, or a subtle general examination by using a certain thought to guide meditation.[1] General examination and focused analysis--can be used positively at this stage of practice. For example, drowsiness and excitement cannot be transformed into their positive conditions without some ability to discriminate them as faults. How could the yogi discriminate these as faults if all discriminative abilities have ceased? Recall that cognitions have not actually ceased but merely become calm quickly.

It now becomes a bit more clear why the commentators are so careful to define "non-cognition" as a state in which cognition still occurs. When Bkra shis rnam rgyal recommends that the yogi "think about" (snyams ba) the faults of drowsiness and excitement, he means for the yogi to discern the negative condition of drowsiness and excitement so that he will be able to stay in tune with the object-of-awareness. The yogi uses the positive condition of "general examination" (rtog) to discern drowsiness and excitement. Cognitions are thus effectively harnessed in that they no longer spread very far beyond the yogi's control. Now, the yogi can use the rudimentary cognitions in a limited way as a device to remove the remaining obstructions to attaining a perfect samādhi. In the present

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[1]A single cognition can be used against other cognitions. For example the single thought of emptiness can be used against the entire continuum of false-cognitions. The act of using a single [positive] cognition against the remainder of [false] cognitions is analogized to fighting fire with fire or curing sickness with poison (Jp, fol. 46a).

stage the yogi uses a fairly unelaborated cognition, a "subtle cognition" ('phra ba'i rtog pa), as his skillful means. 'Jam dpal dpa' bo likens the act of removing the entire array of negative cognitions with a single positive cognition to the act of removing water from the ears by adding more water to them (Jp, fol. 46a).

The commentators are talking about an entirely different class of objects-of-awareness than the previous ones. It is possible to group all previous objects-of-awareness--the "gross cognitions" (rags pa'i rtog pa) such as thoughts, emotional fetters, and perceptions--under the general category of mental content. In contrast, the present transformable objects-of-awareness--the pair, drowsiness and excitement, and the positive and negative subtle-cognitions--can be categorized as mental processes. The latter are more dynamic and subject to constant change. These changes are expressed with new verbs: "change" ('gyur ba); "occur" ('byung ba); and, "happen" ('dug pa) used throughout the passages.

The yogi, then, has carried his attention beyond mental content to take the very workings of the indifferent mind itself as his object. He has turned the mind back upon itself. The method of meditation and the object of meditation are one and the same. The yogi now observes the subtle "changes" ('gyur ba) of the mind on each occasion that he slips into drowsiness or excitement. He, likewise, observes the very cognitive "activity" (bya ba) which thinks to hold-fast or let-go; and also the "events" ('byung; 'char), and also any subtle cognitions that continue to spread as a fault of meditation. In taking drowsiness, excitement or subtle cognition as the object-of-awareness one is watching the indifferent mind in its manifestations. They are one and the same. Bkra shis rnam rgyal's method, essentially the same as 'Jam dpal dpa' bo's method, is summarized in the Table 21.

Holding-Fast (sgrim ba)

The first meditation on mental processes is simply called "The Representation of Holding-Fast" (sgrim ba'i dmigs pa) by Bkra shis rnam rgyal. Padma dkar po and 'Jam dpal dpa' bo give it a more vivid title,

TABLE 21

BKRA SHI RNAM RGYAL'S INSTRUCTIONS FOR CONCENTRATION WITHOUT ATTRIBUTES

	Two Necessities	Fault	Sutra Way To Remove	Mahāmudrā Way to Remove
Discriminate with positive subtle cognition	Clarity	Drowsiness	Meditate upon joy	Holding-fast
	Partial Staying	Excitement	Take a percept, view bad result of distraction, or meditate impermanence	Letting-go

"Entirely Cutting-Off Arising as It Is Born" (thol skyes rbad gcod), but its meaning is essentially the same. In all the root texts and the two commentaries, the "Holding-Fast" meditation logically precedes the "Letting-Go" meditation. According to 'Jam dpal dpa' bo, the "Holding-Fast" exercise comes first because the first problem which arises is drowsiness, i.e., "slipping away from" the less tangible moving and switching subtle cognitions or subtle mental processes that are now the objects-of-awareness. 'Jam dpal dpa' bo also comments that the latter "Letting-Go" exercise can only be done when a continual stream of subtle cognition "remains clear," i.e., does not slip away into drowsiness.

There are, so to speak, different degrees of drowsiness. Here is Bkra shis rnam rgyal's definition:

> Drowsiness: If you have safeguarded, having been yoked to Partial-Staying in which the mind is in the state of Non-Cognition, the power of Recollection, which is the way to grasp that Partial Staying, may in turn become lax, and finally, the Object-of-Awareness may go astray [shor ba] or become unclear. The mind may become exhausted, too. This condition is Great or Gross Drowsiness. And still, even though the Object-of-Awareness may not go astray, you may Stay faintly and sleepily in mere Non-Cognition. That is, you may be without Partial Clarity, which is the way of grasping the Object-of-Awareness. Such faint, temporary Drowsiness is the worst, namely, Subtle Drowsiness. With regard to the latter, Subtle Drowsiness, unskillful yogis might think their Staying-Calm is faultless. If they have safeguarded,

> but have not removed the Subtle Drowsiness, even in as much as they may have safeguarded for a long time, the Fore-Clarity of the Mind does not arise. Recollection becomes dull. You become oblivious, and so forth. You come to great fault (Bk,pp.294-295).

Bkra shis rnam rgyal introduces the definition of "subtle-drowsiness" (bying ba phra mo) to show that the meditation may be lax without the yogi knowing it. More accurately, the subtle mental processes of the indifferent mind have never been anything but drowsy. Yogis not advanced to the present level, have been asleep to the workings of their own mind. The "Holding-Fast" instructions are designed to awaken the yogi for the first time.

Both 'Jam dpal dpa' bo and Bkra shis rnam rgyal agree that the yogi is able to advance to the present meditation only because he has attained some proficiency in the staying-mind. Even though the existence of, and clarity of, the perspective of moving may recede on account of drowsiness, the yogi still retains his ability to stay as if fixed upon an unclear or vanished object-of-awareness. He is still not distracted by gross cognitions nor by perceptions. He stays whether or not subtle cognitions quickly move through his awareness. The critical necessity of maintaining the staying-mind is emphasized in that meditation instructions begin with a reminder to "absorb the mind as before" (Bk,p.295), or, "keep the Staying-Mind every single moment" (Pk, fol. 11a; Jp, fol. 47a). In short, the "Holding-Fast" meditation is the culmination of all the previous concentrative training. It prepares the yogi to master the mental processes themselves.

The "Holding-Fast" instruction itself has two essential components. The first is a technical term, sgrim pa. Recall that sgrim pa has several meanings: "to stuff," "to pack," or "to cram," for example, to stuff a suitcase. It can also mean to tense the body and hold it tightly, or it can mean to hold-fast, or endeavor when referring to a mental attitude. In the present usage the word, sgrim pa, has two fields of reference. First, it refers to a specific type of activity, namely, trying very hard to contain something, in this case, distracting subtle cognition. Second, it refers to a specific attitude of mind, namely a quality of restless exertion to do so. The translation, "holding-fast," tries to approximate

both those referents, but inadequately. When the little Dutch boy puts his finders in the spreading cracks of a leaking dike, and worriedly looks about for other cracks, in order to stop all the leaks, he is holding-fast. Likewise, a yogi holds-fast when he firmly resolves with all his effort to hold his mind fast to a single-minded thought, and restlessly look about so that he doesn't allow even the slightest trace of another activity to happen.

The second component of the exercise is called "recognition" (ngo 'dzin pa). Whereas the first term illustrates how to set up the mind from the staying perspective, the second term, "recognition," pertains to the type of insights available in the present meditation. Generally, the yogi will gain insight into the subtle mental processes of the mind; particularly, into the apparent fluctuation and source of subtle cognition. For example, 'Jam dpal dpa' bo describes the goal of the meditation as follows:

> You . . . thereby produce an Unborn Stream of Subtle Cognition by these conditions. So, it is called, 'The State of Recognizing Subtle Cognition in the Knowledge of the Arising and Passing Away of Perceived Events' (Jp, fol. 47a).

The verb, "to recognize," was also used in the previous "Skill" meditation. Distracting mental content, in that case gross cognitions like thought and perceptions, were recognized as they arose. The resultant knowledge of recognition was given a technical term, "clarity" (gsal ba). In the present meditation, the same verb, "to recognize" is used, but in this case for distracting mental processes, namely the activity of subtle-cognition. Likewise, subtle cognitions are recognized "as they arise." But the resultant knowledge is given a slightly different technical term. 'Jam dpal dpa' bo uses the term, "brightness" (dwangs cha). Bkra shis rnam rgyal uses the term, "fore-clarity" (gsal ngar), instead of the simpler form, "clarity" (gsal).

The commentators do not explain why they have shifted their terminology. However, it is contextually evident that clarity has become refined in the "Holding-Fast" meditation. More than just the mind's gross mental content becomes clear. The very processes of the mind itself, at their most subtle level, have also become clear.

At the onset of the meditation, the yogi suffers from subtle-drowsiness, and perhaps also gross, perceptible drowsiness.[1] This is a technical way of saying that the subtle processes of the mind are very unclear. Holding-fast is a method for making the subtle mental processes much more clear, much in the same way that non-obstructing "Skill" was a device for making gross cognition clear at a previous stage. In intensifying the holding-fast, the yogi is more and more able to recognize the spreading of subtle cognition. That is, he brings the subtle-cognition into greater focus. Then, by continued practice of holding-fast, the yogi is able to recognize subtle-cognition closer and closer to its actual moment of arising, and ultimately, he is able to recognize subtle cognition before it actually arises or spreads. The activity of subtle cognition, previously imperceptible due to drowsiness, is now quite clear in all its aspects. To continue with the metaphor of the little Dutch boy, it is as if the little boy were able to anticipate where the next crack might arise in the dike before the leak actually sprung. Thus the final attainment is a new form of fore-clarity far beyond any previous clarity. Furthermore, because the yogi has not wavered from the staying-mind throughout the "Holding-Fast" exercise, he approximates a fine balance between the concomitant perspectives of fore-clarity and staying in each mental event. In other words, awareness stays continually and uninterruptedly while moving processes are totally clear in all of their most subtle forms. Because of this great advance, it is called the "First Staying Place," the first genuine approximation to samādhi.

Bkra shis rnam rgyal's comments on the "Holding-Fast" instructions are very brief. His interest seems largely to illustrate its difference from traditional meditations on drowsiness and excitement in the Sutras,

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[1]There is a minor discrepancy between Bkra shis rnam rgyal's and 'Jam dpal dpa' bo's commentaries concerning the extent of drowsiness. On the one hand, 'Jam dpal dpa' bo summarizes his instructions with a terse quotation from the Saṃbuṭa, "through Recognizing the Empty and Non-Empty [Perspectives, i.e., Staying and Moving], not a few [Subtle] Cognitions will be produced" (Jp, fol. 47a). Apparently, the concomitant perspective on mental processes are sometimes clear and sometimes not. The yogi is sometimes drowsy and sometimes not. On the other hand, Bkra shis rnam rgyal seems to imply that the moving mental processes are always seen in a drowsy manner during the holding fast exercise (Bk,pp.294-295).

and also to point out its continuity with other Mahāyāna instructions. He is not especially interested in elaborating the instructions themselves. What can be expected of Bkra shis rnam rgyal's comments is an abstract of the "Holding-Fast" instruction stripped of all embellishments. But more important they vary from 'Jam dpal spa' bo in the recognition instruction. Bkra shis rnam rgyal begins his comments with a review of Sutra methods for removing obstructions to samādhi:

> Therefore, the Way to Remove the Fault is as follows: The Body Points as before, turn the gaze upward, the eyes straight forward etc. [Now] having absorbed the mind as before, [the yogi] is said [in the Sutras] to be able to remove Drowsiness by taking some appearance of the mind and its peaceful expanse, i.e., turning back from faint-heartedness and darkness. In the Paramita literature [it says], 'lofty joy when faint-hearted . . . ' In the Abu Ma sNyin po it says, 'by having meditated upon an Object-of-Awareness that is some degree faint-hearted, take it to be expansive' (Bk,p.296).

Then, he gives his own method. He begins with a review, namely instructing the yogi to continue meditating from the perspective of the staying-mind. Then, he gives the fundamental "Holding-Fast" instruction:

> If you have not removed the gross and subtle Drowsiness by that [Sutra method],[1] you should have produced a Firm Mind, Holding-Fast to be Undistracted for even a moment. Fix the mind one-pointedly, peacefully, blankly so that it is without any resource [that might be a Support] for hatred and attachment (Bk,p.296).

Holding-fast essentially means to keep the mind fixed one-pointedly but not on any supporting object. As it is unnatural to hold the mind so firmly, it will predictably wander. The more it is held, the more it tries to slip away from its object:

> In not a long time it will waver [from Undistraction]. Having Held Fast earnestly again, practice to fix [the mind] nakedly so that it is Undistracted for even a moment (Bk,p.296).[2]

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[1] sol ba. There appears to be a spelling error: sol ba=sel ba, "to remove" (Bk,p.296).

[2] tsen gyis. Again, probably this is a spelling error: tsen gyis= rjen gyis, "nakedly" (Bk,p.296).

Because the mind will continue to wander, Bkra shis rnam rgyal gives the second part of the instruction, namely, to recognize the distraction. The adjectives, "nakedly" and "peacefully," are used in a very specific context--when events move or arise in the mind, but are also viewed from the perspective of the staying-mind. The yogi recognizes the drowsiness that arises as a result of holding-fast. It is especially noteworthy that Bkra shis rnam rgyal uses drowsiness as the object of recognition:

> By having practiced as such, the Staying Mind has become exhausted, faint, sleepy, weak, spoilt. It is necessary to Recognize [this condition] peacefully, vigilantly, nakedly (Bk,p.296).

Next, Bkra shis rnam rgyal summarizes the result of holding-fast and recognition:

> In brief, from the perspective of Non-Cognition, it is necessary to be Firm, in which the mind is both (1) Firm and vigilant [i.e., Staying] when the fault of Drowsiness and Excitedness occur, or (2) also when it Recognizes the occurrence. . . . In the dBus mTha it says, 'understand Drowsiness and Excitedness.' In the Second Bhāvanākrama it says, 'see the mind as Drowsy or fearing to be Drowsy; see the mind as Excited or fearing to be Excited.' By this way, if [the yogi] goes for a short while into some Drowsiness and Excitement, i.e., (1) in a mind which has produced Fore-Clarity and (2) Stays in Non-Cognition, too, then, if he practices many short intervals not to view it as a fault, Staying Calm will arise, without fault. If there is little Partial Staying left after that, he should Safe-Guard, i.e., know the way to Let-Go, in which the Fore-Clarity simply doesn't go astray (Bk,pp.296-297).

The summary emphasizes the restoration of balance between the concomitant perspectives of the staying and clear-moving conditions of the mind. In recognizing drowsiness and excitedness they dissipate. Clarity is restored. The yogi can also recognize any potential act of slipping away from one-pointedness before he actually slips into the drowsiness. Bkra shis rnam rgyal calls this recognizing "the mind fearing to be Drowsy, Fore-Clarity." Finally, Bkra shis rnam rgyal comments that holding-fast being unnatural, can easily be overdone. It can result in its negative counterpart, excitedness. Then, the yogi switches to the positive counterpart of slowness, namely the "Letting-Go" exercise. Bkra shis rnam rgyal then begins the second instruction on "Letting-Go."

'Jam dpal dpa' bo's comments on the Way to Practice holding-fast are much more detailed than Bkra shis rnam rgyal's though not inconsistent in its two main components: holding-fast and recognizing. However, 'Jam dpal dpa' bo uses a different object of recognition. Bkra shis rnam rgyal instructed his students to recognize drowsiness. 'Jam dpal dpa' bo instructs his students to recognize subtle cognition. Each variation on the "Holding-Fast" meditation seems to have the sama effect, namely the generation of clarity and a restoration of the balance between the perspectives of staying and clarity in each event. 'Jam dpal dpa' bo defines the exercise as follows:

> Even though [you still use] an abandoner, you think to yourself, 'Now, I am not going to produce any [subtle] Cognition.' Some people have called this 'Grasping Recollection' [gzungdran]. In this text, such a meditation turns back all the former [Cognitions]. Therefore, you think, 'From its very origin, I am not going to let any Cognition Spread,' and when it Spreads, you Recollect it. Having grasped it, you Cut-Off the Spreading. So, we define it as 'Entirely Cutting-Off Arising [as] it is Born' (Jp, fol. 46a).

The above passage helps to clarify how a subtle cognition, in its positive condition, can be taken as an antidote for all other distracting subtle cognitions. The yogi still thinks, but only a single thought, namely, to let no other thought whatsoever arise. Granted that such a single-minded thought may be a subtle form of "grasping," i.e., a false discrimination between subject and object. Nevertheless, it is very effective for the designs of the present meditation. The yogi is able to use a single subtle thought to turn back the infinite progression of other subtle thoughts. 'Jam dpal dpa' bo entitles the techniques, "the path which abandons [all cognitions by taking] cognition as the antidote, as if wiping away dirt with [more] dirt" (Jp, fol. 45a-46a). In other texts, the technique is linkened to using poison to counteract poison. Although 'Jam dpal dpa' bo does not say so himself, the Abhidharma sources would say that such a subtle meditation is effective only because "cognition" (rtog pa) is transformable, i.e., can be used positively as well as negatively.

'Jam dpal dpa' bo continues his discussion by explaining the results of practicing cutting-off over time:

> Because you proceed as before in the fervent desire in which you have resolved that you must not produce even a single moment of Cognition, Brightness of the mind has come forth, and the various Cognitions and the Perception of external Objects, etc.--are produced one after another. You meditate to Cut-Off the faster and faster Spreading of whatever Cognition happens to arise. By extending the time of that [practice], the Cognitions come more and more. Finally, because you have produced one Cognition after another, you rely on these 'events' ['byung] so that the stream is not Cut-Off (Jp, fol. 46b).

To paraphrase, upon his first attempts at cutting-off, the yogi is only able to recognize subtle spreading after it has occurred to some extent. He catches himself slipping away from the object-of-awareness. By continuing, his vigilance is sharpened and he learns to cut-off instances of spreading even more quickly. Yet, the more he tries to cut-off single instances of spreading, the greater the amount of subtle spreading there seems to be to cut-off. The subtle cognitions seem to get out of hand. Practicing holding-fast is like opening Pandora's box. Or, to use a metaphor cited in the commentary, "cognition breaks out in an uninterrupted succession like a ball rolling down a steep incline" (Jp, fol. 47b). The cognitions come "faster and faster" (<u>'phral 'phral</u>). Finally, the fleeting cognitions seem to come so fast and in such great number that it is difficult to isolate particular instances of cognition. It is as if they were a "continuous stream" (<u>rgyun</u>) of subtle discrete events.

'Jam dpal dpa' bo likens the positive cognition, the single-intent to cut-off, to the master of a household, and the negative cognition to the possessions of the household. Drowsiness is likened to a thief. As a thief steals away all the possessions when the house is empty, so also, drowsiness steals away all the subtle-cognition that could be used as an object-of-awareness. But if the master, a single-minded subtle-cognition, "stays inside" and catches the thief of drowsiness, he is assured to keep his possessions, assured of "fluctuations" (<u>mang nyung</u>) of subtle cognition. There is no longer any drowsiness. The object-of-awareness, in the form of a stream of subtle cognition, is easy to recognize. Or, as the above passage indicates, a condition of "brightness" (<u>dwangs cha</u>) comes forth in place of drowsiness.

It is especially interesting that a cutting-off technique produces

brightness of subtle cognition. 'Jam dpal dpa' bo explains that the main intent of holding-fast is to make subtle cognition come forth in clarity. He likens it to damming up a stream:

> The necessity [of Cutting Off] is for the purpose of easy Recognition of Cognition. For example, it is like damming up a pond because you wish the fields to be watered (Jp, fol. 47b).

The effect of "obstructing" (dgag pa) subtle cognition seems to be exactly opposite the effect on gross cognition. In the previous meditations, intense concentration, a type of obstructing, was used to prevent gross cognition from spreading. Subsequently, skill, a type of non-obstructing resulted in clarity. In the present exercise, the situation is reversed. A new form of clarity, brightness, comes forth by obstructing subtle-cognition through intense holding-fast. This meditation will be followed by letting-go, a type of non-obstructing, in which all spreading of subtle cognition will cease. Table 22 summarizes the difference. The plus sign indicates the presence of obstructing activity, the minus, its absence.

TABLE 22

THE OPPOSITE EFFECTS OF OBSTRUCTING ACTIVITY IN CONCENTRATION WITH AND WITHOUT ATTRIBUTES

		Obstructing	Clarity
Gross Cognition	Concentration	+	-
	Skill	-	+
Subtle Cognition	Holding-Fast	+	+
	Letting-Go	-	-

Considering the entire "Holding-Fast" exercise as a unit, or combining two commentator's versions into one, it becomes evident that the yogi has taken a much wider field of object-of-awareness than either subtle cognition or drowsiness. He has watched himself slip away from his single-

minded intent into drowsiness. He has witnessed the eventual cessation of drowsiness, and perhaps its return again many times in even subtler forms. He has watched a parade of negative subtle cognitions. At times he has watched drowsiness flip into its opposite, excitement, or as he says, the "fluctuations" of subtle cognition themselves may make the mind "dissolute." Through all these changes he has adhered to his single-minded subtle thought, namely to hold-fast. The entire meditation is very fluid. Though one technique may emphasize one or another of the transformables, all of these mental processes are part of the same object-of-awareness. In this sense, the processes of the indifferent mind in their concomitant perspectives shine forth in every fluctuation of subtle cognition or moment of drowsiness.

How does the process shine forth? 'Jam dpal dpa' bo cites Padma dKar po's root text to illustrate:

> Because the mind stays every single moment, you [concomitantly] know the Arising and Passing Away of [Subtle] Cognition. Under the influence of this [knowledge], it is as if the [Subtle] Cognitions have become much more numerous. It doesn't really occur [this way] because [Subtle] Cognitions are born in the Continual Stream-of-Arising Discrete Events [rgyun chags], and there is no [real] fluctuation of them. What arises in the former moment goes; that coming in the latter does the same. The cycle repeats itself and is hence the [true] Dharma (Jp, fol. 47a).

'Jam dpal dpa' bo comments on the result of the exercise in three parts. First, he comments on the "Continual Stream-of-Arising of Discrete Events" (rgyun chags) or "not-cut-off-flow" (rgyun mi chad) from the perspective of clarity. The "not-cut-off-flow" is a technical term for the special quality of clarity that has been restored through the exercise. He has come to understand the immediate, momentary events of subtle cognition behind all gross cognition, or as Padma dkarpo's root text states, "[now] the yogi really sees his enemy," i.e., the subtlest level of cognition.

The new clarity is found while the mind continues to stay in each moment of this arising stream. In fact if the staying-mind is able to remain in the midst of a "not-cut-off-flow of subtle cognition," the condition of staying likewise gains a new level of strength. To stress this

advance, he says it is the first time the mind really is staying. He therefore calls it the "First Staying Place." 'Jam dpal dpa' bo likewise makes a similar comment:

> If he doesn't Hold-Fast too much, he attains no other than the Point [gnad] of Letting-Go (Jp, fol. 47b).

'Jam dpal dpa' bo uses the verb, rig pa, "to become aware," in order to demonstrate the resultant knowledge, when the perspectives of clarity and staying have been restored and balanced at a new level:

> Furthermore, since this is the first time there is the Staying Mind, then, all perceptions, thoughts and events that are not active, just discrete instances of [Subtle] Cognition--are but Awareness, the Brightness and Impurities are not separate. Also, as it is the antidote, this Way of Safe-Guarding is important (Jp, fol. 47b).

All that remains to be recognized is a continuous stream of subtle cognition--brightness. The stream in no way disturbs the mind's natural staying. All the subtle processes of the mind are totally clear and concomitant to staying in each discrete event. However, because the yogi maintains his staying-mind in the midst of a very active stream, the balance between staying and brightness is unstable. 'Jam dpal dpa' bo's comment, "Brightness and Impurity being not separate," is designed to make this point. That is why he recommends safe-guarding much in the same way Bkra shis rnam rgyal ended his exercise with a transition into the "Letting-Go" practice. dBang phyug Dorje vividly portrays the precarious balance. He says it is "like walking across a single-poled bridge" (Db,p.90).

Letting-Go (glod)

The second meditation on mental processes is simply called "The Representation of Letting-Go" (glob ba'i dmigs pa) by Bkra shis rnam rgyal and "Non-Reacting to What Has Arisen" (gang shar bzom med) by Padma dKarpo and 'Jam dpal dpa' bo. The "Letting-Go" meditation logically follows "Holding-Fast." The calm attained amidst the stream of mental processes is precariously balanced. Both commentators say that it is difficult to guard. The yogi is in danger of too strenuously holding-fast. One result

is too much drowsiness or too much subtle cognition. It is as if the "ball rolling down the incline" were rolling so fast that it is difficult to see. The yogi is in danger of losing his staying-mind altogether, i.e., becoming "excited" (rgod pa).

'Jam dpal dpa' bo does not devote much time to defining excitement. It is to be understood from the previous meditation that the not-cut-off stream of subtle cognition is a kind of excitement. It is easy for the mind to become unsettled in respect to seeming "fluctuations" of subtle cognition. Bkra shis rnam rgyal, on the other hand, carefully defines excitement. He defines it in general terms as a kind of distraction, and in specific terms as a kind of attachment. By the latter, he means to imply that the yogi has made a mistake in the previous meditations by being attached to one aspect of the mental process over another--whether drowsy or clear, with or without subtle cognition. These preferences for one aspect of mental process over another are a form of subtle excitement. Bkra shis rnam rgyal suggests that the yogi has always seen the object-of-awareness in an excited manner. His definition follows:

> Gross-Excitement is when Gross Cognition arises and thereby Distracts the yogi from concentration upon his Object. Subtle-Excitement is when Subtle Cognition occurs. It is a condition in which the yogi either Rejects or Carries-Out.

He may wish to abandon all subtle cognition or carry-out a single-minded positive subtle cognition, namely to hold-fast. Bkra shis rnam rgyal's comments again indicate that the meditation is unsettled even when the yogi doesn't perceive any excitement, and thinks that he is proceeding without fault. This is all the more reason to practice "Letting-Go."

Because the extent and activity of the continuum of subtle cognition has become clear, the yogi is now able to see the degree to which the mind subtly fails to stay, i.e., even though gross or subtle excitement occurs, the yogi has attained enough proficiency in generating subtle-cognition that the continuum of subtle cognition will always remain clear. In fact, it is only because the continuum of subtle cognition gets out of control, continuing on its own, that the yogi is able to begin the "Letting-Go" exercise. Therefore, he begins his instructions with a reminder that letting-go takes place only because the continuum "has arisen" (gang shar):

> Because one Subtle Cognition after another has been produced, then, you should think to relax so that you Cut-Off the Spreading (Jp, fol. 48a).

The "Letting-Go" meditation, like the previous, contains two essential components. First is the technical term, glod, and its synonym, lhod. glod means "to ease off pressure, or slacken." To unstring a bow is a typical example. It also means "to relax." In the present context the term, glod, has two referents. It refers to a type of directed activity, namely letting up on the "Holding-Fast" meditation. It also refers to an attitude of mind, namely being relaxed, carefree, disinterested. To continue the analogy, letting-go is like the little Dutch boy who takes his fingers out of the dike and doesn't concern himself anymore with whether or not the dike will continue to leak. Likewise, letting-go is when the yogi gives up his single-minded intent to hold-fast, and becomes indifferent as to whether or not subtle cognition arises. According to Bkra shis rnam rgyal, letting-go is a form of non-cessation (ma dgags pa).

The second techical term is "making-calm" (zhi bar bya ba). The continuum has not been entirely settled. It suffers from a subtle type of unsettledness, subtle excitement. To become totally settled, the seeming activity of mental processes must be made-calm. However gross or subtle, recall that the discrimination between positive and negative mental processes, subtle evaluations of the meditation process (what Bkra shis rnam rgyal calls "hatred and attachment" to the process), and subtle evaluations of the outcome of the process (what he calls "hope and fear") are all forms of subtle excitement which stem from "rejecting and carrying-out." The yogi, likewise, shouldn't concern himself with whether or not gross cognition and perception spreads, or whether subtle cognition occurs or not. He should let-go, let-go of everything.

Letting-go and making-calm go hand in hand as method and result. The more the yogi is able to let-go, the more he is able to make-calm. Making-calm can be interpreted as: "simply not going astray"; "staying one-pointedly"; "becoming immovable"; or maintaining "more undistracted recollection." These are various ways the root texts and commentaries express the leap in staying that takes place as a result of the meditation.

He learns to make-calm any potentially distracting subtle cognition before it could possibly become a distraction simply by the very quality of mind he generates. As long as he can maintain the attitude of the letting-go mind all mental content and processes are unable to distract even when they occur.

Making-calm signifies a re-arrangement in the experienced processes within the continuum in that events occur in a regular orderly manner. It is as if the little Dutch boy were to let go trying to fix all the leaks, and finds, to his relief that the dam does not break. Instead the river flows according to its channels, and his awareness is more able to stay on the orderly flow.

The way to practice "Letting-Go," as specified by both Bkra shis rnam rgyal and 'Jam dpal dpa' bo, will now be further explicated.

The Representation of Letting-Go

Bkra shis rnam rgyal is again interested in contrasting his method to those found in the Sutras. He says that the Sutra method is only able to make-calm the gross form of excitement, what has been called distraction. The Sutra methods simply suggest that excitement be taken as an object of reflection, and considered to be a fault. The methods, however, are unable to eradicate subtle excitement, wherein subtle discriminations are made between good and bad events in the flux of mental processes. These, he calls "attachments" (zhen pa). He argues that his method of letting-go is able to make-calm all forms of subtle discrimination of subtle action in reference to awareness of excitement. These are summarized in the term, "not reject nor carry-out" (dgag sgrub med). The yogi should not reject negative examination nor carry-out positive examination, with respect to these processes:

> Although Letting-Go is not so named in the Sutras, it is mentioned herein for the purpose of removing the fault of Excitement. In those texts [Sutras] excitement is removed by Representing it as an Object-of-Awareness and keeping it close to heart. Excitement is said to be a kind of desire. Herein, it is removed by making Calm all those types of Spreading that are not Calm--grief, doubt, and harm--that are included under the category of Excitement. This is called the 'Way of Making Calm the faults of [gross] Distraction, generally, and the

> faults of [subtle] Distraction, particularly, from the perspective of Recollection.' In the Stream Sutra it says, 'By seeing the evil of Distraction, you make Calm the unpleasure therein; you Make Calm, likewise, the Attached mind, the Unblissful mind and so forth.' In the Middle Essence it says, 'absorb the Attributes which Distract you over and over again by Representing them as a fault.' [But in our text], from the perspective of Letting-Go, you Make Calm the Rejecting and Carrying-Out and have Non-Cognition toward the Spreading Object (Bk,pp.297-298).

Next, Bkra shis rnam rgyal gives his own method in greater detail:

> Let-Go the mind, while in the state of its expanse and purity, so as to be without attachment and aversion, e.g., thinking that you are or are not meditating or, are happy to Stay and unhappy to Spread. Do no Artificial Construction, in which you might Reject or Carry-Out these thoughts hereafter. Instead, set up the state of Slowness, relaxation, so the mind is Settled-into-Itself. Then, Recollect by Thinking that there will be no Distraction besides that [one positive cognition]. From this perspective, Safeguard so as to generate great Calm. When Gross Cognitions arise . . . having pursued and mastered these events, don't hurry the mind, don't become Distracted, don't let the Doors-of-Arising or anything else cease. Just pray for such Recollection and you will wisely know the life-stream of Undistraction. When those fleeting Subtle Cognitions, which are also to be Recollected, arise, likewise, don't become upset and [then] Reject or Carry-Out. Just have Recollection, in which your intention is to Let-Go. In that you simply are unable to go astray, the state is prolonged (Bk,p.298).

Next, come the Letting-Go Instructions. These are designed to eliminate all subtle discriminations within the state, e.g., evaluations of good and bad events; discrimination of the very awareness within meditation, or emotional reactions to the process. As the mind is let-go, it naturally "settles into itself" (rang babs). Next, he gives the instructions for "making-calm" (zhi ba). Both gross and subtle-cognitions become calm. The attainment is worded in terms of greater and greater staying. That is, with less and less subtle distraction, there is less chance to "go astray" ('chor ba). Independent of the activity of subtle cognition, the mind becomes totally undistracted.

Next, Bkra shis rnam rgyal contrasts the "Letting-Go" instruction to the previous "Holding-Fast" instruction in order to show that the quality of staying is much greater:

> Furthermore, Safeguard as before. The mind Stays, Pure and Relaxed. It Stays with very little wavering. When you previously Held-Fast, you acted so as to obstruct all the Gross and Subtle Cognition. Then, it was necessary to be in Non-Cognition and to make effort to be One-Pointed for the mind to be completely pure, and so, the mind wasn't at all peaceful. Now, it is sufficient to set up the mind in bliss, in which it Settles-into-itself, from a perspective wherein you simply can't go astray. When Let-Go, there is [continuous] Undistracted Recollection (Bk,p.300).

Finally, Bkra shis rnam rgyal summarizes:

> [a] When Gross and Subtle Cognition arise, when Done-With, and when Recollected, too, you have Made-Calm by Letting-Go of the Various former [Gross] and latter [Subtle Cognition], [b] so that you don't go astray in face of these Cognitions. Besides that you go Slowly.[1] [c] Because you no longer fear attachment and aversion and other things that aren't part of Recollection, the mind is as before, but occurs like a vast expanse. [d] When Aware, the mind which has Let-Go the faults to Staying Pure and Relaxed, then, the Benefit of Letting-Go comes forth (Bk,p.300) (letters mine).

The letters refer to: (a) the previous fore-clarity that is the foundation of the practice; (b) letting-go, the actual practice; (c) the resultant, making-calm; and (d) the benefit, or balance between staying and clarity in each moment-of-arising. It is possible to discern all the subtle processes immediately as they occur without distraction:

> You should know the Way to Safeguard in which faults are removed. So, having Safeguarded, from the perspectives of the Staying, immovable Recollective Awareness and of the Clarity, pureness, these come forth Concomitantly and Close-together such that any Perception, form, sound, etc., does Not Cease. When arisen without Cessation in a discrete and Slow manner, [the state of] Staying-Calm is generated (Bk,p.302).

The benefit is the achievement of a new type of awareness of the events within the mental continuum. They arise "slowly" (cham me) so as to be discernable at the very moment they occur. Moreover, each arising subtle event is "discrete" (val le). Furthermore, each discrete event is discerned from both the perspectives of the point of observation that stays and the event that moves. Staying and moving become two "concomitant" (lhan ne) and "close-together" (shig ge) perspectives.

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[1] cham me; root-text uses bol le.

Not Reacting to Whatever Has Arisen

'Jam dpal dpa' po presents his instructions more in terms of the object-of-awareness, namely subtle cognition. The exercise is called, "Not Reacting to Whatever Has Arisen" (gang shar bzom med).

First, 'Jam dpal dpa' bo begins with an explanation of the root-instructions:

> Here is the Skillful Means for not inhibiting the Momentary-Arising [thol skye]. Think about slackening [the mind] so that the Spreading of one Cognition after another is not Cut-Off. Then, except for that one [positive] Cognition [i.e., the instruction], Let-Go by relaxing and allow the Cognitions to do whatever they will. Don't come under their influence. Don't Reject nor Not-Reject them either, but set the mind up with Recollection. Act only like a shepherd. Having set it up, don't let Cognitions Spread. The [two perspectives], Staying One-Pointedly and Occurring, come forth in the Staying-Calm Practice, in which Partial-Firmness is attained at the locus of the mind itself (Jp, fol. 48a).

He uses a single positive cognition--thinking about letting-go--to guide his awareness during meditation. The required quality of relaxation, not rejecting or non-rejecting, is very similar to Bkra shis rnam rgyal's not reject nor carry-out. In both cases, the yogi is instructed not to interfere with the process that is taking place. The instruction takes the form of a negation of mental "activity" (bya ba ma yin pa):

> In meditation, there is no activity. When set up in their own right, Great Bliss comes (Jp, fol. 48a).

Several metaphors illustrate the act of letting-go, e.g., the shepherd and the camel. For example:

> Saraha says, 'by tightening, the mind becomes bound. If Let-Go, liberation comes, without a doubt. . . . when bound a camel tries to wander in all ten directions. When freed, it Stays immovable and Firm. I have come to Understand the mind to be like a stubborn camel' (Pk, fol. 7a).

Letting-go, itself, is a kind of activity, which however approximates the limit of non-activity with practice. The ripened less active quality of letting-go is called "unconcern" (bag pheb; Jp, fol. 48b).

Next, 'Jam dpal dpa' bo discusses the benefit. First, a more complete form of staying comes forth:

> By non-chalently abandoning, Staying comes forth wherein cognition does not Spread, and does not Move. This is like tying up a camel with a rope which makes him want to go somewhere else. He paces back and forth and pulls on the rope. Yet, by removing the stake, he doesn't go anywhere else. The stubborn beast sits Unconcerned (Jp, fol. 48b).

In addition, the quality of moving events undergoes a change:

> Furthermore, Buddha Pha dam pa says, 'when you abandon negative Cognitions [and use the positive cognition for instruction], it comes forth like gushing water. . . . '
>
> Siddhidvopa says, 'when [the mind] is Set Up in Non-Artificial Construction, Freshly, Cognitions arise like the flow of a river and then can be Safeguarded' (Jp, fol. 48b).
>
> Furthermore, Chos rJe says, 'meditate until you have destroyed [the construction of] Cognitions.'
>
> According to these sayings, the meaning of the meditation which destroys [the Construction of] Cognition really is about the Way to Safeguard them [when they arise]. So, [the concomitant perspectives of] the Staying and the Activity, too, in each Cognition, move like a meteor (Jp, fol. 49a).

Both the perspectives of staying and moving undergo change simultaneously:

> By meditating like thus, there is Continuous Staying and greater and greater Movement. This is called Intermediate Staying like a river calmly flowing (Jp, fol. 49a-49b).

From the perspective of the point of observation which stays, staying leaps to another level. From the perspective of the events which move within the continuum, the very quality of the continuum changes. Events come forth without interference, like the flow of a river. Such metaphors are analogous to Bka shis rnam rgyal's description of slow and discrete events. The tendency to construct the subtle events into complex perceptions and thoughts is destroyed, yet, "cognitions do not cease" (Jp, fol. 49b). Finally, both perspectives occur simultaneously, as two distinct perspectives. 'Jam dpal dpa' bo expresses the concomitance with a metaphor. He likens the movement to a river and the staying to a piece of driftwood. No matter what the course of events within the continuum, the

perspective of staying remains distinct from that of the moving event as if a piece of drift wood were keeping afloat on the water (Jp, fol. 49b). These perspectives come into awareness at the very moment an event occurs. Events come forth as "momentary-arisings" (thol skye) from the perspective of moving, and as the "locus of the mind itself" (sems rang mal du) from the perspective of staying.

Balancing; Means To Set Up (Samādhi)

The yogi has gained experience taking mental processes themselves as an object-of-awareness. These mental processes are much more subtle than gross supports in that they are attributeless. Therefore, certain problems have arisen in respect to the object-of-awareness, namely drowsiness and excitement. The yogi has learned to remove drowsiness by holding-fast, thereby attaining fore-clarity of all subtle mental processes. He has also removed excitement by letting-go, thereby attaining continuous staying concomitant to the movement of these processes.

In doing so, a problem has developed. How can the yogi ever remove the faults of drowsiness and excitement when the very activity in one leads to the corresponding fault of the other? Padma dkar po states the problem:

> In meditating, if you Hold-Fast too much, you will stray into Cognition; if you Let-Go too much, you get exhausted (Pk, fol. 7a).

The mind that strays into cognition is less likely to settle upon its object. It becomes excited. The mind that is calmed, slips from its object, and becomes drowsy. Thus, holding-fast to remove drowsiness can lead to excitement and letting-go to remove excitedness can lead to drowsiness. The problem is one of balance.

The solution is similar to the tactic taken in the "Being-Done-With" meditation. Recall that distractions in relation to supporting objects were done-with by totally changing the strategy, i.e., by changing to a different class of object-of-awareness. Rather than use a physical or mental support, the yogi switched to the mind behind the content, the indifferent mind. In the "Holding-Fast" and "Letting-Go"

meditations certain types of mental processes were used as the object-of-awareness. By the same strategy, the remaining faults of samādhi can only be circumvented by switching to a different class of object-of-awareness. As long as he does either holding-fast or letting-go, one will lead to the other, and the cycle will repeat endlessly. However, by focusing upon the mind itself, behind the mental processes, he can balance out the cycle. None of the texts advance a single consistent technical term for the "mind itself" (sems rang gi ngang gis byung). It is referred to in various ways: "occurring by its own nature"; "isolated mind"; "spontaneous mind"; "lama's mind"; "simultaneous mind"; and "independent mind."

Despite the inconsistent terminology there are several commonalities. First, all of the terms are highly operational. The mind itself can be found in any of its manifest operations such as its mental processes. For example, the yogi might consider what it is that evaluates or recognizes drowsiness or excitement, or what it is that recollects when there is no drowsiness or excitement. To focus on the mind itself may be to focus on what "knows" (shes ba). Or, the yogi might consider, what it is that removes drowsiness or excitement, that holds-fast or lets-go. To focus on the mind itself is also to focus on what "acts" (bya ba) during meditation.

The mind itself is not easy to direct. The yogi must perform a preliminary step. Recall that in the "Done-With" meditation, the yogi had to perform a preliminary exercise of obstructing all aggregated mental supports before the main goal of letting the spontaneous indifferent mind shine forth. Likewise, the yogi has to perform a preliminary operation of balancing out the subtle obstructions to the mental processes so that the mind itself, its samādhi-nature, can shine forth.

The problems of the present meditation are twofold: (a) balancing holding-fast and letting-go, and (b) letting the samādhi-mind shine forth. Only when perfect balance is maintained can the samādhi-mind come forth. Therefore, even though the samādhi-mind is the central goal of the meditation, the preliminary issue of balance occupies most of the instructions.

The inhibitor of this perfect balance is subtle cognition. Although the yogi is no longer distracted by gross cognitions and perceptions,

he still makes very subtle evaluations and "discriminations" (rtog) of the mental processes during his meditation. And based on those discriminations, he still acts upon these mental processes. For example, in order to recognize drowsiness or excitement he makes some subtle discrimination between the two conditions. Drowsiness and excitement are not seen as the same. Even to recognize an interval in meditation when there seemed to be neither drowsiness nor excitement is to make a subtle discrimination. Equally, to perceive any distracting "movement" (gyo ba) of gross or subtle cognition as being different from the staying awareness is to make another subtle discrimination. Subtle cognition pertains to any minute discriminations in reference to the process of meditation. According to 'Jam dpal dpa' bo they are caused by the "grasping" ('dzin po) condition of recognition (fol. 51b-52a). Action comes by an "agent who meditates" (sgom byed); knowledge, by the "observer" (rig pa).

In a discussion of the faults of samādhi Bkra shis rnam rgyal mentions three types of subtle cognition: "going astray in recollection"; "using effort"; and "memory-impressions" ('du shes) from previous meditations. To paraphrase, there are at least two types of subtle cognition. The first pertain to "knowing" (shes ba), such as discrimination between staying and moving--whether this be direct knowing or knowing based on previous experience. The second pertains to "activity" (bya ba), such as making effort to remove one state or another.

So long as there is any false subtle cognition, the mind is imbalanced. The goal of the present meditation is to clear away obstructing subtle cognitions so that the natural samādhi-mind can shine forth. If there were no subtle discriminations, all mental content, mental processes and the mind itself would be seen in equanimity. Therefore, Bkra shis rnam rgyal recommends "equanimity" (btang synoms) as the way to put subtle cognitions to rest. However, removing subtle cognition is not as straightforward as it seems. Subtle cognitions cannot be directly recognized and turned away from in the same way that one can abandon supporting objects.

The way to remove subtle cognition is called the "way-of-equanimity" (snyomslugs). Bkra shis rnam rgyal defines it as follows:

> In brief they should be wise in SafeGuarding according to the Way-of-Equanimity, a dimension of Holding-Fast and Letting-Go. The way is the sacred Main Point of all the ways to SafeGuard Contemplation. In brief, it is a mind endowed with Continuous Recollection which pursues its Object-of-Awareness, is without any excess of the very Drowsiness and Excitement in question, and is endowed with the joy of Settling-into-Repose, the so called 'Samādhi.' The Object-of-Awareness on this occasion is endowed with Non-Cognition [mi rtog], Clarity [gsal] and Awareness [rig pa]. It is the Continual Stream of Arising in which there is Recollection and Total Awareness [dranshes] (Bk,p.311) (underlining mine).

Note that Bkra shis rnam rgyal defines equanimity in terms of holding-fast and letting-go.[1] Equanimity is the next step after drowsiness and excitement are somewhat balanced and all false discrimination has ceased:

> Equanimity is having Made-Calm the fault of Drowsiness and Excitement. When Holding-Fast and Letting-Go Equanimously, the mind goes to rest (Bk,p.312).[2]

The word, btangsynoms, is critical at this point. Composed of btang, the perfect form of gtong ba, which means "to abandon," and synoms, which means "equal," the compound expresses the intended abandonment of subtle discriminations, as well as the benefit, equanimity. Any subtle discrimination naturally falls aside and the mind becomes equal in its own right. It is also curious that neither commentator uses verbs or participles for the practice which bring forth equanimity. Bkra shis rnam rgyal uses the noun, lugs, "style or manner." 'Jam dpal dpa' bo uses the noun, thabs, "means or way." Equanimity comes from a particular style of awareness. The commentators do not wish to suggest that any activity or discriminatory knowing is used to attain equanimity.

One contemporary meditation teacher suggested the analogy of a

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[1]Equanimity is the fourth and last "point" (gnad) of the "Staying-Calm Practices." It is the culmination of the series: body-point, mind-point, breath-point, and equanimous-point. The yogi's awareness passes respectively to the body, mental content, mental processes, and finally, the mind-itself. Therefore, the equanimous-point is called the "sacred" point, When the mind is balanced there are no more obstructions. The natural activity of the mind comes forth (Bk,pp.306-308).

[2]Quoting the Bhāvanākrama.

complex electronic system, such as the control panel of a modern jet airliner. If the pilot wishes to land the jet manually, he would have to make many intricate, immediate decisions and actions so that the jet would land smoothly at its very high speed. However, if the plane were to land automatically using its computerized controls, the pilot merely has to set-up the instruments. Then, he settles back, without any need to think about the landing process, nor make any immediate actions. The plane lands itself, very smoothly. Likewise, the yogi simply sets-up the "conditions" (rkyen) for its balanced state and lets it unfold. Once set-up, there is no decision to be made nor action to perform--not subtle discrimination. Just as the plane was able to land itself with its own automatic controls, so also the mind knows exactly how to proceed along its stream of discrete events, once it is set-up. Just as the plane lands smoothly and perfectly, so does the mind peacefully go to repose.[1]

All the previous meditations inherently carried subtle value judgments with them, such as spreading from a support; losing recollection, becoming drowsy or excited. The very act of taking the mind itself as the object-of-awareness should equalize all subtle discriminations that are associated with other objects-of-awareness. Whether the yogi holds-fast or lets-go it is still the same mind. Whether viewed as staying or moved by cognition, it is still the same mind. How can there be discrimination? Therefore, Bkra shis rnam rgyal calls the object-of-awareness the "mind-object-of-awareness" (yid dmigs pa; Bk,p.302). Likewise, 'Jam dpal dpa' bo cites several passages from the Tantras and Mahāmdrā source-material to show that the real object-of-awareness is the "natural Dharma-Body" (gnyug ma chos sku), or the "simultaneous-mind" (lhan cig skes byor). These are technical terms for various refinements of the natural mind.

The mind itself is a very subtle object and can be seen through its activities. 'Jam dpal dpa' bo and Bkra shis rnam rgyal recommend seeing it through the activity of holding-fast and letting-go. When holding-fast or letting-go, it is especially important to focus upon the mind

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[1]Personal communication, Robert Hoover, Buckport, Maine, 1976.

itself that is acting either to hold-fast or to let go. Likewise, the mind itself can be seen through its content--cognition and perception. Both 'Jam dpal dpa' bo and dBang phyug rDorje, but not Bkra shis rnam rgyal, use mental content as a device to set-up the mind itself. The yogi may focus on the mind itself behind the spreading cognition or the condition of non-cognition; or, he may focus on the mind itself behind its perception. By switching objects, any subtle discrimination between one type of content over another--gross, subtle cognition, non-cognition; perception or non-perception--is balanced out. Likewise, the mind itself can be seen through its own ability to "know." Bkra shis rnam rgyal recommends that the yogi know both perspectives of the staying and moving conditions of the mind. No matter what perspective--content, process, mind itself--the mind comes to a state of balance. The yogi can use one or all of the objects-of-awareness to achieve equanimity because to set-up one is to set-up them all. As subtle cognitions become less problematic by switching to the mind itself, the yogi finds himself more and more on natural course.

The final attainment is called "samādhi." In samādhi all subtle discriminations calm themselves because their very moment of arising and their self-recognition occur concomitantly:

> When all the Gross and Subtle Cognitions do not break out, or when each slight instant of Subtle Cognition that has broken out goes to Self-Calm [rang zhi] and Self-Purification [rang dag], it is like a river meeting a great ocean (Bk,p.314).

"Calm" (zhi ba) does not mean "cessation" ('gag pa), it simply means that whatever arises is not discriminated. So that one is not confused, dBang phyug rDorje entitled his meditation "Reverse Meditation" (dB,p.65). Cognition still occurs but is not acted upon nor discriminately known in any way. The yogi has experienced each mind-moment from the perspective of staying and moving but with less and less subtle discrimination. At the lower limit, there is no entity or self to discriminate between staying and moving.

The most inclusive and detailed set of instructions for balancing the mind are Padma dKar po's "Four Means To Set-Up" (bzhag thabs bzhi) and

'Jam dpal dpa' bo's commentary upon them. Judging from the citations 'Jam dpal dpa' bo uses to illustrate these means, it seems as if the four means were originally derived from various metaphors in the oral tradition and then compiled into a coherent set of practices specifically around the issue of balancing the mind. The four metaphors are: "brahman's thread" (bram ze skud pa); "straw rope" (sog phon thag pa); "child viewing a temple" (bu chang lha khang blta); and, "elephant picked by thorns" (glang po che la tshor ma btab pa). Each refers to a different type of object-of-awareness through which the mind itself can be observed. Each refers also to a specific type of false subtle cognition, or discrimination, which must be eradicated in order to balance the mind. Table 23 summarizes.

TABLE 23

THE FOUR MEANS TO SET-UP SAMĀDHI

Means To Set-Up	Mistaken Discrimination	Object-of-Awareness	Benefit
Brahman's Thread	Holds-Fast/Lets Go	Transformables	Equanimity
Straw Rope	Effort when Recollecting	Cognition (Subtle)	No observer
Child in Temple	Attachment to Perception	Perception	Great Point
Elephant	Non-concomitant perspectives	Perspective of the Mind-Moments	Moving, Staying indistinguishable

Brahman's Thread

The most important of the "Four Means" is the "Brahman's Thread." The root-instructions are:

> Just as it is necessary for Holding-Fast and Letting-Go to become Equal, so also, Set it Up as if spinning the Brahman's Thread. So when meditating, if there is too much Holding-Fast, Cognition goes astray; if there is too much Letting-Go you get slothful, so, make Holding-Fast and Letting-Go Equal. Moreover, a beginner first Holds-Fast to cut off the Momentary Arisings. Then, he Lets-Go because he

> becomes tired, and tries not to react to whatever has arisen. Having alternated between one and the other of these, try to make Holding-Fast and Letting-Go Equal, in Indifference. Having Held-Fast and Let-Go the mind over and over again, it is called 'Spinning the Brahman's Thread' (Pk, fol. 7a-7b).

'Jam dpal dpa' bo begins his commentary by saying that the exercise is designed to correct the mistakes of the former two exercises--holding-fast and letting-go. In each of the two former exercises "cognitions became an enemy" (rnam rtog dgar langs; Jp, fol. 50a) in the form of subtle drowsiness and excitement. These enemies were removed by the positive transformables holding-fast and letting-go, respectively. However, to consider drowsiness and excitement as enemies is to make a subtle discrimination. The yogi is now told to abandon the false discrimination by, ". . . meditating having mixed Holding-Fast and Letting-Go together" (Jp, fol. 50b).

When mixing holding-fast and letting-go, the yogi does not change the content of his meditation. Drowsiness and excitement still occur on occasion. The yogi should continue to use the respective transformables, or as 'Jam dpal dpa' po says, "remove one by the other as needed" (Jp, fol. 50b). The beginner, however, tends to hold-fast or let-go too much whenever he detects drowsiness and excitement respectively. The way to prevent this is to switch awareness to something else once the alteration is proceeding smoothly. Here the object-of-awareness becomes the mind itself:

> rJe Phag Mo Grub ba says, 'the meditation of the Natural Dharma Body is like spinning a Brahman's Thread. Set-Up the Mind Freshly, Non-Artificially-Constructed, Uninterruptedly. As it is Set-Up, it wanders high and low. When these vile defilements come, you should meditate upon the Simultaneous-Mind (Jp, fol. 50b).

So long as the yogi is not interested in drowsiness and excitement as the object-of-awareness, he is less likely to strain too much or become too lax when they occur. The terms, "freshness" (so ma), "non-artificial construction" (ma bcos), and "uninterruptedness" (lhug pa) refer to degrees of inactivity on the part of the yogi.[1] The comparable term, rang sor, means "to leave alone." If the yogi is only interested in the mind itself

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[1]See pp. 505-511 of this chapter for a discussion of these terms.

and not in its particular processes, he is more likely to leave drowsiness and excitement alone when they occur. Drowsiness and excitement will still occur. The yogi still alternates the transformables in order to remove them, but does so in a more continuous and indifferent manner. He won't make the subtle discrimination of viewing these negatively. The metaphor of spinning a thread captures this process. The commentator explains:

> The meaning of this [metaphor] is as follows: When weaving, the thread doesn't get tangled when it is tight. It doesn't fall apart nor break when loose. Likewise, when Holding-Fast and Letting-Go and Equal, wherever [the mind] is woven, this is a good example of knowing Holding-Fast and Letting-Go as they really are (Jp, fol. 51a-51b).

As the yogi continues to hold-fast and lets-go, he will do so evenly without evaluating the process. A thread can be spun quickly and evenly by an experienced weaver. A less experienced weaver hesitates to examine whether the thread is in danger of becoming tangled or breaking. Likewise, subtle discrimination of holding-fast and letting-go prevent the natural balancing of these.

Straw Rope

The second and third metaphor each deal with the two classes of mental content, cognition and perception, respectively. The root-instructions are:

> Set-Up as if sundering a straw rope. All the previous Antidotes happen to generate Cognitions because of the very thought that it is necessary to act Undistractedly. Cognitions do not cease, nor do Antidotes arise from reaching [a certain point in practice]. Therefore, the activity of struggling to bring forth Recollection is the strain of meditation. Having given up [both] trying to Recollect and Know these accordingly, and Set-Up the mind in the very Condition of Staying-Calm, in Settling-into-itself. The mind is Set-Up without Activity, without Effort. This is called 'sundering a straw rope' (Pk, fol. 7b).

Just as the metaphor of the "Brahman's Thread" was used to correct the mistaken subtle discrimination of drowsiness and excitement, the metaphor of the "Straw Rope" corrects the subtle discriminations associated with

cognitive events. In the previous meditations cognitions were considered to be a distraction. Undistracted recollection was recommended as an antidote. The yogi was required to maintain his concentration upon the object-of-awareness over and against any cognitions that may have occurred. Maintaining concentration required some effort. 'Jam dpal dpa' bo comments on the subtle errors made in these previous meditations. First, the yogi was being too "active" (bya ba). Second, such activity was based upon a subtle discrimination between the cognitions and that which recollects them. Such discrimination is based upon "grasping" ('dzin pa). All such discrimination can be abandoned by turning away from gross and subtle cognition altogether and toward the natural mind. One quality of the natural mind is "indifference" (rang lugs) toward all cognitive activity:

> After this, give up effortful Recollection and its Grasping. Set-Up the mind in Indifference (Jp, fol. 51b).

As a result, a marked transformation takes place. All forms of subtle discrimination drop away, as their root drops away. All the subtle discriminations and activities are based upon an "observer" (nga):

> Candragomi says, 'if you make it Firm through trying, Excitement is generated. If you give up that, despondency comes. So it is hard to find Equanimous Awareness. Since my mind is disturbed, what can I do?' That's the point, you can only go in the direction of Effortless Recollection [and stop all such activity]. In the Kha sByor it says, 'completely abandon duality. Be free from [distinguishing] Cognition and Staying. This Cognition which Acts is called "the observer." Therefore, completely give it up.' The saying means that grasping an Observer and Recollecting are to be given up after considering that this is an aspect of the Self (Jp, fol. 51b-52a).

Turning to the mind itself in its indifference is like cutting a straw rope. Once cut, there are two pieces of rope. Once the subtle discrimination is given up, awareness stays, indifferently, in the midst of moving cognitions, as if two identical perspectives on the same continuum.[1]

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[1]This same metaphor is used by Bkra shis rnam rgyal and dBang phyug rDorje.

Child Viewing a Temple

The third metaphor pertains to correcting subtle discriminations associated with the other class of mental content, perception. The root-instructions are:

> Set-Up like a small child viewing a temple. Because the elephant of the mind has been tied to the stake of Recollection and knowledge, the Energy Currents have been Done-With and stay in their own place. Whatever has arisen is not to be Grasped nor to be Obstructed by showing like or dislike. The empty forms, such as the smoke and the Bliss that almost make you faint, which arise by the influence of [holding the currents], are experiences of Non-Cognition in which you don't feel like you have a body or mind as if you were floating in space. Not Grasping and not Obstructing the kinds of Perception is called 'Setting-Up like a small child viewing a temple' (Pk, fol. 7b-8a).

'Jam dpal dpa' bo devotes considerable discussion to this metaphor because of the serious dangers that can result from subtle discrimination about the unusual perceptual events that occur when the breath is held. One consequence is that the five main currents and the tributaries become mixed. Likewise, the corresponding perceptual attributes--colors, elements, seeds--also become mixed. If such mixing continues over a number of sessions, the "Ten Signs of Clarity" will manifest themselves. The former of these to come forth are the "Five Signs of Purification" (dag rtags lnga). These are perceptual experiences that arise when "doing-away with" (zin pa) the currents so that they enter the central channel, as a result of the "Breath-Holding" exercise. Each sign corresponds to a given breath and its element as illustrated in Table 24.

TABLE 24

THE FIVE SIGNS OF PURIFICATION

Energy-Current	Sign	Description
earth	smoke	swirling smoke
water	mirage	vibrant rays of light; drizzling rain
fire	glow-worm	alternating of emanation and cessation
air	burning touch	lighting a series of torches; dawn arising
space	clouds	passing, as if through a sieve or grating (Jp, fol. 52a-53a)

The latter are the "Five Signs of Dwelling" ('jug rtag lnga), as illustrated in Table 25. These occur once the mixed currents have been held in the central channel for an extended period of time.

TABLE 25

THE FIVE SIGNS OF DWELLING

Energy Current	Sign	Description
earth	burning radiance	great fire of wisdom
water	waxing moon	great light
fire	rising sun	fire of the path
air	eclipse	torch of wisdom
space	lightning flash	clear-light (Jp, fol. 53a)

These events occur because of binding the mind and energy currents:

> Because the mind has been bound, every possible outer and inner Attribute arises (Jp, fol. 52a).

If the yogi makes any subtle discrimination when these events occur, he may wildly hallucinate. He should not try to grasp these as if they were substances. Nor should he try to obstruct these. He should simply let them pass through. As in the case of cognition, the yogi should become indifferent.

As a result of giving up discriminations, a drastic transformation of perception takes place. The "Five Signs of Purification" become more vivid and more clear in their own right:

> These have come forth more completely. They are Self-Clear in that they don't go to any middle or extreme, and are not defiled by anything either (Jp, fol. 53a).

Likewise, another transformation occurs when the "Five Signs of Dwelling" arise. These and the former undergo a second transformation:

> In Clarity, they are as if they were Substances; in Unclarity they arise as but a dream (Jp, fol. 53a).

The inner sensory world, when left alone, appears as real as the stones and stick that were used for concentration. There is one important difference however. The situation is analogous to the "Straw Rope" instructions wherein cognitive events and awareness are cut apart so that both occur as concomitant perspectives. In consequence, cognition can occur without interference by awareness of it. Likewise for perception. Perception and its awareness become two concomitant perspectives which no longer affect each other. Perception just passes through and awareness stays upon it without affecting it. Just as cognitions become calm when not interfered with, likewise, these perceptions quickly pass.

These fleeting images of the "Ten Signs" illustrate the type of perceptual events that "arise" (<u>'char ba</u>) in the near-samādhi mind. 'Jam dpal dpa' bo goes on to describe the perceptual experiences as the "Ten Signs" become "self calm" (<u>rang zhi</u>). Recall the condition of perception at the conclusion of the "Skill" and "Done-With" meditations. The yogi perceived a seed in which particular attributes had arisen and subsequently became absorbed. Now, the subtle discrimination between the emanating and absorbed conditions of the seed likewise collapse. In each discrete moment of perception the seed is seen simultaneously in its emanating and absorbed aspects. To distinguish between the previous and present conditions of the seed, 'Jam dpal dpa' bo now calls it the "great seed" (<u>thig le chen po</u>). From its emanating perspective, all the infinite possible worlds shine forth. These mixed impressions issue from all the sense systems. From its absorbed perspective, it is like black empty space. These two perspectives, are one and the same, "like the moon arising from the blackness [of night]" (Jp, fol. 54b). As the great seed contains all of Saṃsāra and Nirvāṇa in its potential form, the yogi is aware of its entirety in every moment of perception. He sees the misery of the hells worlds as well and the joys of the heavens:

> As a result of the Ten Signs having arisen, the perceptions of the Great Seed also arise. Along the stages of the Way which has no Certainty, the Staying and Skill of the Six Realms arise. Then, you will experience the three hell worlds either as if you were awake or in a dream [depending on the Clarity]. Or, you will see these change into something else. You will experience the Enjoyment-Body of the three god realms. When others see these experiences accordingly as

> the Aspects of Saṃsāra, then, in brief, all the Aspects, which are understood to tend you in the direction of Nirvāṇa, also arise--the Aspects of the right world; the many great and small Buddha-fields; the center of the mandala; the great and small Buddha-bodies which dwell in a luminous circle, amassed around the embracing couple; and the stupa and its letters (Jp, fol. 53b-54a).

> Śabari says, 'when you come to Understand the Ten Signs, the Perceptions of Great Seed occur. Sometimes this great Seed is Various, sometimes a kind of blackness. From that, because you see the Six Realms, the many subtle Emanation-Bodies, and the many Enjoyment-Bodies, all the Various [perceptions] are Clear-Light' (Jp, fol. 54a).

The contrast here is between the "various" (sna tshogs) perceptions and the "blackness" (nag po).

A profound transformation of perception takes place. The commentator illustrates the change in many ways. For example:

> In the Torch of the State it says, 'Moreover it is Self-Perception, in which the Propensities of holding the currents and the tendencies of the mind no longer exist. And so, the Way of Appearance [of Saṃsāra]--the miserable state of the three lower realms and the desirable realm of gods and men--[and of Nirvāṇa]--the Buddha-fields and lotus-gardens--is [none other than] whatever appearances of this state arise' (Jp, fol. 54a-54b).

The particle, rang, "self, own," is added to the noun or verb, snang ba, "appearance, perception." When there is no observer to subtly discriminate between these various perceptual displays, appearances arise by themselves without interference.[1] Appearance is said to have its own way. The "way-of-appearance" (snang tshul) is a technical expression for this direct non-dual mode of perception by which perceptions come forth according to their own causes and conditions.

If perception changes its character, then perception of one's own body must also change. Essentially there is no consciousness of a particular body:

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[1] rang snang ba=rang mtshan ma. "Self-Appearance" refers to the way events come forth once the mind is balanced. Though events still come forth in a relative sense, they are empty. The latter term, "self-existent" (rang mtshan ma), refers to events which are mistakenly believed to exist in the external world.

> . . . existing in space, i.e., not perceiving yourself as having a body or mind (Jp, fol. 154b).

The former passage describes the body from the absorbed perspective. The body is also simultaneously experienced from the emanating perspective as follows:

> . . . moving as if with the Bliss of attaining bodily dexterity, as if collapsing at the peak of sexual climax, as if stunned by Bliss (Jp, fol. 154b).

Both these bodily perceptions exist simultaneously.[1] They are called "unchanging bliss" (mi gyur ba'i bde ba chen po).

Because the all-inclusive absorbed and highly particularized emanating conditions of the great seed exist concomitantly, the state of perception is likened to the sense faculties of a Buddha. It is also linkened to a child's perception. The commentary explains the metaphor as follows:

> You walk along the Path as has been described above, namely, be Equanimous! Because you walk along the Path so that you have no intention to Take-Up or Abandon the aforementioned Joy, this is taken to be an example of a child viewing a temple. A small child, having been brought to a temple, does not pick out perceptual events. Even though he is shown many different and specific works of art and icons, he neither Cognizes them nor desires them. This is an example of bliss (Jp, fol. 56a).

When all the various perceptual possibilities run through the mind, he says, "the status of everything that has arisen becomes equal" (Jp, fol. 56a). Perception and awareness exist concomitantly without interference. This is called the "transformation or illusory samādhi" (Jp, fol. 8a).

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[1]dBang phyug rDorje's comments on transformed perception are very much like 'Jam dpal dpa' bo's. He captures both the simultaneously absorbed and emanating perspectives of the body, perceptions, and cognitions as does 'Jam dpal dpa' bo. dBang phyug rDorje further adds that this condition lays the foundation for the later practice of insight:

> As if going into oblivion [rjed ngas che], he sees the various conditions of Bliss, Clarity, and Non-Cognition. There are also many emanations, so that he also knows these conditions clairvoyantly [mngon shes]. Because knowledge, such as that of the Ten Signs and so forth, arises, it is the basis of producing all the Benefits of Insight and so on, when [such knowledge] is produced in his Continuum (dB,p.91).

The Elephant Pricked with Thorns

The final and most subtle of the metaphors is the "Elephant Pricked with Thorns." It is designed to correct any subtle discrimination concerning the concomitant perspectives of moving and staying that come forth in each discrete moment of occurrence. As a consequence of the previous meditations, the cognitions and perceptions that move in the continuum become clearly separated from the awareness which stays upon them. One need not act nor even try to know these moving events because the moving events and the staying awareness no longer interfere with each other. The two perspectives--moving and staying--come forth by their "own right" (rang sa). The current metaphor concludes by eradicating any subtle discrimination between these two perspectives which come forth.

During "Concentration with Attributes," moving (spreading) and staying (partial staying) were believed to be separate epochs in the continuum. During "Concentration without Attributes," moving and staying came forth as concomitant perspectives upon the same discrete moment of arising, but were imbalanced due to drowsiness and excitement. In both these former sets of practices the yogi's way of relating to the moving and staying conditions of the mind varied according to the instructions. In doing so, he made some sort of discrimination between the two. The current metaphor concludes by eradicating any subtle discrimination between these two perspectives which come forth. There is no need to apply an antidote to the moving nor try to recollect the staying.

The root-instructions are:

> Set-Up like an elephant pricked with thorns. While Staying, the Cognitions which arise and the Recollection which Recognizes them come at the same time. Because that abandoned and its antidote have been brought forth [at the same time], one Cognition does not meet the next. And so, it is not necessary to Carry-Out an antidote nor make the effort to do so. This is called 'Self-Occurring Recollection' in which it keeps to its own place.[1] Setting Up so as not to Reject nor Carry-Out the Cognitions which occur and are perceived is the meaning of the metaphor of the elephant pricked with thorns (Pk, fol. 8a).

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[1]"rang byung ba'i dran pa tshur bcangs par zhes bya ba."

The commentator explains each of the two perspectives that come forth distinctly. First, the quality of staying is perfected:

> It says in the Bhāvanākrama, 'letting [the mind] go continuously and in its own way toward its internal Object-of-Awareness there is Staying in the very mind which has Joy and Dexterity. This is called Staying-Calm' (Jp, fol. 157b).

Dexterity is an effortless quality that comes forth when drowsiness and excitement are balanced out. As staying happens naturally, there is no need to carry-out an antidote in attempt to guarantee that the mind will stay:

> Even though gross and subtle Movement have arisen while Staying, it is unnecessary to hurry for an Antidote, to Carry-Out with effort, for an antidote or stray into what is not taught in the Oral Readings, namely, letting one cognition continue into a second as a chain (Jp, fol. 58a).[1]

Second, the moving events are left in their own right. They are "self-occurring" (rang byung). The commentator introduces the term, "mere self-recognition" (rang ngo shes). The qualifier, "mere," is used to stress the non-interference of these perspectives:

> From Mere Self-Recognition, it isn't necessary to struggle with Interest nor intend to meditate (Jp, fol. 58a).

The cognitions and perceptions that move within the continuum are seen as they really are. More important, there isn't any "meditator" (sgom byed) to recognize or act upon the movement. It occurs naturally, and awareness comes as its concomitant perspective. The particle, rang, is added to stress the lack of an observer who discriminates these mere processes.

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[1]This refers to keeping the mind-moments discrete, as opposed to letting them unfold as a continuous flow of events. The argument is with the Hindu yogis who see the mental continuum as an uninterrupted flow of continuously changing events, but not as discrete events. The Hindu Buddhist debate revolves around the difference between continuity (ekattatva) and discontinuity (kṣaṇika) of mental events. The debate is actually mentioned in commentaries to the Yogasutras 1:32. See Patanjali, Yogasutras [The Yoga-System of Patanjali], trans. James Haughton Woods, ed. Charles Rockwell Lanman, Harvard Oriental Series (Cambridge: Harvard University Press, 1914), pp. 66-70.

Awareness is indifferent to events as if a thick-skinned elephant were pricked by a thorn.

The commentator concludes by illustrating that these concomitant perspectives come forth in each discrete event. Though differing as "perspectives" (nang du) they are one and the same event:

> Just as you may pour water into water, Stay, in Self-Clarity and also in Staying-by-Itself. It is not necessary to distinguish Staying and Movement as different. The partition between Staying and Moving falls away (Jp, fol. 58a).
>
> That which Recognizes the Moving and Staying at the time is called 'Taking-to-Mind as it really is' or 'Insight and Self-Awareness of Each-and-Every Event.' It is also called 'Self-Clarity which does not Carry-Out Effort nor Grasp.' In the Sambuta it says, 'Cognition is liberated from beginning to end and [Staying] is like Space. Wise ones meditate like this' (Jp, fol. 58b).

Each-and-every event carries both perspectives. Self-awareness penetrates the event like vast spaces. The event arises in self-clarity free from interference from its beginning to its end.

Bkra shis rnam rgyal's way to practice is called, "Safeguarding according to the Way of Equanimity" (Bk,pp.302-310). Like 'Jam dpal dpa' bo, he acknowledges the "faults of samādhi," namely drowsiness and excitement, as the main problem to overcome in attaining equanimity. He also sees subtle discrimination as central to the problem. He attributes this discrimination to the analytical nature of the mind:

> Then, those analytical ones, when Grasping the Object-of-Awareness of the mind One-Pointedly with Recollection and Total Awareness, will not generate Non-Cognition because of the subtle discrimination in which it is Examined as Staying and Not-Staying or Occurrence and Non-Occurrence in the Object-of-Awareness. When it [Non-Cognition] isn't generated, no Recollection and Total Awareness will come forth to understand the Drowsiness and Excitement. They think they should Act accordingly. But stupid yogis Grasp it defectively in their subtle discriminations (Bk,p.304).

Typical of Bkra shis rnam rgyal's style for the "Staying-Calm" practices, he presents a highly compact but precise analysis of the balancing procedure. Whereas 'Jam dpal dpa' bo breaks the instructions into four units, Bkra shis rnam rgyal combines them into one "mixed" ('drag pa) instruction,

and presents a three-way balancing procedure of transformables, content and mind itself. For clarity, they will be discussed separately.

First, he speaks of balancing the subtle distinctions between the perspectives:

> In Samādhi, both are necessary--the Partial Staying, in which the mind stays concomitantly in Non-Cognition, one-pointedly and the Recognition of Fore-Clarity, in which Recollection and Total Awareness do not deteriorate. On the other hand, the faults of Samādhi are: Spreading on the Object-of-Awareness; though not Spreading, letting its Recollection deteriorate; though Mere Recollection of Subtle Cognition is not Straying, Staying blankly, which has no Clarity of Mind (Bk,p.302).

The real object-of-awareness are the concomitant perspectives--staying and clarity, not drowsiness or excitement. It is noteworthy that Bkra shis rnam rgyal begins with these, where 'Jam dpal dpa' bo ends with them.

Next, he discusses how to balance out any distinctions between them:

> Therefore, the Way to remove the faults of Drowsiness and Excitement is very important. Their abbreviated meaning will be explained. When Drowsy, there is a great desire to generate Recollection and Total Awareness and Fore-Clarity of the mind. At the time of Excitement, Let-Go of the Various attachments and aversions wherein the mind is [too much] held Fast to its Object-of-Awareness. When Holding-Fast and Letting-Go are Equal, you have grasped them in their own right, in which the Continuum doesn't go astray, and in which you don't make any other discriminations. This state is prolonged (Bk,pp.302-303).

The previous passage is very similar to that on the "Brahman's Thread." Subtle distinctions are eradicated by turning to certain qualities of the samādhi-mind in its own right: continuum not going astray; not make any other discrimination. These phrases are akin to 'Jam dpal dpa' bo's "alone" (rang sor); "uninterrupted" (lhug par) and "non-artificial" (ma bcos), respectively.

Finally, he devotes a rather long section to discussion of how to balance out the subtle discriminations in the process of knowing:

> Regarding both Recollection and Total Awareness: the mind is not Distracted from its Object-of-Awareness by means of Recollection; the difference between Distration and Undistraction, especially that of Drowsiness and Excitement, is known by means of Total Awareness (Bk,p.304).[1]

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[1]This is a passage from the NyanSa.

Recollection is the process of knowing the samādhi-mind continually without interruption. Total awareness is the process of recognizing the faults to this. In previous exercises, recollection and total awareness corresponded to the staying and moving aspects of the continuum, respectively. Now, as staying and moving become equal, recollection and total awareness come at the same moment. Bkra shis rnam rgyal uses the compound, dranshes, to express the collapsed distinction:

> The sayings distinguish between the gross and subtle or rough and fine forms of both Recollection/Total Awareness, but the quality of Total Awareness comes amidst what has the force of clear Recollection (Bk,p.304).

Total awareness and recollection have now become one. 'Jam dpal dpa' bo is largely interested in the transformed mental content, cognitions and perceptions. Bkra shis rnam rgyal is not so interested in the content as in the very process of knowing. He describes the samādhi-mind as an "arising stream of Recollection/Total-Awareness." His emphasis on knowledge over content is a precaution. To discuss the content before the "Meditations on Emptiness" is considered premature.

Furthermore, Bkra shis rnam rgyal wishes to correct another common subtle discrimination. The previous authors have given the instructions as four metaphors to be practiced "in stages" (rim pa; Jp, fol. 50a). Bkra shis rnam rgyal mixed these stages into one unit. If each exercise were considered a separate stage, the yogi is more likely to make subtle discriminations between them in the process of balancing out. When combined, these distinctions collapse.

The commentators conclude the "Staying-Calm Practices" with a description of the benefit. Here is an example of the root-instructions:

> The Final staying is said to be like a waveless ocean. When an event occurs, there is Recognition of the Moving during Staying; and being Done With it, Staying in its own right during Moving. So it is called 'the collapse of the partition between Staying and Moving.' It is Pointed-Out as One-Pointedness. Such knowledge of Staying and Moving when an event occurs is called 'Taking-to-Mind the Way it Really is'; the Insight of Each and Every Moment, Self-Awareness. In the Elegant Sutra it says, 'the body and mind have mastered much Dexterity. Its Taking-to-Mind and Analysis are to be known [next in the Insight Practices]' (Pk, fol. 8b).

All the commentators describe the benefit in terms of a "waveless ocean" (rgya mtsho rlabs dang bral). Another common metaphor is a stream. Events now come forth as discrete events, which arise-and-pass-away quickly with little chance of spreading. Bkra shis rnam rgyal describes the events in the "arising-stream" (rgyun chags) with the term, "one-pointedness" (rtse gcig) which he defines as follows:

> What is a one-pointed mind? The Object-of-Awareness is in harmony with Recollection again and again within the Continuum. There is continuity but not joy. This is called Samādhi, the One-Pointed Virtuous Mind (Bk,p.307).

Furthermore, each of the events comes forth from two "perspectives" (sgo nas; nang du)--the movement itself and its concomitant awareness. Each of these perspectives "stay in their own right," yet, depending on the level of samādhi, may collapse their distinction. Re-arranging the continuum so that these two perspectives on each mind-moment are first distinguished, and then are collapsed, is a necessary precursor to the "Insight Practices." Until these perspectives are fully known, and free from cross-interference, no insight can be gained.

The moving perspective, furthermore, has two forms of "activity" (bya ba). The events are: "self-occurring" (rang byung); have their "own power" (rang shugs; dB,p.90); and have their own "way of arising" ('char tshul; Bk,p.315). These terms refer to the "arising" ('char ba) activity of the events, when they are not interfered with by an observer who tries to act upon them or know them. Another cluster of terms refers to the "ceasing" (dgag pa) activity of the same events. Events that are not interfered with quickly become "self-calm" (rang zhi; Bk,p.309). As another commentator says:

> Because the powerful Emotional-Fetters--pain and misery--which arise are seen as they really are, they go to Self-Calm (dB,p.90).

The same holds true for other cognitions and perceptions. Just as a great ocean absorbs its waves back into it, the moving events of the mind become calm of their own accord.

The staying perspective is "continuous" (rtag du); "immovable" (mi gyo ba); "equanimous" (snyoms ba); and "expansive" (gu yangs).

Both these perspectives become one and the same at more advanced stages of practice. One-pointedness changes into equanimity, equanimity is the upper limit of the samādhi state, the goal of "Staying-Calm Practice." 'Jam dpal dpa' bo defines as follows:

> Ninth, Samādhi, comes from familiarity with the eighth stage, One-Pointedness. Set-Up without effort, spontaneous, by its own perspective. Then, you will do away with habitual memory impressions ['du shes] and let the mind find its own Influence (Jp, fol. 60a).

The generic term for the Concentrative practices is "staying-calm" (zhi gnas). The compound captures the benefit in both its dimensions. From one perspective, the mind stays; from another perspective its events become calm, like an ocean without waves. With the attainment of equanimity, the perspectives are one and the same state.

It is incorrect to assume that the samādhi state, once attained, will continue. In order to continue, the yogi must enter samādhi again and again and safeguard the state. Playing a musical score perfectly does not guarantee that it will be played perfectly the next time. Playing it perfectly once at least insures that the musician knows the proper way to play it so that he may attempt to do so again. Likewise, the yogi plays the musical instrument of his mind perfectly once, and then, must safeguard it. After some repetitive success, he attains "dexterity" (shin sbyangs) enabling him to enter samādhi with greater and greater ease.

Insight (lhag mthong)[1]

Through the stages of concentration, the yogi has gained considerable insight into the workings of the mind. He has done away with gross cognitive and perceptual obstructions, and further, trained his awareness in the concomitant perspective of staying and moving that occurs with each discrete mental event that arises in the continuum. Notwithstanding these accomplishments, however, the stages of "Staying-Calm-Practice" are merely preparatory to those of "Insight Practice" (lhag mthong; Skt.,

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[1]Discussions of various "Insight-Practices" can be found in Bk, pp.326-377; Bk, root-text, pp. 660-663; Jp, fol. 14a-22a; 63a-66a; dB,pp.66;91-95 (units 16-20); and Rg,pp.7-9.

vipaśyāna). "Staying-Calm-Practice" merely suppresses the gross cognitions that happen to occur within the continuum. The "inactive emotional-fetters" (bag la nyal; Bk,p.327), those which ripen over time, have not been suppressed. So upon completing a meditation session, and then returning to everyday activities, the yogi, once again, discovers that the "root and subsidiary [emotional-fetters] arise following that" (Bk,p.328). They slowly ripen and manifest themselves.

Insight is designed to once-and-for-all eradicate the manifestations of the emotional-fetters by destroying their very "propensities" (bag chags). To illustrate, Bkra shis rnam rgyal opens his comments:

> For Certainty, it is necessary to meditate Insight, which is endowed with the [two] kinds of Selflessness. If you don't meditate that, you have merely conquered the [active surface] Emotional-Fetters, but have not destroyed the Propensities. Therefore, you are not able to become Liberated from Saṃsāra (Bk,p.326).

Only "wisdom" (ye shes) which arises out of the enlightenment experience, can "completely purify defilements" (yongs su dang pa'i shes; Bk,p.327). Insight is a precursor of wisdom in that it "cuts-off the root" (rtsa bcod) of all non-virtuous propensities by eradicating "wrong-view" (blta log), namely, the "view of a self" (bdag nyid).[1]

"Insight Practice" is the skillful means to understand right view, namely, the view of "emptiness" (stong ba). Kamaśīla defines "Insight Practice" as follows:

> By Insight-Practice, the light of genuine wisdom arises by correctly Understanding the true nature of all Dharmas.[2]

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[1]"Insight" ripens into "wisdom" over time. The respective technical terms for these are shes rab and ye shes.

[2]In general, insight-practice pertains to developing an understanding of emptiness. In particular, there are different degrees of understanding emptiness. For example, Bkra shis rnam rgyal sets forth these levels of understanding in a highly condensed definition of insight:

1. An Entity of the Mind cannot be Recognized.
2. Non-Cessation, in Clarity.
3. The knowledge of which you become Aware-in-and-by-itself, peacefully.

It is the cause of experience without cause.
This is Insight (Bk, root-text, p. 668).

Insight differs from perception (sems; Skt., samjña) and cognition (rtog pa; Skt., vijña)[1] because it is a form of direct awareness of an object in its certainty. Perception is a form of knowledge about the sensory impressions that arise, e.g., color and form, which cannot bring about awareness of the certain qualities of an object, e.g., impermanence and emptiness. Cognition is a form of knowledge that involves subject/object discrimination. According to the Abhidharmakośa, insight enables the yogi to distinguish between the certain and defective qualities inherent in perception and cognition. Insight is a form of "direct knowledge" (mngon du) that removes ignorance because it permits the yogi to grasp the fundamental view that all phenomena, everywhere, are empty.[2]

Without insight, meditative "experience" (nyam len) cannot ripen into "understanding" (rtogs pa). The yogi is like a blind man who is unable to find his desired destination.[3] "Insight Practice" complements "Staying-Calm-Practice." sGam po pa likens them to eyes and feet which lead a traveler to a city. The means of "Staying-Calm-Practice" are the feet, and "Insight Practice" are the eyes, both of which help the yogi to reach the city of enlightenment.[4]

In a section entitled "Supports for the Practice of Insight," Bkra shis rnam rgyal discusses how insight comes forth from the "Preliminaries":

> Preliminaries: depending on Holy Beings who are Skillful in Staying-Calm-Practice and Insight;
> Seeking what has been heard [i.e., seeking Oral Advice].
> Reflecting according to their way in order to get Direct Experience.
> Discovering the general Truth, the Truth of Certainty, in the Continuum (Bk,p.331).

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[1]For a discussion of these terms see Th. Stcherbatsky, Buddhist Logic, 2 vols. (Leningrad, Russia: Academy of Sciences of the U.S.S.R., 1930; New York: Dover Publications, 1962), pp. 1-46.

[2]sGam po pa, p. 204. For a discussion of the forms of knowledge see Stcherbatsky, 1:59-78.

[3]sGam po pa, p. 202.

[4]Ibid., p. 203.

Second, contemplative practices are necessary (Bk,p.331). This helps cultivate insight "through one's own effort" (Bk,p.332). In addition, the propensities for insight have been set forth in Guru Yoga. Insight brings closure to these previous practices. It is the culmination of the Six Perfections, and is also the last in the list of the five making-certain mental factors.

Just as each of the units of the "Preliminary" and "Staying-Calm Practice" has an invariant sequence of "stages" (rim gyis), likewise, the factors developed during "Insight Practice" and the subsequent "Extra-ordinary Essentials" follow a sequential development. There are, generally speaking, three subdivisions of "Insight Practice." These are called: (a) "Putting-in-Order the Entity"; (b) "Resolving the Aspects, the Skill which Cuts-Off Doubt"; and (c) the "Yoga of Unspreading, the Unborn." All three stages pertain to the "basis" (dngos gzhi) or "genuine view" (yang dag pa'i blta ba), namely, deeper and deeper insight into emptiness through thorough-analysis of the formations that occur, moment by moment, during meditation.

In the first stage, the yogi tries to understand what supports the formations that occur as discrete moments of experience. In the second stage, he tries to discern the causes and conditions of each type of formation as it occurs in the continuum, moment-by-moment. Thirdly, he tries to understand the very process by which events come forth.

What is common to all three stages is that the mind itself, and only secondarily, the formations which occur to it, are taken as the object-of-awareness. In the oral-readings, insight is called a "meditation on mind" (sems sgom; Bk,p.338). Bkra shis rnam rgyal summarizes the importance of Insight meditation:

> In general, all phenomena are said to be Mind. The Benefits of meditating upon this as well as the Faults of not meditating upon this, the Truth of the Mind, have been explained by many. Briefly, since all existing Faults of Saṃsāra Arise from the Mind, and Depend on the Mind, it is important to meditate by having taken the Mind as an Object-of-Awareness (Bk,pp.334-335).[1]

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[1]Bkra shis rnam rgyal continues with the following passage from the Sutra of Chos Yang Dag par sDul pa:

> The Arhat petitions the Bodhisattva with his all-powerful intelligence, 'are "Dharmas" any Dharmas which are carried out?' [The Bodhisattva

The general meaning of the passage is clear. It is described as "knowing the mind" (sems shes; Bk,p.335) or "knowing the secret of the mind" (Bk,p.336). The passage is, however, technically complicated. The first part of the passage refers to a philosophical position, namely, the Doctrine of Mind-Only.[1] This section sets forth the basis or view: all phenomena are merely the appearance of one's own mind.[2]

The second part discusses both the "way-to-meditate" (sgom tshul) and the "benefit" (yon tan) of so doing. Guided by his "intellectual understanding" (go ba) of the right view, Mind Only, the yogi sets out to "meditate" (sgom ba). He begins by making the mind his object-of-awareness. There are only two possible ways to take the mind as an object-of-awareness. The yogi may meditate on what "arises from" (las byung ba) the mind, namely, its formations and events, or he may meditate upon what these formations "depend on" (la brten pa), namely the point of awareness or observation that stays. Neither of these is the mind, as such. Yet, the mind cannot be meditated upon in the abstract. The mind can only be seen through the processes which occur during meditation. It can only be seen through what arises of what these events depend upon. The yogi "views" (blta ba) each discrete mental event from either or both the perspectives to see if either of these will shed light upon the problem of the mind. He wants to know whether the mind is an "entity" (ngo bo), something substantially and independently existent.

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answers,] '"Dharmas" do not Stay on Sense-Objects nor tend to Stay anywhere else. Otherwise, Dharmas would not depend on the Mind. Thus, they are the Mind Only, the mind which is grasped, attained, subdued, and set up in samādhi or after' (Bk,p.335).

[1]Bkra shis rnam rgyal relies heavily on the Lankavatarasutra for his exposition of the Doctrine of Mind Only. Daisetz Teitaro Suzuki, trans., The Lankavatara Sutra: a Mahāyāna Text (London: Routledge & Kegan Paul, 1932).

[2]"If you think, you will find what you experience directly to be Mind. Due to bewilderment, an object in space and time is seen as an Appearance because Mind arises in such a way." sGam po pa goes on to cite a passage from the Lanka as his "scriptural authority." See sGam po pa, p. 208. The Mahāmudrā commentators follow quite closely to sGam po pa's exposition of the Doctrine of Mind Only.

The secret he discovers is that no such entity can be found. The arising formations, as well as the awareness which stays on them, are both found to be empty, to be mere constructs. Somewhere during the search, the yogi gets the point. He gains insight into emptiness. "Emptiness" (stong ba) is synonymous with "non-entityness" (ngo bo nyid med; Bk,p.341). The experience of emptiness opens the door to enlightenment. Emptiness is said to be the "way to literation" (Bk,p.339); the "cause and effect of Nirvāṇa" (Bk,p.328); and the "way to become a primordial Buddha" (Bk,p.337).

There are two kinds of emptiness which the yogi must understand: "Emptiness of the Person" (bdag nyid stong ba); and "Emptiness of Phenomena" (chos stong ba). These two truths correspond to subject and object:[1]

> The essential View [of Emptiness] is to be without subject and object [blta ba dngos gzhi ni gzung 'dzin gnyis med] (Bk,p.97).

When the mind is viewed from the perspective of the observer, i.e., staying-awareness, no entity can be found. This is Emptiness of the Person. When the mind is viewed from the perspective of the formations, these formations do not occur as substances. The sense-objects and cognitions that occur are not entities. They are neither solid, self-existent, nor durable. This is Emptiness of Phenomena. "No external object can be grasped" (gzung pa'i yul med; Bk,pp.96-97).

Attaining the View (lta bu) by Stages

Bkra shis rnam rgyal begins his discussion in a chapter entitled, "Putting-in-Order the Root," or, "Viewing the Entity of the Mind" (sems ngo bo lta). This chapter is subdivided into two sections. The first pertains to Emptiness of the Person; the second, to Emptiness of Phenomena. He writes about the most fundamental meditations on emptiness, and so, his comments are not especially different from other Mahāyāna texts. Each of these two meditations is further subdivided into four sections, or better, stages by which insight into emptiness ripens.[2]

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[1]For a discussion of the Two Kinds of Emptiness see Sopa and Hopkins, pp. xxiv-xxv.

[2]The material for each of these four stages can be found in: (1)

The first type of meditation is called an "examination-meditation" (dpyad sgom). It is described as a way of "finding the view" (lta ba rnyad pa; Bk,p.152) and is therefore, very important. Without skillful means to discover right view, it is impossible to generate insight, and thereby perfect the meditations on emptiness. An examination-mediation is the type of meditation done by logicians or paṇḍits. It utilizes the transforming mental factor of analysis (dpyad pa; Pk, fol. 86a), which thereby leads to "intellectual understanding" (go ba) of emptiness. Analysis lays the foundations for finding the right view. The first step of an examination-meditation is for the yogi to listen to the oral readings on emptiness, and then, to reflect upon them. Recall that the oral readings on emptiness were given as far back as the "Preliminaries" (Bk,p.127). For those who have not yet heard the oral readings, Bkra shis rnam rgyal recommends Nāgārjuna and the inspirational stories of Saraha and Śabarapāda (Bk,pp.125-126). He warns against listening to advice which is not given directly by the lama, or listening to erroneous views (Bk,p.141).[1] Bkra shis rnam rgyal devotes much discussion to proper listening because this view, whether correct or incorrect, will become the entire foundation of the "Insight Practice." Next the yogi must examine the view with his power of reason. The way to do an examination-meditation is to "take the mind as an object-of-awareness," at least in thought. He should make emptiness a matter of philosophical reasoning (Bk,p.333). He should "know it with notions" (Bk,p.340). The yogi should not simply rely on what he listened to in the oral readings. He must take the notion of "self" (bdag nyid) as an object of his direct reasoning. For example, he might try to locate the self in each or any of the Five Skandhas.[2] By such careful reasoning, he should discover that no such

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Bk,pp.339-341; (2) Bk,pp.341-346; (3) Bk,pp.346-356; and (4) Bk,pp.356-363. The four sections pertain only to "Emptiness of the Person." The material on Emptiness of the Phenomena is collapsed. See pp. 363-377.

[1]An example of an erroneous view is that of Hva shan. This view is set forth and refuted by Kamalaśila in his famous Bhāvanākrama 3.

[2]For a good definition of the Five Skandhas, as well as a classic meditation upon them, see Buddhaghosa, Visiddhimagga [The Path of Purification], trans. Bhikkhu Ñyānamoli (Berkeley: Shambala Publications, 1976), 2:479-546.

entity, self, exists independently from the Five Skandhas. The self is found to be a mere "construct" (btags pa). It is empty; it has no substance, and cannot be found.

Once certain about the emptiness of a self, at least on an intellectual level, the yogi begins the actual meditation, in order to directly experience this same insight into emptiness. He does a "samādhi-meditation" ('jog sgom). Whereas an examination-meditation is the means to find view on a gross level; a samādhi-meditation, is the means to examine the view in "each-and-every-moment" (so sor rtog pa) of meditation (Bk,p.153). Here, the yogi "searches" (rtshol ba) for the same "self" (bdag nyid) in the very formations which arise as discrete events within his continuum. Likewise, he directly discovers that no such entity exists in any of the arising moments in the continuum of his experience.

The examination-mediation and the samādhi-meditation form a pair (Bk,pp.129-130). Unless the yogi first does the examination-mediation, he does not establish the correct propensities for understanding the view. He, like the Kuśali yogis, is in danger of mistaking the meditative stillness of the "Staying-Calm Practice" for genuine insight into emptiness (Bk,p.128). Furthermore, without the accompanying samādhi-meditation, the yogi, like the scholars, is unable to directly experience emptiness.[1] Instead, he maintains his illusory view of duality, while trying to convince himself with his intellect that he knows the truth. Emptiness becomes "certain" (nges ba) only through meditation that builds upon the foundation of philosophical understanding. Once familiar with emptiness through meditation, it is no longer necessary to do an examination-meditation.

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[1]For an excellent discussion of the incomplete methods of the Kuśali yogis and the paṇḍits (scholars) see Bk,pp.125-128. According to the commentator, the Kuśalis practice only the "samādhi-meditation." They falsely think that meditation alone is sufficient. As a result, they cause the cessation of all notions and cognitions to the point where they can no longer gain insight. The paṇḍits, on the other hand, correctly depend on the oral readings so as to understand the view, but fail to meditate, and so, merely intellectually understand the view. Complete understanding must utilize both an "examination-mediatation" and a "samādhi-meditation."

According to 'Jam dpal dpa' bo, the three stages of initial insight are: (1) that arising from attributes while taking a reflected image; (2) complete searching; and (3) examining each and every moment (Jp, fol. 25b). The four stages of initial insight, according to Bkra shis rnam rgyal are: (1) the way it is explained to anyone; (2) the essential meditation-stages of this; (3) yoking yourself to the oral readings which bring forth the insight into this; and (4) the way to put-in-order the mind (Bk,p.339). The two conceptions of the practice are very similar, though expressed differently, as illustrated in Table 26.

TABLE 26

A COMPARISON OF BKRA SHIS RNAM RGYAL'S AND 'JAM DPAL DPA' BO'S STAGES OF INSIGHT

	Bkra shis rnam rgyal	'Jam dpal dpa' bo
Examination-Meditation	(1) Way it is Explained	
Samādhi-Meditation	(2) Essential Meditation	(1) Taking a Reflected Image
Continuation until Insight	(3) Yoking; Bringing forth Insight	(2) Complete Searching
Benefit	(4) Way to Put-in-Order	(3) Examining-each-and-every moment

The latter commentator omits the preliminary examination. The actual meditation is divided into two parts. The first includes the instructions for setting up the meditation. The second gives the instructions for how to bring about insight. The latter section on benefit is not an essential part of the meditation instruction.

The factors leading to insight employ the transformable mental factors, "general-examination" (rtog pa) and "focused-analysis" (dpyad pa). Recall that these can be positive or negative depending upon the configuration of other mental factors, and on the level of practice. With prior perfection of the "Staying-Calm-Practice," general-examination and focused-analysis manifest their positive form. "Staying-Calm Practice" cannot

lead to insight. Complete stilling of even examination and analysis, as in the Formless Samādhis, makes insight impossible. After being-done-with gross mental content, the yogi must maintain his concentration at an optimal threshold level, where examination and analysis still function. The positive form of focused-analysis is used in the examination-meditation, while the positive form of both are used in the samādhi-meditation, as illustrated in Table 27.

TABLE 27

USE OF TRANSFORMABLE MENTAL FACTORS DURING AN EXAMINATION- AND SAMĀDHI-MEDITATION

Examination-Meditation	Samadhi-Meditation
Focused-Analysis of a Concept	General-Examination-of-each-and-every-event [so sor rtog]

Note the change in adverbs in order to indicate the positive dimension of these transformable factors. The term, so sor rtog pa, is composed of the verb, rtog pa, which means "to cognize" or "to generally examine," and the adverb, so sor, which means "each one." Because the term applies to meditation, it must be qualified. Meditation occurs as a series of discrete events, which arise in the mental continuum. The adverb, so sor, refers to "each and every one" of these discrete events for the duration of the meditation. Each event occurs with two concomitant perspectives, an arising event and the awareness that stays with it. Each and every event must be examined from these two perspectives. Therefore, so sor rtog pa is translated as, "to generally examine each and every one." Furthermore, such an examination cannot occur when concentration is distracted. It occurs when awareness continuously stays, enabling each event to be examined at its exact moment of occurrence. Therefore, examination-of-each-and-every-one is said to pertain to the "immediately occurring" (glo bur).

The samādhi-meditation utilizes the "firmness of samādhi" (Jp, fol. 63a) that has been perfected. Both commentators mention two qualities

of samādhi which are essential for "Insight Practice." The first is mere undistraction (Bk,p.342); the second is non-cognition. One's awareness cannot lose track of its object, in this case the mind, as it manifests itself moment-by-moment. Moreover, awareness is purified of perceptions, cognitions, emotional-fetters and notions that might spread. This is non-cognition, with one exception. The yogi uses a "single cognition" (rtog gcig), namely, the concept of mind or self, and compares this concept to the immediacy of the formations arising within his continuum, in order to generate insight. This method is one by which "cognitions are removed by cognitions" (Jp, fol. 15b) or, by which "the mind is examined by itself" (rang sems la brtag pa; Bk,p.342). The mind's own process can be used to generate insight into its most fundamental nature. The mind, then, is built for its own realization, and this realization can come forth as a continuous experience in each mental event. To illustrate:

> The mad elephant of the mind [is bound] to the pillar which reflects on the Dharma [i.e., takes the Mind as an object]. There is no escape when it is examined in this way. Be Diligent, use every Effort during the Examination in Samādhi. As there is no escape, even for a single moment, ask yourself, 'Where is this Mind, this Self?' So, Examine-Each-and-Every-Moment as the Mind accordingly. . . . The way to practice is through the Staying-Calm-Practice. Even a little bit of Staying-Practice brings its Force, so that the Staying-Calm-Practice, with its Non-Cognition, becomes Insight-Practice, with its Examination-of-Each-and-Every-One (Jp, fol. 63a-63b).

The passage suggests that "Staying-Calm" and "Insight" are practiced simultaneously when there is optimal balance. It is necessary to stay-calm in order to experience the continuum, moment-by-moment as a flow of discrete events without distraction. It is also necessary to have insight, i.e., to examine-each-and-every-one of these events for this knowledge about the mind. According to 'Jam dpal dpa' bo, both are different "activities" of the mind which are "indistinguishable" from the perspective of right view (Jp, fol. 63b). According to Bkra shis rnam rgyal, both form an inseparable pair called "samādhi-insight" (mnyam par bzhag pa'i shes rab; Bk,p.138).

The actual meditations can be very complicated because they are often done as a series of simultaneous insights into emptiness. The root

texts often give a "mixed" ('dres pa) form of instruction, wherein Emptiness of the Person and Emptiness of Phenomena are practiced simultaneously. Bkra shis rnam rgyal does a "stages" (rim gyis) form of instruction. In order to simplify the instruction, he gives the instructions on Emptiness of the Person and Emptiness of Phenomena in two respective stages of practice. Emptiness of the Person is the more important, so it is given first. Then, after giving instructions on the Emptiness of Phenomena, he gives the mixed form. For the sake of clarity, the text will follow Bkra shis rnam rgyal's method of presentation. After discussing his detailed explanation of the practices, the reader will be better prepared to understand the highly condensed mixed form of root-instructions, such as those of Padma dKarpo.

Emptiness of the Person

Examination-Meditation

Bkra shis rnam rgyal's initial instructions on emptiness are called, "Putting-in-Order the Root [rtsa ba gtan la phebs], the Entity of the Mind." The first exercise is an examination-meditation entitled, "The Way it is Explained to Anyone" (Bk,p.239), because the correct view must first be explained to the yogi. He must depend on his knowledge of the philosophical "tenets" (grub mtha'),[1] especially the "Doctrine of Mind Only" (sems tsams). Bkra shis rnam rgyal takes it for granted that his student already knows the tenets. Therefore his instructions are little more than vignettes from well-known sources on the Doctrine of Mind Only. He summarizes:

> In general, Examine all phenomena as Mind [only], and, Mind as being without Entityness. . . .
> Where do we find the Way to meditate the View of Insight which Cuts-Off Doubt? In the Sutras it says,
> 'You are aware of it with Notions to be no other than Mind.
> Then, Understand the Mind to be non-existent.
> Since you have this Notion, you come to know the Non-Dual
> And Stay in the Dharmadhatu that has no Duality' (Bk,pp.339-340).

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[1]See Sopa and Hopkins, pp. 51-145, for a complete account of the tenets for each of the main Buddhist philosophical schools.

The phrase, "Aware of it with Notions," connotes an examination-meditation. This examination-meditation is comprised of two parts.

First, the yogi reads the scriptural sources, and intellectually considers the possibility that all phenomena of Saṃsāra might be mind. He then goes about his experience with this concept constantly with him, as if all the phenomena he encounters, or could possibly conceive in his mind, "depend on the mind [sems la brten] in order to be conceived at all" (Bk,p.335).[1] He should continue until his mind stays with the notion of "Mind Only." The technical term, "stay" (gnas), is identical to that used during "Staying-Calm Practice." Here the referent is different. The mind stays. Awareness is not distracted by notions. For any class of phenomena, he must realize that he is unable to conceive of the phenomena without depending upon the mind.

If the mind is not in a condition of staying, the contrasting verb, sgrub pa, applies. It means "to carry out, effect, or bring forth." Its subject is again, mind; the verb, however, is transitive. Its objects are numerous: the "various" (Bk,p.340); "substances" (Bk,pp.347,399); "self-existent attributes" (Bk,p.365); and "self-sufficient entities" (Bk,p.380). However, there is something common about this list of objects. They indicate a realistic position in which the mind is thought to "act" (byas ba) in such a way as to "carry-out" (sgrub pa) the illusion of real existent "entities" (ngo bo) apart from the mind.[2] Likewise, the mind itself can be carried-out into the illusion of entityness. All of such mistaken views are due to "false cognition" (rtog pa), i.e., the negative aspect of the transformable, cognition. In a negative sense, the ordinary mind acts upon itself to carry-out a view of a substantial, self-existent world. In a positive sense, the well-reasoning mind can stay with the view of "Mind Only" and thereby, bring forth insight:

> In the commentary to the Bodhicitta, it says,
> 'Having Stayed on Mind Only, Bikkhus purify that [mind].'
> This is spoken of as perfect knowledge. The Various are carried-out

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[1]Cited from the Sutra of Chos Yang Dag par sDud pa.

[2]"Carrying out" (sgrub pa) is considered to be a form of subtle "activity" (byas ba) of the mind.

in the Mind. What is the Nature of consciousness? It is what is explained: all these [phenomena] are Mind Only, just as the Mighty One had taught (Bk,p.340).

Second, the yogi must intensify his examination. The notion of "Mind Only" cannot remain a mere possibility. The yogi might still fall prey to the extreme "eternalist" view that the mind might exist in itself. The second, most crucial part of the exercise is to "represent the mind" (sems dmigs; Bk,p.334). As mentioned, the yogi must consider whether the mind exists as an independent "entity" (ngo bo), or whether it is a mere "construct" (gdags pa). In that he is unable to locate any such entity, mind, in any of the Five Skandhas, he becomes convinced that no such entity exists, at least insofar as it can be ascertained by human knowledge.[1] He should continue his discursive reasoning until he is convinced of the "non-entityness" (ngo bo nyid med) of the mind, or that the mind is a "mere construct" (Bk,p.340).

Samādhi-Meditation

Putting-in-Order the Entityness of the Mind.--In so doing, he "cuts-off the root" (rtsa bcod) of the mind, and so cuts-off the continuum of Saṃsāra (Bk,p.336). The misery of Saṃsāra is generated by a view of a real objective world and a subjective mind whose interaction leads to attachment, aversion, and ignorance. Once having intellectually understood the right view, he safeguards it in the ongoing continuum of his everyday experience (Bk,p.336).

Once having grasped the right view, he proceeds to the formal meditation, or the samādhi-meditation in order to attain direct experience. To do so, the yogi should do the body-points and so forth until he enters the "highest samādhi possible" (sgom gtso che ba); namely, the non-cognition

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[1]For a thorough discussion of the terms, "entity" (ngo bo), "nature" (rang bzhin), and "aspects" (rnam pa), see Bk,pp.404-418. Here, these terms are defined according to their contextual usage. The reader might also take note of the verb, ngo bzung. The verb means "to recognize." Literally, the verb means to "grasp an entity," i.e., to correctly grasp the real-entity of the mind, namely, emptiness.

samādhi, wherein the mind is done-with all gross cognitions, so that its remaining content comes forth in clarity (Bk,p.342). Note that the Formless Samādhi states, wherein even subtle cognitions are quieted, are not employed. Nevertheless, an advanced samādhi state is necessary wherein there is an optimal balance of undistracted staying while cognition and analysis still exist.

Two sorts of "perspectives" (ngang) comprise each event within the mental continuum: "movement" ('gyu ba) and "staying" (gnas ba). Discrete events are said to "move, arise, occur, or spread." These discrete events fall into two classes: cognition (rtog pa) and perception (snang ba). These arising events are called "aspects" (rnam pa; mthsan nyid). Aspects are the qualities of events which the yogi is able to become aware of. Aspects are represented in the mind. Because the continuum is ever-changing, aspects "appear" as "various" (sna tshogs). For example, there are several types of perceptual aspects--"color" (kha dog) and "form" (dbyibs). In ordinary experience, the mind roams about and becomes aware of a panorama of various attributes, e.g., colors and forms. Furthermore, the term, rnam'gyur, literally means "changing aspects," or here refers to the various patterns that these colors and forms make. When aspects are viewed by the ordinary mind they appear as various. They also appear as substances and are therefore defiled. When they are viewed during insight, they are no longer defiled. Depending upon the level of insight, they may appear as mirage-like images, or as clear-light.

At the initial stage of "Staying-Calm Practice," the aspects become clear. The yogi is instructed to focus upon the visual aspects in front of him. He is told to view the aspects nakedly from either an external or internal perspective. In either case, he examines only the mere attributes, such as roundness, roughness, etc. Becoming aware of the mere attributes, in clarity, is called "recognition" (ngo bzung) of the attributes. Furthermore, he may examine the "pattern" (rnam 'gyur) which these attributes manifest, e.g., earth, stones, mountains, or people. During samādhi, the yogi will experience successive but discrete moments or "events" ('byung ba) in which the various aspects arise and fade. Each

"moment-of-appearance" (snang ba) is seen in "clarity," without distraction, without notions.

Concomitant to each moment-of-appearance that "moves" ('gyu ba) in the continuum, the yogi also experiences a moment of awareness which "stays" (gnas ba). This is the point of observation, which is capable of knowing the event; that which is called the mind. The staying-moment is said to "recognize-in-and-of-itself" (rang ngo shes ba) the appearance or movement of the aspects. Now, to the ordinary, unenlightened individual, it seems as if there were some "basis to the staying" (gnas sa) or some "basis which supports [the movement]" (brten sa). These latter two terms refer to the mind. The yogi tries to locate the "basis" (sa for the mind in the awareness which stays on the event and which supports the event's occurrence. He tries to locate such a basis outside the body within some ideal "essence" (bcud pa), or within "substances" (dngos po). He also tries to locate the basis within his body, in its various parts. Finally, he tries to locate the basis both in the body and outside by making his search exhaustive.

The yogi uses the samādhi state to perform a rather complicated meditation "from many perspectives" (sgo du ma nas; Bk,p.344). There are two main perspectives as mentioned; from the perspective of the moving aspects or the staying awareness. In this particular meditation, it is important to keep in mind that Bkra shis rnam rgyal only uses the latter. Because he is writing a meditation on Emptiness of the Person, the perspective is only that of the "staying-way" (gnas lugs). Even though the yogi becomes more aware of the perceptual aspects of the discrete events within his continuum, he examines these from only the perspective of their possible support, mind, or operationally, of that which stays to recognize the aspects. This is not to say that the aspects are not taken into account. He is still more aware of these as clear, but looks more carefully at the staying.

As an illustration, consider the verbal combination, brtag cig dpyad. It is most often found in the phrase:

> Examine and Analyze the Mind itself, by the Insight which Examines-Each-and-Every-One [so sor rtog pa'i shes rab kyis rang sems la brtag cig dpyad; Bk,p.342).

Brtag is the perfect form of the transformable, rtog, the general term for examination, as opposed to dpyad pa, more focused-analysis. After generally becoming more aware of both perspectives--the moving aspects and the staying--as concomitant moments in each discrete event, the yogi then makes more focused-analysis of only the latter. The compound is used to illustrate that both perspectives are equally possible. In contrast, the other perspective is emphasized in the meditations on Emptiness of Phenomena, as illustrated in Table 28.

TABLE 28

TRANSFORMABLE MENTAL FACTORS AND PERSPECTIVE IN THE EMPTINESS OF THE PERSON AND EMPTINESS OF PHENOMENA MEDITATIONS

	Emptiness of the Person	Emptiness of Phenomena
general (brtag cig dpyad)	Aspects Staying	Aspects Staying
specific (dpyad)	Staying	Aspects

Even though the more focused-analysis is on staying, the yogi is generally aware of both the staying awareness and the appearing aspects. Bkra shis rnam rgyal uses the respective compounds, "way-of-clarity" (gsal lugs) and "way-of-emptiness" (stong lugs; nyams lugs). Due to "Staying-Calm Practice," the aspects arise in clarity. Due to "Insight Practice" the perspective of staying is not found to have a basis, and is therefore, empty. As "Staying-Calm Practice" and "Insight Practice" are combined, insight meditation leads to both clarity and emptiness, as illustrated in Table 29.

Likewise, the knowledge gained is from varying perspectives. The examination-meditation helps the yogi to see that appearing and staying are both conditions of the mind. In this sense, Bkra shis rnam rgyal is correct in saying, "the mind is examining the mind." As such examination occurs with every discrete moment of arising, he adds, "you should examine to the last extreme the mind by the mind" (Bk,pp.344-345). The type of

TABLE 29

THE COMBINATION OF STAYING-CALM AND INSIGHT PRACTICE AND THEIR RESPECTIVE ATTAINMENTS

Insight Meditation	Way-of-Clarity	Staying-Calm Practice (śamatha)
	Way-of-Emptiness	Insight-Practice (vipaśyana)

insight in question is illustrated by the compound, dranrig. It is composed of dran pa, "recollection," and rig pa, "awareness." The compound is translated "recollective awareness." Recall that recollection is defined by the condition of undistraction; awareness by knowledge of the mind, especially its processes. By combining these terms, Bkra shis rnam rgyal wishes to convey that the yogi is to become aware of the workings of his mind, as known through its discrete events, by recollection upon these events each moment, without the slightest distraction from the task. The task in this first meditation is to become aware of what supports the events and continue the awareness each moment. Each time a discrete event occurs in the mind, the yogi seeks out its basis. The process is likened to that of following a snake along its path in order to discover its hole.[1] Since there is no support, awareness is said to come forth of its own accord. The term "self-awareness" (rang rig) employs the preverb, rang, in order to illustrate this.

The root-instructions for the meditation follow:

> When meditating the Staying-Calm Practice, the Samādhi which is based on the best Non-Cognitive Samādhi brings forth the best meditation. When the Mind takes the perspective of Staying-Calm Practice, in Mere Undistraction, Clarity of Mind is generated within you, though this is different from the Representations in the Insight Meditations. That Examination which Examines-and-Analyzes the Mind-in-and-by-itself, by the Insight which Examines-Each-and-Every-Moment, is the best

[1]Buddhaghosa, p. 680.

> Insight Meditation. In addition to these, Put-in-Order the Entity of the Mind on this occasion. It is the same as Putting-in-Order the Selflessness of the Person in the Sutras. The Way to do it is to practice the Body-Points and so forth as before. . . . (Bk,p.342).
>
> Then in the Clear Knowledge, in the Staying-Calm-Practice wherein you have the Samādhi of Non-Cognition, from this perspective, take the Aspects--viewed either externally or internally--to be Bliss in the Mind that views them in-and-by-itself. View them nakedly. In the Mind, they come forth as Color and as Form. Do they depend on any Basis-to-the-Staying? [gnas sa] or any Basis-which-Supports [brten sa]? You should Examine [brtags] generally both of these perspectives and Analyse [dpyad] specifically the latter in Stages. Generally examining what happens to be Recognized and its Pattern. Furthermore, Examine how the Recognized Form is round, square, etc., and how the Pattern is a particular earth, stone, mountain or a particular person or animal. Examine how the color comes forth immediately as white, black, red and so forth. Then Examine, specifically, the Basis-to-the-Staying and the Basis-which-Supports. Examine what Stays, looking to Substances. Is there some nectar to the vessel [i.e., secret essence]? or, something outside the Mind? Examine what Stays, what might take support in the body. If you think the Entity of the Mind Stays in the body, Examine whether it might Stay in certain parts of the body, or its cells, or whether it pervades the entire body, from the soles of the feet to the crown of the head. If it might pervade the entire body, Examine whether it Stays by means of its being inside the body, outside the body, or both. If both, Examine how it Stays when the Mind Spreads to Sense-Objects and their outer forms (Bk,pp.343-344).

The above passage is compact and technically complicated. Though in general, the yogi is aware of both concomitant perspectives, appearing-aspects (recognition; pattern; color; form) and staying-awareness (basis-to-the-staying; basis-which-supports), he takes the specific perspective of the latter; he "examines what stays." Next, comes the insight into emptiness and clarity:

> Thoroughly Examine as such. In regard to Recognition and Patterns, Examine the Causes of Recognition; is the Mind Empty or do its Aspects exist? Examine the Recognition: does the Mind come forth in Clarity or do its Aspects exist? If you find it to be Empty, examine whether this Emptiness is Emptiness or nothing whatsoever, or Emptiness which is like space. If you find it in Clarity, Examine whether the Clarity exists, like the light spreading from a sun or lamp, or like Clarity that has no light or color. If you have not simply Examined the Sense-Object that has arisen in the Mind according to what you have heard, Reflected upon and Intellectually Understood, you cannot be

> mistaken. All error is shut out with respect to the Staying-Way of the Mind. You should examine the Mind-by-the-Mind-itself to its limits. Having Examined it as such, Put-in-Order so that it is Not-Carried-Out into Real Things [rdzas] such as the particulars of external and internal Substances. And too, don't forget to meditate on the mind's events as concomitantly Staying from the perspective of Emptiness and Clarity. When Emptiness Stays, whatever has arisen in the Continuum, after that, cannot be mistaken, but seen as the Staying-of-the-Mind. Pray fervently with respect (Bk,p.344).

A most technical term is used in the exercise, "entity." The term, ngo bo, is difficult to translate. Judging by the context, it is most always used in conjunction with active, transitive verbs: "search"; "put-in-order"; "try to find"; and "attain." Generally, an entity is like an essence or a thing-in-itself. Any phenomena might have an entity. For example, sugar has an entity called sweetness. The mind, also, is believed to have an entity. Taken as discrete moments in the mind, all phenomena that occur in the continuum might also be taken to have individual entities (Bk,p.98). However, there are two kinds of entities. When the term is used in an unqualified manner, it pertains to a false-entity (Bk,p.341). A false-entity is like a thing-in-itself. It is a mistaken perception that any phenomena exists as a "self-existent, real thing" (rdzas). Consider the following usages:

> Attaining a separate entity is a mistake (Bk,p.380).
> There is no self-sufficient entity (Bk,p.380).
> There are no different entities (Bk,p.380).

A false-entity refers to particularity and entityness. Such a false-entity is said to be an "artificial construction" (bcos pa; Bk,p.93), merely a mental "construct" (Bk,p.340), but not "self-existent" (Rg,p.8). Entityness results from carrying-out the mind.

When the term is used in a qualified manner it refers to "real-entities" (rang ngo bo). A real-entity is not defiled by the false distinction of duality. Consider the following usages: "empty entity" (stong ngo bo); "clear entity" (gsal ngo bo); "real entity" (rang ngo bo). In this context, the term is difficult to translate as an entity. The term, real-entity is a play on the word, and is a synonym for emptiness. The distinction between false and real entities sets forth a fundamental philosophical position within Mahāyāna Buddhism.

The object of the meditation is to eradicate the view of any single, or many false entities. The yogi should discover the "non-entityness" (ngo bo nyid med) of the mind. At the time of each discrete event, the yogi looks not so much to its appearing aspect, but to the awareness that stays in order to find out the basis or entity, upon which the awareness depends. Moment-by-moment, he tries to discover the hypothesized entity known as the mind. He tries to locate it both outside and within his body. Moment-by-moment, he reaches the same conclusion. No such entity can be found. Then he discovers the true nature of the staying-way, the mind is empty of any entityness.

Bringing Forth Insight in the Samādhi-Meditation by Searching.--As the examination continues, the yogi enters another phase. Bkra shis rnam rgyal writes about this third phase of initial insight in a section entitled, "Yoking yourself to the Oral Readings which bring forth Insight into this" (Bk,p.346). In this stage, the yogi directly experiences a moment of insight and thereby aligns his own continuum with the treatise of emptiness that he has heard.

Many commentators call this the meditation on the "searching-mind" (sems 'tshol). The perfect form of the verb, tshol ba, "to search," is often used in conjunction with the adverb, yong su, "thorough." The phrase yong su tshol ba means "having sought thoroughly" (Bk,p.347). It is meant to convey the thorough nature of the inquiry. The yogi must examine each and every discrete moment of experience within his continuum in exactly the same way he was in search of the entity called mind. The yogi "searches for the mind everywhere" (sems kun tu 'tshol ba; Bk,pp.347-351). Without the slightest distraction, he searches inside and outside, in an exhaustive manner. He will not be satisfied until he examines all phenomena of the Six Realms and the Three Times.[1]

The yogi need not, however, go to that extreme. He need only continue his search until insight dawns. Therefore, the meditation on the searching mind concludes the samādhi-meditation. It is the "upper-limit

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[1]The "Six Realms" include: hell-worlds; world of hungry ghosts; animal world; human world; world of the gods; and world of the titans. The "Three Times" are: past, present, and future.

of the examination" (dpyad pa'i mthar). Likewise, Kamaśīla's third insight exercise is called the "limit of the entities" (Skt., vastuparyantata.[1] What is common to both is the termination of a search of a fictional entity called mind. The search culminates in the dawning of genuine insight, what Kamaśīla calls, "proper understanding of the nature of all phenomena" (Skt., sarvadharmānamyathā-vatsvabhāvānagamat).[2]

The yogi realizes that the search is futile. The technical expression for this realization is "non-representation" (dmigs med; ma dmigs; Bk,p.350; Jp, fol. 64b). Recall that the mind was taken as an object-of-awareness during the examination-meditation. Yet in the samādhi-meditation, the yogi has been unable to verify such a concept in his actual experience:

> The Kaśyapa Mind[3] cannot be represented on the outside, the inside, nor both the outside and inside. The Kaśyapa Mind cannot be explained, nor can it be taught. It does not have a Support. It does not Appear. It is not something you can become Aware of. It does not Stay. . . .
> The Kaśyapa Mind, when Sought everywhere, cannot be found.
> Not finding it anywhere, it cannot be Represented.
> Not Represented anywhere, it can have no past, no present, no future.
> Having neither past, present, nor future, it transcends the Three Times.
> Transcending the Three Times, it neither exists, nor non-exists (Bk,p.350).[4]

This passage uses typical negation instructions to convey the futulity of the search.

To say that the mind cannot be represented as an entity is another way to say that there can be no subject-object duality, or if posited as such, it "cannot be seen as real" (yang dag par rjes su mi mthong; Bk,p.351).[5] Rather, it is simply a construct:

> The Mind is a mere name. It is none other than a name. As a mere name, it is an idea. More, a name has no self-existent nature. In the times they Search for it inside, outside and both, the Conquerors

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[1] Bhāvanākrama 3:1. [2] Ibid.

[3] Kaśyapa is equivalent to ōd srungs in Tibetan, which means "light-guarded," an epithet for the clarity of the mind.

[4] Quoted from the dKun brsTegs.

[5] From the Sutra of gTsung Ma.

do not find the Mind. The Mind's self-existent nature is an illusion (Bk,p.355).[1]

Such a discovery is the initial experience of emptiness itself. Bkra shis rnam rgyal summarizes the purpose of the exercise as follows:

> For the sake of Understanding the Mind to be Empty of a self-existent Nature, do not Carry-Out the Mind as a Substance, and more, Search for it with Examination and Analysis. In the account of the meditation stages given in the Jewel Cloud of the Aryas, it says,
>
> > 'Due to the many meditations on Emptiness wherein you have thoroughly Sought the Entityness of both the Mind Spreading here and there, from Staying and also, the Mind which Stays, you will come to Understand Emptiness and directly Experience its joy. If you have Examined whatever exists in the Mind, you Understand Emptiness. So, by Understanding it as such, you Experience the Yoga that has no Attributes' (Bk,p.348).

The final passage illustrates how the initial insight into emptiness ripens into full understanding. During formal meditation, "each-and-every" (so sor) moment of arising becomes another occasion to seek and discover the non-entityness of the staying-mind. To realize one mind-moment as such is to realize all possible mind-moments the same way. Therefore, it is not necessary to examine all phenomena in existence. It is sufficient to examine the successive discrete moments in the continuum until the experience of emptiness occurs. This is what is meant by reaching the upper-limit of examination. The insight can be considered two ways. Negatively, the yogi has given up the search for an illusory entity. Positively, the yogi attains proper understanding of the nature of all phenomena.

At this stage of practice, it becomes important to establish a distinction between the usage of the terms, "entity" (ngo bo) and "nature" (rang bzhin).[2] The term, "entity," pertains to the initial stage of the

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[1]From a commentary to the Bodhicitta, source unclear.

[2]The term, rang bzhin, like ngo bo, is very difficult to define. As both terms are very similar in meaning, and synonymous in certain contexts, scholars have had considerable difficulty distinguishing them. This is because not enough attention has been paid to the exact context in which the terms are used. Bkra shis rnam rgyal devotes an entire section of his commentary to delineating the contextual use of these words (Bk,pp.404-418). Also, consider the appendix to Suzuki's translation of the Lankavatarasutra. See Suzuki, Lanka, Appendix, pp. 1-7. There, Suzuki comments on the

samādhi-meditation. The term, "nature," pertains to the latter stage, where insight ripens. The term, "entity," is often the object of transitive verbs, e.g., "something not found." Nature is used most often in apposition to the term mind. Nature is most often defined by a list of adjectives. The term, "Nature," refers to how the mind is experienced after one gives up the search for an entity. It refers to the type of assertions that can be made about the mind and conscious experience.

The false use of the term, nature, like that of entity, pertains to the mistake of viewing the mind as having a "self-existent nature" (rang mtsan). The unqualified use of the term refers to the false-nature. The real-nature of the mind is always qualified by a negative, e.g., "without a nature" (rang bzhin med) and is sometimes also marked by negative adjectives. For example, reconsider the previous passage on the Kaśyapa Mind:

> It does not have a support. It does not Appear. It is not something that one can become aware of. It does not Stay. . . . The Kaśyapa Mind, when Sought everywhere, cannot be found. Not finding it anywhere, it can have no past, present, nor future, it transcends the Three Times. Transcending the Three Times, it neither exists, nor non-exists (Bk,p.350).

In this sense, nothing can be said definitively about the non-entityness of the mind. Therefore, the exercise is an "attributeless yoga" (mtsha ma med pa'i rnal 'byor; Bk,p.348). The real-nature of the mind is not always expressed in negative terms. Certain metaphors are used to indirectly convey the experience. The most common are: space, clear-light, and equanimity. Since the real-nature, as a non-entity, is likened to space, the exercise is sometimes called "space meditation" (Bk,p.119). Because the adjectives are not always used to mark the term, rang bzhin, will subsequently be translated as "nature," and its false and real usage will be marked respectively, according to Table 30. For the sake of clarity, here are Bkra shis rnam rgyal's definitions of the terms:

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seemingly contradictory and confusing use of these terms in his texts. I do not think that the use is so inconsistent, at least for these texts, and perhaps even for Suzuki's texts. Bkra shis rnam rgyal offers a way to standardize the use of these terms.

TABLE 30

QUALIFICATIONS AND USAGE OF THE TECHNICAL TERM, RANG BZHIN

	Qualification	Usage
false	(self-existent) Nature	non-existent, non-appearing, not taught
real	(Real) Nature	space, clear-light, equanimity

> If you have Analysed with all the ways I have explained in regard to the Entity of the Mind, and have Sought it, you won't find any Attributes that can be Carried-Out into a Basis. Furthermore, the Spreading of Notions about the Searcher become Calm of themselves and end themselves. This is the Absolute Truth wherein phenomena are thoroughly calm. It is called Emptiness (Bk,p.407).
>
> In very many sayings, such as those I have given, the Nature of the Mind is spoken of as Clear-Light. The meaning of this so-called 'Clear-Light' is its purity. It is not covered by Spreading, such as Arising-and-Passing-Away. The Skandhas and Dhatus likewise have no material substance. It is Stainless like Space, whose Aspects are nowhere really existent. The Nature of Space is called 'Non-Duality' (Bk,p.408).

This exercise brings genuine insight into the real-nature of the mind. For the first time, the yogi is in a position to comprehend the negative and positive assertions made about the mind in the oral readings and oral advice, because his own continuum has become a manifestation of that same realization. What was heretofore knowledge on the intellectual level has now deepened into experiential truth of emptiness.

Benefit; Putting-in-Order Emptiness.--The following exercise begins with the dawning realization into the real-nature of the mind. Here the yogi deepens his understanding of right view. According to dBang phyug rDorje, the "benefit" (yon tan) comes forth (dB,p.95). Bkra shis rnam rgyal explains:

> If you have Searched according to the Way of the Searching Mind as previously explained, then, at the conclusion, the Mind is said to shine forth without having content (form, color, etc); without having a Basis-to-the-Staying or a Basis-which-Supports the appearance; without Recognition; without Patterning; and, not covered by Spreading anywhere. It is like the metaphor, Space (Bk,p.356).

What "shines forth" (<u>'char ba</u>) is the "real-nature" of the mind (<u>rang bzhin</u>) as defined by certain negative and metaphoric assertions. Bkra shis rnam rgyal elaborates on the metaphor, "like-space" (<u>nam mkha' lta bu</u>):

> Oh Bodhisattva, how does one View the inner Mind? He answers, 'The Mind has no Form, it is like Space' (Bk,p.356).[1]

Space, as a metaphor, captures something of the nature of emptiness, in that it can only be defined as an absence. Space is not something that can be represented. It "cannot be seen" (<u>mthong med</u>; Bk,p.356). It has no form. Nor can it obstruct form anywhere. Space, though all-inclusive and all-pervasive, cannot be considered "existent." It is impervious to the changes of time, the laws of impermanence. Likewise, emptiness cannot be represented. It is all-inclusive and unchanging. When the real-nature of the mind shines forth:

> The Continuum in Equanimity is without extremes, Undistracted (Bk,p.615).

Bkra shis rnam rgyal is careful to qualify the metaphor. Emptiness is not exactly space. It is only "like-space." The term is qualified so that the yogi not make the mistake of grasping space as an entity (Bk,p.358).

What is called "seeing space" (<u>nam mkha' lta ba</u>) is merely an expression of a sentient being (Bk,p.362).[2] The essential difference, however, between emptiness and space has to do with the capacity for knowledge:

> In the beginning, you Examine for the Insight which Examines Each-and-Every-One. At the end, having calmed the Cognition, the Wisdom of Perfect Non-Cognition is said to shine forth. But if you don't think that the Mind and Space are or are not a little different, they indeed are! Space, therefore, does not lead to knowledge, which is Awareness

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[1]This is a passage quoted from the <u>Sutra which Teaches Great Compassion</u>.

[2]This is a passage quoted from the <u>sDud pa</u>.

> in and by itself. Understanding the Mind however, does lead to Wisdom, which is Awareness-in-and-by-itself (Bk,p.359).

The mind, unlike space, has the potential to know itself.

An important technical term introduced at this point is rang rig and the related terms, rang gyis rang rig; so sor rang rig. They mean "self-awareness," "awareness in-and-by-itself," "self-awareness-of-each-and-every-moment," respectively. Recall that rig pa, "awareness," occurs when seeing the real-nature of the mind and its processes, i.e., when not obscured by content. Therefore, awareness is used in conjunction with such phrases as: "without aspects" (Bk,p.412); "beyond all cognition" (Bk,p.360); and "stainless" (Bk,p.412).[1] Once the obscurations to right view have been removed--the perceptual aspects, the cognitions, the stained emotional-fetters--insight occurs.

> Now the ineffable truth of the so-called 'Awareness-in-and-by-itself' is explained. Having Analysed the Mind in and by itself, you become Aware of the Staying-Way of the Mind from-the-beginning. It is self-purified in that it is free from the Spreading of all Attributes. It is simply given the designation, 'Self-Awareness' (Bk,p.361).

It is not entirely correct to say that the yogi becomes self-aware of the mind's real-nature. Who does the knowing? It is more accurate to say that self-awareness shines forth of its own accord once obscurations are removed. True knowledge just 'is.' It is a property inherent in sentience which can or cannot shine forth under certain conditions. More, the same self-awareness can shine forth in each and every moment of experience, given the proper conditions. This is what is meant by the term, so sor rang rig, "self-awareness-of-each-and-every-moment" (Bk,p.413). As each successive event comes forth in the continuum, it is immediately known with the same insight.

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[1] In the Great Commentary to the Kalacakra it says,

> Now, what is Awareness? Awareness is said to be,
> Non-Cognition, inner Awareness, i.e., the Emptiness of all Aspects.
> Although unchanging, Awareness is Without-Representation, Stainless,
> and has a Real-Nature, which is Bliss.
> Awareness is essentially Cause and Effect.
> Cause and Effect are mixed into one,
> like something consumed by a fire (Bk,p.412).

When such realization comes about, the yogi experiences a profound transformation of view. The technical term for this is called "putting-in-order" (gtan la phebs) the mind. The term, gtan, refers to a "system" or "arrangement." The verb, phebs pa, means "to come or put." The entire phrase means "to put-in-order, rearrange, or transform." The term, "put-in-order," signifies both a profound transformation as well as its expression or manifestation. Not only does the yogi experience a profound change of view, he literally changes his mind. That change will become manifest in every successive moment of the events in his continuum and also permeate the actions in his everyday world. The term, "put-in-order," is similar to the rearrangement of body and mind during the "Body-Mind Point" instructions and again in the Tathāgata meditation. Here, the entire make-up of the continuum undergoes a more comprehensive and profound re-arrangement. The yogi has "cut-off the root" (rtsa bcod) in that he no longer views the mind and its aspects as entities.

The most obvious expression of this change of view is given in the term, "non-cognition" (rtog med). All cognitions are based upon a subject-object dichotomy, which, from an ultimate point of view, is erroneous (Jp, fol. 66b). Taking the appearing aspects to be objectively real and different from the awareness of them is an example of such cognition. False cognition leads to the production of the emotional-fetters. It especially leads to obscuration and related types of ignorance. On the other hand, the experience of non-cognition that comes with insight "purifies" (dag pa) such obscurations and clears the way for the eventual ripening of wisdom (Bk,p.356). To cite Tilopa:

> For example, viewed from the heart of Space,
> Seeing it brought to Cessation. Likewise,
> when the Mind is Viewed by the Mind itself, the yogi attains
> perfect enlightenment, the Cessation of various Aspects and Cognitions.
> For example, fog and clouds evaporate into the realms of Space,
> They don't go anywhere, nor stay anywhere.
> Likewise, the various Cognitions which arise from the mind,
> those waves of Cognition, evaporate by seeing the Mind-Itself. . . .
> For example, what is called 'Empty Space,' is not really like Space.
> Likewise what is called the 'Clear-Light,' which is the Mind itself,
> although Attained here,
> doesn't have any Basis.
> So the Real-Nature of the Mind is Like Space (Bk,pp.357-358).

The fog of ignorance lifts. All views based on "cognitions" (rtog pa),[1] or at a more fundamental level, all views based upon duality, cease. There are no more such distinctions. Like space, emptiness is everywhere the same. There is no difference between the "searcher" ('tshol mkhan) and that "sought" (tshal; Bk,p.362); no difference between the viewer and that viewed (Jp, fol. 64a); no difference between the knower and that known (Jp, fol. 64a).

Another way to look at the change of view is from the perspective of the arising events. Bkra shis rnam rgyal's four exercises on putting-in-order the root are primarily practiced from the perspective of the staying-way, which upon insight, is more specifically called the way-of-emptiness. Recall that staying and appearing are two concomitant perspectives that occur with each discrete moment of experience. Although the yogi focuses his detailed analysis on staying, he is never entirely unaware of what appears (snang ba; 'gyu ba), the way-of-clarity, in each moment of experience. Therefore, a subsidiary expression for this change of view is "self-clarity" (rang gsal). As obscurations disappear, what arises in the mind also shines forth, as does the basis, mind. Yet, it is not correct to say that 'something' shines forth. When there is no subject-object duality, what can shine forth? It is more accurate to say that the mind-as-appearance itself shines forth. The seeming content--perceptual aspects, cognitions, emotional-fetters--just 'are.' They are properties inherent in sentience which occur under certain conditions by the weight of ripening propensities. The term, self-clarity, illustrates the spontaneous way that these events come forth once subject-object duality has been eradicated.

The corresponding metaphor is "clear-light" (od gsal). To illustrate that clear-light is no different from the mind, the full expression of the metaphor is given in the genitive phrase, "clear-light which is the mind itself" (Bk,pp.357-358) as in the Tilopa citation. In the next

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[1]This statement needs to be qualified. Remember that cognitions are transformable mental factors. They can be positive or negative depending on the context. Only false-cognitions are eradicated. See Guenther, Mind, pp. 99-107.

series of exercises, the perspective will be reversed. The way-of-clarity becomes the focus of the specific analysis (dpyad), while the way-of-emptiness remains as the general examination (rtog pa). In summary, see Table 31.

TABLE 31

DOMINANT PERSPECTIVE IN THE EMPTINESS OF THE PERSON MEDITATION

	Emptiness of the Person	
	Dominant	Subsidiary
name	Way-of-Emptiness	Way-of-Clarity
	Staying-Way	Appearing-Way
specific analysis	Staying	Appearing Aspects
knowledge	Self-Awareness	Self-Clarity
benefit	Emptiness	Clarity
metaphor	Like Space	Clear-Light

In a relative sense, a distinction can be made in the perspectives of the staying-way and appearing-way. Yet, from an ultimate perspective, from penetrating insight into "non-duality" (gnyis med), the distinction between these perspectives collapses. Aspects and mind, appearing and staying, are "indistinguishable" (dpyed med). Their distinction disappears because insight shines forth as if consuming two sticks by the fire which is produced from rubbing them together:

> Fire comes from rubbing two sticks together. Then, both are consumed. Likewise, both the sense-faculties and the Insight that are generated become consumed as they arise (Bk, fol. 9a; Jp, fol. 65a).
> By rubbing two sticks back and forth and stirring together the burning pieces, both are consumed simultaneously by the resulting fire. They become mere ashes. Likewise, having analysed both the Staying and Moving with the Examination-of-Each-and-Every Moment, the Insight of Understanding Selflessness is immediately generated (Jp, fol. 65a).

Although this analogy is briefly acknowledged by Bkra shis rnam rgyal, he does not emphasize it at this stage. The reason is perhaps that the yogi's experience has not yet fully ripened into the total collapse of duality. The power of the mistaken view of duality is very great and takes considerable opponent force to overcome. Although the yogi had had his first genuine insight into emptiness, he must now use it toward consuming all cognitions and notions. Therefore, Bkra shis rnam rgyal concludes his instructions on Emptiness of the Person with a few comments on safeguarding:

> Now this has been said, but a beginner is to have nothing but his experience of Recollective Awareness and the Certain Knowledge which is difficult to speak about. In the Sutra of the Holy Dharma, and likewise, in the Likeness to the Dharma, it says:
>
> 'By setting up the Mind accordingly, Experience arises, unobstructed by words.'
>
> Tilopa says,
>
> 'Phenomena, Unspreading; Experience, Recollective Awareness, Immediate-Occurring' (Bk,p.363).

The reference to recollective awareness signifies a safeguarding instruction. The term, "immediately occurring" (glo bur du 'byung; [variation, skye]; Jp, fol. 65a; Bk,p.363), means that the yogi, without the slightest distraction, should experience the exact same insight into emptiness at the very moment that a discrete event begins to arise or move in the continuum. Insight which has ripened into emptiness manifests itself through this quality of immediacy.

Emptiness of Phenomena

Examination Meditation

Bkra shis rnam rgyal's commentary to the second set of putting-in-order instructions is called, "Putting-in-Order that Sought, the Entity of Cognition and Appearances." There are three parts to the meditation on the Emptiness of Phenomena (Bk,p.371): (1) "Learning that all Appearances are the Mind"; (2) "The Way to Understand Appearance by Understanding the Mind"; and (3) "Explaining the Representations in the meditation-stages" (Bk,p.363).[1] Each successive exercise leads to deeper and deeper awareness

[1]The latter section refers to the "Samādhi-Meditation on Emptiness

of "clarity" (gsal ba). Clarity is the key philosophical concept at this stage of practice. It corresponds to emptiness when the continuum is viewed from the perspective of its arising events, rather than from the perspective of its staying awareness, as illustrated in Table 32.

TABLE 32

REVERSAL OF PERSPECTIVES AND ATTAINMENT IN EMPTINESS OF THE PERSON AND EMPTINESS OF PHENOMENA MEDITATIONS

	Emptiness of the Person	Emptiness of the Phenomena
Attainment	Emptiness	Clarity
perspective	Staying	Appearing (Moving)

The first exercise is an examination-meditation. The section begins with a series of vignettes setting forth the "Doctrine of Appearance Only" (snang tsam) in contrast to the "mistaken view" ('khrul lugs) of believing in "self-existent attributes" (rang mtshan); "grasping things as real" ('thas par gyur ba); "grasping things as Substances" (dngos po); and "grasping external appearances" (phyi rol snag ba'i 'dzin pa). All are false perceptions which occur because the mind "carries-out" (sgrub pa) its events instead of simply staying with awareness upon them. Some form of subject-object dichotomy occurs. The right view, "Appearance Only," is given by the negation of the above. For example, he says, "be completely without external appearance" (Bk,p.364). The right view is also given by a series of aphorisms which signify the "non-dual" (gnyis med) activity of the mind-as-appearance:

> Mind-arisen as Various [sems ni sna tshogs rnams su shar] (Bk,p.363).
> . . . . . .
> All [phenomena] are Emanations of the Mind [thams cad sems kyi rnam 'phrol] (Bk,p.365).

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of Phenomena." The three parts of the "Samādhi-Meditation"--setting-up, bringing forth insight, and, the benefit--are collapsed into a single subsection of the commentary.

Bkra shis rnam rgyal begins his instructions by contrasting the right and mistaken views of appearance:

> To those who are ignorant of the Mind's Thatness all types of Cognitions and Perceptions, such as forms, sounds and so forth, which have [correctly] arises through the Skill of the Mind, become mistaken in that they are Carried Out so as to become Self-Existent Aspects which are believed to be different from the Mind. Yet, in absolute truth, these [Cognitions and Appearances] are the very Mind itself (Bk,pp.363-364).

Bkra shis rnam rgyal goes on to explain the origin of the mistaken view:

> Now, how can External Substances, forms, etc., Appear? In that the Mind in and by itself is not Aware of the Staying-Way and is not Done With the '[two] selves,' then, self and other are grasped as a Duality. Due to the Mistaken Cognition of grasping things like that, and also through the Accumulation of such Mistaken Propensities [over lifetimes] External Objects seem to Appear . . .
>
> Now, how is it that Substances are Carried Out to become Self-Existent Aspects which are solid, hard and so forth? and not taken as Appearance Only? It happens through the habit of very many Mistaken Propensities in which things have been grasped as Real and as External. Furthermore, Substances Appear as Self-Existent Aspects with solidness, hardness and so forth (Bk,p.365).

The first step in the examination-meditation is to intellectually understand the right view of appearance-only. The yogi should go about his daily experience as if all outer appearances were none other than an emanation of the mind.

The exercise is very difficult due to the tremendous power of previous bad actions to influence dualistic perception. Every cognition and every perception, moment-by-moment, establishes more of the same mistaken propensities. Karmic propensities pertain to "actions" (las), in this case, mental actions. In particular, the mental action of carrying-out sows the propensities of dualism.

The second, critical part of the exercise is to "turn back appearance" (snang ba ldog ba; Bk,p.366). Briefly, the yogi must suppress the mental action that will reinforce mistaken view. He does so by "not-carrying out" (sgrub med). He allows his awareness to stay in the mental events but in no way acts upon these. He "merely knows the staying-way" (Bk,p.366). The staying-way is in one sense synonymous to the appearing-way

(snang lugs). The appearing-way of all events, and the staying-way of awareness, come forth as "indistinguishable." Just as the mind has been realized to be a non-entity, so also, appearance is a non-entity. It is a mere construct. Mind and appearance are one and the same, non-dual. When the mind stays inactive, the proper way-of-appearance shines forth without obscuration, in clarity (gsal ba).

The equation of the staying-way and appearing-way is emphasized in a special section entitled, "The Way to Understand Appearance by Understanding the Mind" (Bk,p.367):

> Therefore, the root of all the Calm Realms is said to be Mind Only. Whatever Spreads from the Mind--whose Real-Nature is the Master of all the Realms or whose Real-Nature is that of Space--is the same as the worlds. Are water and waves different? All that Spreads or has Arisen from the Mind is said to be the Real-Nature of the Mind. In the Sutras it says, 'the Mind is Non-Existent; The Real-Nature of the Mind is Clear-Light.' The Real-Nature of the Mind being Clear-Light according to saying, is Emptiness. Therefore, if you Understand Emptiness, the [real] Entity of the Mind, you are capable of Understanding Emptiness, the [real] Entity of Appearance (Bk,pp.367-368).
>
> Therefore, having practiced all the ways to Put-in-Order--by Examination and Analysis of the Entity of the Mind as before, you will also know the Way to Put-in-Order the Entity of all Appearance (Bk,p.369).

Since mind and appearance have already been experienced as non-dual, the yogi essentially already understands the exercise. As there is no entity, mind, there can be no entity, appearance. The real-nature of the mind is expressed in the metaphors, space and clear-light, depending on the perspective taken at the moment. When staying, it is like space. However, the mind can also "move" ('gyu ba), "arise" ('char ba), "spread" ('phro ba), or "appear" (snang ba), and when so doing, it is likened to clear-light. Table 33 illustrates its exact usage of such metaphors. In the latter "Emptiness of Phenomena" meditation, the yogi focuses on the aspects "as they arise or have arisen" (shar 'am 'char), but knows that this concomitant perspective is no different from that of the mind that stays in its awareness. Though the yogi is required to shift his perspective, he may, in so doing, mistakenly posit a duality. To prevent this,

TABLE 33

CORRELATION OF BENEFITS AND THEIR METAPHORS IN INSIGHT MEDITATION

Perspective	Staying-Way	Arising-Appearing Way
benefit	Emptiness	Clarity
metaphor	Like Space	Clear-Light

Bkra shis rnam rgyal has added a special set of instructions to correct "straying" (shor sa).[1]

Samādhi-Meditation

Putting-in-Order the Entityness of Phenomena.--Once "intellectually understanding" (go ba) the appearing-way, the yogi proceeds to the formal meditation, the samādhi meditation, in order to gain direct experience. This is explained in a final section "Explaining the Representations in the Meditation-Stages" (Bk,p.371). In each discrete event within the continuum, he generally perceives the concomitant perspectives of staying and movement. Moving signifies that some content--a cognition, perception, or emotional-fetter--comes forth. In contrast to the former meditations, however, he more specifically takes the perspective of the movement or more detailed analysis. He focuses upon the content as it arises or after it has arisen until it ceases, and another discrete event occurs.

The type of content Bkra shis rnam rgyal recommends falls into two categories: (1) cognitions; (a) gross cognitions, especially the emotional-fetters such as attachment and aversion; (b) subtle cognition, the fleeting movement of switchings; (2) perceptions; (a) arising-doors, i.e., the movement of the sense-doors in response to pleasurable and unpleasurable sensations (Bk,p.375); (b) the perceptions themselves (snang ba) from each of the six sense systems such as forms, sounds and so forth; and (c) the

[1]Cf. pp. 521-527 in this chapter.

parts-of-perception (snang cha), i.e., the cognitive judgments made about perceptions so that these seem to be part of the perception itself, e.g., good/bad; helpful/hindering; or internal/external (Bk,p.661). The yogi no longer needs to calm the mind. He may allow the mind to come forth at any level of complexity or simplicity according to its immediate causes and conditions.

The purpose of the meditation is to focus upon the content as it moves. In order to maximize the effect of the meditation, an optimal level of samādhi is required. In the "Emptiness of the Person" meditations a high-level of samādhi, non-cognition samādhi, was required. Now, in the "Emptiness of the Phenomena" meditations, a slightly different type of samādhi is required. It is given in the phrase, "from the perspective of a Clear and Empty Mind, Non-Recognition." "Non-recognition" (ngo bzung med) samādhi refers to an insight samādhi in which "Staying-Calm Practice" and "Insight Practice" are combined.

One of the important implications of the change in the level of samādhi is that the intense level of calmness is no longer needed. If the mind is too calm, the discrete moments of arising will not arise or spread sufficiently to take as a focus of insight. In fact, some meditation masters recommend the transitional period, when coming out of samādhi (rjes thob) as an ideal interval in which to do the "Emptiness of Phenomena" meditation (Jp, fol. 63a). Bkra shis rnam rgyal, however, recommends a lower-level of samādhi in which the cognitions and perceptions do not so readily calm themselves. In fact, if no cognitions or perceptions arise or spread, he suggests bringing forth a little distraction in order to generate these (Bk,p.372).

In the samādhi state, the yogi focuses, moment-by-moment, upon the content and lets it spread. For example, if he focuses upon cognition such as aversion, it is called the "arising-way" ('char tshul; Bk,p.372). He lets the cognition spontaneously spread until it becomes "intense" (ngar; Bk,p.661). If he focuses upon another discrete moment of perception, it is called the "appearing-way" (snang tshul; Bk,p.367). He lets the form, sound, etc., spread into its various shapes, patterns, etc. He

views "that arisen" (shar ba) nakedly as in the previous instructions. Table 34 summarizes.

TABLE 34

DOMINANT PERSPECTIVE IN THE EMPTINESS OF PHENOMENA MEDITATION

	Appearing-Way	Arising-Way
Dominant Perspective (aspects)	Perception	Cognition
	Outer Appearance (round, square)	Intensity
	Pattern (earth, stone, mountain)	
	Color	
	Form	
	Basis-to-the-Staying	
	Basis-which-Supports	
Subsidiary Perspective (mind)		

The perspective is reversed. He looks to the movement of perception and cognition according to the categories of outer-appearance, pattern, etc. As before, he examines each discrete event, moment-by-moment, with the "transformables" (brtag dpyad). The instructions are:

> First, Put-in-Order the Cognitions. Practice as before with the Body-Points and so forth, now from the perspective of the Clear over the Empty Mind, Non-Recognition. Set up the Samādhi, moment-by-moment, without the slightest bit of Distraction. From this Perspective, very passionate Gross Cognitions such as aversion may happen to have arisen or will arise, and after that become very intense. If they have arisen in just that way you should look at only these Nakedly. You should make an Examination and Analysis as you did before according to the stages in which the meditation ripens. Examine [generally] what comes forth as Form and Color; and as the Basis-to-the-Staying, and Basis-which-Supports, and Analyse [more specifically] the Cause of Recognition of an Entity and its Aspects.

> Now, if Cognition fails to Arise, then, you will have no Object upon which to make the Examination and Analysis. Consider the harm your enemies bring to you, let yourself become a little Distracted, and Examine the Cognition of hatred that is thereby generated. By the same token, Examine all the Gross Cognitions. For example, Examine the Cognition of attachment to desired Sense-Objects that is thereby generated. Likewise, Examine as you once did, the Subtle Cognitions which also happen to Arise or Have Arisen by such Examinations upon the Gross and Subtle Cognitions. These [categories]--form and color; Basis to the Staying & Basis which Supports; and so forth--are Understood to be Non-existent [yin par med] (Bk,pp.371-372).

The goal of the meditation is to "search for the entity of appearance [moment-by-moment]" (Bk,p.368). In whatever arises or has arisen the yogi "does not grasp" (ma 'dzin) or "does not recognize" (mi ngo bzhung) appearance.

Bringing Forth Insight in the Samādhi-Meditation by Being Assured.--As the examination continues, moment-by-moment, over many sessions, the yogi enters a second phase of the samādhi-meditation. This is called the "meditation to become assured" ('phrug tshul; Bk,p.373). Again, the term is meant to convey the exhaustive, thorough nature of the inquiry. Over and against the great power of karmic propensities to perceive the world dualistically, the yogi carries on with his analysis until he reaches a point of assurance, until genuine insight dawns. This is the insight of non-recognition.

The technical expression for the attainment of full assurance is called "non-cessation" (ma 'gag pa; Bk,p.372). Non-cessation means to let "whatever has arisen" (gang shar) occur in its own way without interfering with it. The yogi need not act to carry-out the content. He does not create a subject-object distinction. Cognitions just "happen" ('dug pa). Emotional-fetters just happen. Perceptions just happen. Colors, forms, attributes and patterns are essentially "non-existent" (yin par med; Bk,p.372). Whatever the content, the yogi becomes assured of its real-nature, i.e., its non-existence. Though no self-existent content occurs, nevertheless, something occurs, and what occurs comes forth as a succession of discrete events. So that non-recognition is not confused with cessation, terms such as "non-cessation" are used. The yogi becomes assured of the real way-of-arising and real way-of-appearing of the mind. Bkra shis rnam rgyal continues his instructions:

> Now, because you haven't yet Cut-Off doubt about Cognitions, you must Examine the Seeming Clarity so as not to let theArising-Doors of

> Perception cease and more,[1] the Seeming Clarity so as not to let the Way-of-Arising of any Cognitions that have arisen Cease or be removed. It is necessary to gain Experience, above all to Become Assured. Do not generate the activity of [negative] Cognition, such as that which grasps things as real, because these are not at all like the above [positive] Cognitions. When you Experience what is difficult to describe, it is called Recognition of the [Real] Entity. Then, if [further] Assurance [ripens] you thereby Put-in-Order the Cognitions through the Experience that comes forth. After that, you must Safeguard what has come forth without Distraction, i.e., whatever Gross or Subtle Cognitions have arisen in the Seeming Clarity of Cognition that is [really] Non-Recognition (Bk,pp.372-373).

These events occur because of the accumulation of action-propensities causing the mind to forever manifest ripening events within its continuum. These occur according to certain causes and conditions. Yet, when they occur, they are, essentially, the very mind-as-appearance which expresses itself moment-by-moment (Bk,p.367). Both the mind and its appearing aspects are non-entities. Bkra shis rnam rgyal defines clarity by saying, "Clarity in the mind is merely one's own Experience as it has arisen" (Bk,p.411). Whatever arises shines forth in its Real-Nature. Bkra shis rnam rgyal uses the metaphor of clear-light. It captures something of the nature of clarity for light is not tangible. It has no material-stuff; it is nowhere existent (Bk,p.408). Light is all-pervasive. Yet, somehow, light seems to spread (Bk,p.403). It seems to arise or emanate in arrays of more or less diffusion. Likewise, the way-of-appearance and way-of-arising of the mind shine forth, but neither are real nor existent. It seems to "arise" as "various" (sna tshogs).

Bkra shis rnam rgyal summarizes the arising-way as follows:

> At the time of your momentary experience, the Aspects of the Mind, which were [once] nowhere Certain, now Arise-as-Various, without Cessation. By the Power of the Various Propensities, they arise 'like true objects' [don ltar] but are not really external Objects. So, Appearance as such occurs or is conceptualized according to certain Causes and Conditions by the Activity of the Propensities. For

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[1]The passage refers to cognitions, e.g., thoughts and emotions. Bkra shis rnam rgyal repeats the same instructions for perceptions (Bk, p.375). He begins with an "Analysis of Form" (Bk,p.375) and then, with an "Analysis of Perceptions" from other sense systems (Bk,p.377).

> example, a dye changes [the color of] wool but its essence does not change; so also, the Aspects become Various but their Real-Nature, Clear-Light, does not (Bk,p.417).

The metaphor of clear-light needs some qualification. Mind-as-appearance, unlike light, has the capacity to know itself. The technical term "self-clarity" (rang gsal), illustrates the point. Genuine clarity occurs only when there is non-cessation of the mind's events.

As the above passage illustrates, the initial point of assurance of "seeming clarity" (gsal bzhin) will ripen into the full experience of "clarity" (gsal) with continued practice. Each moment of arising is another occasion in which to discern the clarity of the mind.

Benefit; Putting-in-Order Clarity.--In the concluding part of the meditation, the yogi deepens his understanding of the appearing-way so as to experience the benefit of such knowledge. A fundamental change occurs. He puts-in-order cognition and perceptions (Bk,p.363). Once again, he re-arranges the very succession of events within the continuum so that he will view its content during meditation, and also the world at the end of meditation, in a new way.

The change of view is once again expressed in the term, non-cognition (rtog med), as was the case in the "Emptiness of the Person" meditations. Though cognitions certainly still occur, the yogi "no longer generates the actions of [false] cognitions, which grasp things as real" (Bk,p.373). The obscurations to understanding the appearing-way and arising-way also lift. There are no more distinctions between what appears and what observes the appearance:

> Because you have Put-in-Order the Grasping Mind, the Objects which were to be grasped become Self-Liberation after that. Therefore, the Examination which you should do in this text is primarily an Examination of Knowing-the-Appearer.
>
> When having Examined accordingly, the Mind in which the Arising-Doors of Perception do not Cease and become Clear becomes Calm from the perspective of Clarity and Emptiness. Having Calmed the Arising-Doors of the Mind, and the grasping Cognitions, enter the proper Samādhi. Then, it is necessary to Examine and Analyze the Appearance, in every single Appearance, when the Various Appearances happen to come forth, so that you don't mistake the Appearance and the Appearer. In brief, when all of the Various Aspects of Appearance do not Cease, so too, the Mind which is the Appearer comes forth as Empty, without a [false] Nature, and in Non-Recognition (Bk,p.375).

Bkra shis rnam rgyal encourages his yogi to become familiar with the new point of view. He should do the meditation again and again. He should know sounds, tastes, fragrances, and sensations the same way as he knows sights (Bk,p.375). If the events come forth in a vague or indiscrete manner, he should adjust the level of samādhi and continue. Most important, he should safeguard the view during meditation (Bk,p.376).

Attaining the View (lta bu) by a Condensed Form of Instruction

Bkra shis rnam rgyal has presented a set of careful systematic instructions for understanding right view. These are to be done"by stages" (rim gyis), first beginning with "Emptiness of the Person," and then, ending with "Emptiness of Phenomena." Both exercises conclude with non-cognition as the benefit. Both cause fundamental re-arrangement of the continuum. The advantage of a systematic presentation is clear comprehension of complicated meditations such as these. The disadvantage is that the very manner of presentation, first one, then, the other, may encourage a dualistic view. Though by far the most thorough instructions, Bkra shis rnam rgyal's comments can be misleading. Few root-texts or commentaries follow that format.

Bkra shis rnam rgyal certainly is not unaware of the danger. He departs from his systematic presentation in the "Emptiness of Phenomena" chapter, and inserts a lengthy theoretical section between the examination- and samādhi-meditations. This is to guard against misunderstanding. He justifies the presentation with the comment:

> Having practiced these types of Putting-in-Order, by Examination and Analysis of the Entity of the Mind as before, you should know also the way to Put-in-Order the Entity of all Appearance (Bk,p.369).

Bkra shis rnam seems to be aware that it is unnecessary to present two sets of instructions. If genuine non-duality has been achieved from the former, the latter instructions are redundant.

The root-texts do not encourage such dualism. They combine or "mix" ('dres ba) the "Emptiness-of-the-Person" and "Emptiness-of-Phenomena" meditations into a single exercise. Below are two such examples of these

mixed instructions. The first is written by Padma dKar po. He uses the terms "staying and moving" (gnas dang 'gyu) to refer to the concomitant perspectives inherent in each moment of arising. Moving, in this case, refers only to subtle cognition. Padma dKar po uses a different level of Samādhi than Bkra shis rnam rgyal to bring forth the same insight. In every discrete event, the yogi experiences the concomitant perspectives of staying awareness and the moving events. He searches for the entity, mind, in the staying awareness while simultaneously looking to be assured of non-recognition of the movement as anything but an emanation. The benefit is "non-duality of viewer and viewed," a form of non-cognition (Pk, fol. 9b). The instructions are set in dialectical form so as to play off mind and appearance against each other as a false duality. To ensure proper understanding, he ends with the famous fuel and fire metaphor:

> By means of the Wisdom which Examines-Each-and-Every-Moment
> and which comes forth from the Staying-Calm Practice of Non-Cognition
> [Samādhi],
> you Analyse as follows:
>
> When Staying, what Entity Stays?
> How does it Stay?
> How does it change from Staying?
> When Moving, has it been Distracted from Staying, or,
> does it Move while it still Stays?
> Is what Moves different from what Stays, or, is it not?
> What is the Entity which Moves?
>
> Finally, How does the Moving Cease?
>
> Now, since Movement is found to be no different from Staying,
> and Staying no different from Moving,
> Then, you don't find an Entity of [either] Staying or Moving.
>
> By Examining with the eyes of Self-Awareness, you don't find
> anything as such,
> and so, you Understand that to be Viewed and that doing the Viewing, as
> Indistinguishable [blta bya lta byed dphyer med].
> As you can't find any Entity of these, it is a View beyond all Notions,
> or a View beyond all philosophizing.
>
> The Lord of the Conquerors said,
> 'Views based upon what has been Heard, however, good, are destroyed.
> The View beyond Notions cannot be given a name.
> The Truth, in which that to be Viewed and that doing the Viewing are
> Indistinguishable, is given by a lama's Kindness.'

The Means to make such an Examination is given by Śantideva:

> 'In the Firmness of Samādhi,
> not going astray for a single instant,
> examine your own mind.
> Examine-Each-and-Every-Moment of the mind accordingly.'

In the Sutra of Kaśyapa's Questioning it says:

> 'Fire comes from rubbing two sticks together . . . [as before]'

(Pk, fol. 8b-9b).

As the reader is familiar with Bkra shis rnam rgyal's four stages of the respective "Emptiness-of-the-Person" and "Emptiness-of-Phenomena" meditations, these root-instructions should be fairly straightforward. They constitute a samādhi-meditation only. In brief, the dialectical instructions require the yogi to use his non-cognition samādhi and analysis to find the entity of moving and staying simultaneously. Through the examination, he does not find such an entity. Then, duality is eradicated. That viewed and that doing the viewing become the same; all other dualistic notions are eliminated. Because of the difficulty of attaining this new view, it is said to come about only through empowerment and then by meditative practice. Therefore, Padma dKar po ends by respectfully citing the tradition. The first citation, with its allusion to kindness, pertains to empowerment. The second citation, illustrates how the view is also based upon one's staying and moving are found to be indistinguishable.

'Jam dpal dpa' bo's commentary on the root-text is very brief. He underscores how "Staying-Calm Practice" and "Insight Practice" are to be combined in the meditation. The majority of his comments concern the dawning insight and its ripening into the benefit. Whereas Padma dKar po explains how to set up the samādhi-meditation, 'Jam dpal dpa' bo explains the result. He adds some additional material on "non-representation" (dmigs med) of the mind:

> Though indeed, from the perspective of Undistraction, these are Emanations of the Mind which contain Awareness of the Analyzer, still, they are said to be Non-Representations (Jp, fol. 64b).

He also discusses the discovery of the Real-Nature, which is not mentioned directly in the root-text:

Having considered this, Aryadeva says,

> 'By whatever is Blissful, what is this Awareness? Though indeed, the Mind makes its Awareness, there can be no defilement of Knower and Known because it is without a [false] Nature' (Jp, fol. 64b).

He shows how awareness is set within the context of non-duality with the metaphor of fuel and fire. Finally, he elaborates on the understanding that ripens:

> Having Purified the entire mass of [false] Cognitions which grasp Duality through Certain Insight, these are the Way they become Nearly Calm (Jp, fol. 64b).

He concludes with a famous passage:

> Those sentient beings are permanently bound, but you with Non-Cognition become Liberated by mastering any Cognition which turns back [the rest of] Cognitions, as the Fruit of thorough Analysis (Jp, fol. 65b).

In short, cognitions do not cease, only false-cognitions. Cognitions are purified.

The next root-instruction, that of Rang 'byung rDorje, is a mixed instruction that uses only perception as the arising perspective, though both staying and appearing are analysed at the same time:

> Fourth Unit of Practice:
> Now, that Pointed-Out in order to generate Insight is as follows;
> Tilopa once said,
> 'Behold this! The Wisdoms of Self-Awareness that is beyond words, has no sphere of activity, and cannot be taught even by Tilopa.'
> You should know whatever has been set forth in and by itself
> From the perspective of Staying, in Non-Cognition, in Clarity,
> Concentrate on the Truth of the passage, and
> Examine the Six sense Perceivers and the Spreading.
> Examine as follows:
>
> Where is the [false] Cognition of Appearing external Objects?
> Are the forms, sounds, tastes, fragrances and sensations generated by the Aspects of phenomena?
> Do they arise from the eye, ear, tongue, nose, and body?
>
> When so Examined, no [false] Cognition arises from any of these.
> Resolve the Sense Objects and the Five Main Sense Faculties to be Clear, also, to be Non-Cognition, without Entityness.

Now, the Five Sense-Perceivers--the consciousness of the eye apprehending its form,
the consciousness of the ear apprehending its sound, of the tongue, its taste, of the nose, its smell, and of the body, its sensations.
These are not supported by the [respective] Sense-Objects and Sense-Faculties.
Therefore, if what Appears even for the moment comes forth in Clarity, in Non-Cognition, without Entityness, you will cut off the root, which is the Sixth Sense-Perceiver, the Mind Only.

Here, so that the Mind which turns to phenomena and the Five Sense-Perceivers are the same, you must remain in Clarity and Non-Cognition for more than a moment.
Become Assured about the Real-Entity [rangngo] of the Sixth Sense-Perceiver [the Mind]. A moment of consciousness arises then it ceases.
Yet, born are Unborn.
Since Whatever Appears is made Clear as it Appears in the present moment, you don't cast aside Relative truth. Moreover,
such Clarity is not Carried-Out so as to become a form, color.
Because an agent which acts as a Self, or even the Sense-Faculties, do not exist by themselves, then, they are Empty of a Nature, and you don't cast aside Absolute Truth.

Since it is proper to consider whatever Appears as both Appearance and Emptiness,
then, they are Indistinguishable. This and subsequent Appearances will bring forth Perfect Enlightenment. So, you ought to Understand Tilopa.
This is called the Wisdom which Understands Self-Awareness in any mistakes [i.e., Cognition and Perception] what comes forth, because it enables you to know the Staying-Way, which is perfect Staying.

Now, stupid people are ignorant about what has been told to you directly.
There is no Sphere-of-Activity of Dual Cognitions by which the Mind might become fettered. So, it can't really be taught to you unless you Experience it for yourself. As it says in the Dohas:

'Let water and oil come to Self-Clarity.
No Self takes Up or Abandons what Arises and Passes Away
Yes! this is Self-Awareness.
And so, it can't be taught in a Substantial form.
So, do not be mistaken.'

Also, in the lTa ba mDor bsDus it says,

'Self-Awareness, Unspreading
Empty when Appearing; Appearing when Empty
So, Emptiness and Appearance are Indistinguishable
Like the moon reflected in water, so also,
Non-Duality is Put-in-Order.'

These Oral readings and Scriptures, though there are many others, are sufficient to Put-in-Order so long as the Sixth, the Mental Perceiver is Pointed Out. Since you set up the Mind in Clarity and in Non-Cognition, and then become familiar with the Entity through Self-Awareness, so that Appearance and Emptiness are Indistinguishable,

> Staying-Calm Practice and Insight Practice are generated [as a pair].
> Thereby, you destroy all the Gross Emotional Fetters and enter into the True Path.
> The Ancient lamas Point Out this: 'seeing the Entity of the Mind.'
> The stages are as follows:
> By means of Insight-Practice which has the best Staying-Calm along with it, the complete destruction of the Emotional Fetters comes to be known.
> At first, Staying-Calm Practice is sought.
> Then, the Fruit, direct Understanding comes forth when you give up attachment to the words [of the saying, and practice instead].
> So, it is taught directly according to such sayings (Rg,pp.7-9).

Tilopa's brief passage is a very good example of how the entire exercise can be transmitted in a somewhat expanded version, as in Rang 'byung rDorje's root-text. As the root-text indicates, it is permissible to use a single class of mental content, in this case, perceptions, so long as the yogi focuses upon the mind and the moment-of-arising, simultaneously, within the samādhi state. In each moment of appearance, moment-by-moment, the three components of each sense system are examined and found to be without a basis, simply parts of an interdependent process. For example, when seeing a form with the eyes, consciousness of the form has no support beyond the interdependence of the three components of the sense system. Nor is the sixth, the mind-perceiver, a support for this. A new technical term is introduced, "sphere of activity" (spyod yul). No locus of control can be found which generates the interdependent process. The term is analogous to that of not finding the mind inside or outside the body as in Bkra shis rnam rgyal's text. As a result no entity is found. There is emptiness. The perceptual content continues to spread, but in clarity. The appearing content and mind are non-dual. Appearance and emptiness shine forth as two concomitant but non-dual perspectives on the same discrete moment as if a moon were being reflected in water. The non-entityness of the sphere-of-activity has been likened to a mirror.[1]

Common to all three types of instruction are the means to understand the Two Truths, no matter what perspective or what content is used at the moment to generate insight. The mind is brought to its own

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[1] gzhugs brnyen is equivalent to the Sanskrit, pratibimbakam. This reflective process is discussed in the Bhāvanākrama 3:1-3.

realization in many ways. The message of the root-texts is the stark appreciation of the interdependence of mind and its events moment-by-moment. The metaphor of fuel and fire is enormously instructive in this regard. One stick, mind, when rubbed against the other, appearance, ignites the fire of insight which grows into wisdom, wherein the entityness of both appearance and staying are consumed. For the first time, the yogi discerns the events within his continuum in clarity, without false notions about them. The events still occur, moment-by-moment, in non-cessation. The yogi is now in a position to wonder about how these events occur at all. This is the topic of the next set of meditations.

Skill of Recognition

As a result of putting-in-order the view, the yogi is able to more closely notice the mind-as-it-arises. Neither the mind nor its events are taken to be self-existent entities. Nevertheless, the yogi is still able to "recognize" (ngo bzhung) that something "happens" ('byung ba). In technical language, the mind "arises as various" (sna tshogs). The yogi shifts his awareness away from the search for entityness toward the discrete events as they immediately occur. In so doing, he begins a new set of exercises which Bkra shis rnam rgyal calls, "Skill, Cutting-Off Doubt," and which 'Jam dpal dpa' bo calls "Recognition" or "Reverse Meditation." I have combined these into the single title, "Skill of Recognition."[1]

To think that various arisings cease by eradicating distinctions is incorrect. Such a belief fails to appreciate the Doctrine of Cause and Effect. Simply changing one's mind, putting-in-order the view, in one's present meditation, does not eradicate the great number of propensities which have accumulated over aeons of rebirths. These propensities invevitably ripen. The empty flow of one's continuum--with its various, discrete events over time--is the manifestation of these ripening propensities during samādhi. The yogi must allow the continuum to unfold its events and with each event come to the same realization: emptiness and clarity are indistinguishable. This is the only way he is able to "cut-off

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[1]Compare Bk,pp.377-387 to Jp, fol. 66a-70b.

doubt" (sgro'dogs bcod; Bk,p.377). The phrase, "cut-off doubt," means that the yogi becomes convinced of the same truth in any mental event--past, present, or yet to come. Only after that will he be able to effect a fundamental re-arrangement in his view of the continuum, so that he no longer makes any real distinctions between various events. The phrase, "unborn" (ma skye), means that any distinction between discrete events is a mere empty convention without ultimate truth. Both realizations, cutting-off doubt and the unborn, require continual meditation experience after the yogi has initially put-in-order his view.

Now the yogi focuses upon the ripening propensities, on "whatever happens to arise or to have arisen" (shar ba'am' char do bcug nas).

As an event arises, the yogi asks himself how it happens to occur, and also why successive events are various. The meditation is based upon previous intellectual understanding (go ba) of the Doctrine of Cause and Effect and the Doctrine of Co-dependent Origination. Briefly, each discrete event arises in strict accordance with particular causes and conditions. Apart from these causes and conditions, no self-existent entity--person or phenomenon--exists. Bkra shis rnam rgyal explains:

> Now, as the Emptiness and Appearance of Staying and Moving [respectively] seem to have the same [real] Entity of the Mind [i.e., indistinguishable in non-entityness], what are the causes and conditions of each and every Arising [event]? Because of the co-dependent origination [brten 'brel] of the breath, which causes appearances to arise, and the three (Object, Organ and Sense-Perceiver) the Various events of the Arising-Doors ['char'sgo] occur. They occur from taking the remainder of the Propensities, or their immediate Ripening [rnam smin] as Support. The Emotional-Fetters and Karmic-Action occur (Bk,pp.384-385).

Drawing from the early Mahāmudrā source material, Bkra shis rnam rgyal explains the passage using a seaweed metaphor:[1]

> Seaweed in an ocean does not have any 'mind,' yet its branches appear to move. What moves them? The currents of the ocean. Likewise, what is called Mind, though not an Entity, 'mind,' Appears to Move. It arises as Various due to currents generated in the body--the breath--and the fluctuations of the Mental Continuum, due to Ripening Propensities (Bk,p.385).

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[1]Literally, "tree inside the ocean."

The doctrines set forth in the above passage establish the "relative existence" (kun rdzob) of all phenomena as they arise. Most Mahāmudrā teachings draw upon the Mādhyamikan distinction between "absolute" (don dam) and "relative" (kun zdzob) truth.[1] In a relative sense, events arise as various in one's continuum during meditation, and appear as various emanations after meditation. In an ultimate sense, all events are empty. Unless the relative existence of events were acknowledged, it would be easy to fall into the extreme view of nihilism. The exercixes in the "Skill of Recognition" section pertain to the relative existence of mental events. Still, the yogi must keep emptiness constantly in view during the practice. As Bkra shis rnam rgyal states, the meditation must be done "from the perspective of the Clear and Empty Mind" (Bk,p.378).

The "Skill of Recognition," an insight exercise, bears some resemblance to the "Skill of Representation" of the "Staying-Calm series." Recall that after holding-fast (sgrim) concentration to a single seed (thig le), the yogi lets-go (glod) the mind and lets the seed emanate. As a result, whatever happened to emanate was viewed in clarity. The current exercise has the same structure. After an effortful exhaustive search for the entityness of mind and appearance, the yogi relaxes his search and views whatever happens to arise with (insightful) clarity.

The phrase, "whatever happens to arise or has arisen,"[2] illustrates the latter more relaxed stance. The perfect form of the verb 'jug pa' (perfect, bcug pa), "to take place; to happen; or to enter," is added to the verb, "char ba," "to arise, emanate," thus making the causative verb-form, "cause to arise." In this context, a cause from the remote past ripens, and is experienced as an effect in the immediate present. The translation, "happens to arise," captures the immediacy of the event, though losing the precise verb structure. In any case, the phrase is suggestive of allowing the mind to go wherever it wants, according to its

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[1]For a discussion of the Two Truths, see Sopa and Hopkins, p. xxviii.

[2]"shar ba 'am 'char du bcug nas"; this phrase is found in most of the texts, cf. Bk,p.377; Jp, fol. 65b.

own karmic conditioning. Though there is consensus on the use of the phrase, "whatever happens to arise," different authors use various additional technical phrases to illustrate the relaxed perspective: "not abandon" (ma spang; Pk, fol. 9b); "not abandon nor take up" (spang blang; Jp, fol. 69b; Bk,p.384); and also, "not reject nor carry out" (dgag sgrub; Bk,p.384). dBang phyug rDorje uses "relaxed" (lhod; dB,p.66). For example, here are Padma dKar po's root instructions:

> In that you do not Abandon [ma spang] the Cognitions or the Emotional Fetters as they are produced, nor let yourself go under their influence [de' dbang du mi bstang ba], you establish whatever has arisen [gcug shar] without Artificial-Construction, and thereby Recognize [ngo shes bar byas] the Concommitant [Mind and Appearance as indistinguishable] [dogar] at the very moment it is produced [skye ba'i skad cig]. Not abandoning that, it Arises in Emptiness, which is purified as it Stays [gnas]. By such means, all the Conditions [rkyen] [which have previously been] obstacles can be carried along the path, and therefore, the method is called, 'using the conditions which have previously been obstacles along the Path' (Pk, fol. 9b-10a).

This passage is very important in that it illustrates a major shift in instruction. The yogi is neither to abandon nor be influenced by the content of the mind-as-it-arises. He simply "recognizes" (ngo shes) whatever arises in the moment. dBang phyug rDorje uses the term, "settled into itself" (rang babs), to illustrate that the search for correct view must cease. At a certain point the search itself becomes an obstacle. Likewise, Jam dpal dpa' bo, Padma dKar po's commentator, uses the verb "to suppress" or "cause to cease," plus a negative (mi' gogs par byed; Jp, fol. 66a). Not suppressing whatever arises means that the continuum must be allowed to continue in its own right. The yogi must not try to stop the discrete events from occurring. Bkra shis rnam rgyal, in his usual thorough manner, describes the shift in instruction with two compounds. The former, "not reject and abandon" (dgags grub med), refers to the more subtle automatic reaction to a given immediate event as it arises. The latter, "not abandon and take up" (spangblang med), refers only to the resultant elaborate mental content after it has arisen. One usually reacts to the mental content once it is built up, e.g., to abandon a non-virtuous emotion like hatred or take up a corresponding virtue, patience. Both compounds refer to activity directed toward mental content at different levels of its construction.

What all the authors mean to convey is simply that the yogi must attempt to cease acting upon mental events in any way. The only permissible action, which is really non-action, is "mere recognition" (ngo bzhung tsam), moment by moment.

Recall that any action creates or strengthens propensities which will ripen in the future. Only stopping all such action will eventually lead to the final realization of the staying-way (gnas lug), in which all events stay in their own way, without any artificial action upon them. It is only by ceasing all action upon mental content in the present that one can for the first time become clearly aware of the ripening of past events moment-by-moment in the present mental continuum, without obscuration or contamination by present actions.

One immediate result is an increased activity in both the quality and quantity of mental events in the continuum. Some authors use the phrase, "unceasing signs" (ma zin gyi rtags; dB,p.65), to illustrate the effect. Moments of arising are experienced more rapidly, with greater clarity by the yogi, who is able to "look nakedly" (gcher gyis bltas ba; Jp, fol. 65b) at the mind-as-arising, moment by moment. There are different classes of arisings: (1) cognitions; (a) gross cognitions (emotional-fetters and thoughts); and (b) subtle cognitions; (2) perceptions, especially bodily sensations like pain, perceptual fragments,[1] and threshold activity. Each of these arise in gross and subtle form. For example, in a brief meditation period the yogi may experience a rapid turnover of many various discrete events: a thought, an instant of pain, a sound, a moment of impatience, an image, and so forth. Moments of bodily pain are more intense than before. Perceptions, or better, emanating images, flash in great number and with great vividness. Such are the "signs" (rtags) of genuine "Skill-Practice" (rtsal sbyor; Rg,p.9). Not only is it unnecessary to suppress whatever arises, but these events become very useful in deepening the view of emptiness and clarity. As Padma dKar po explicitly states, "Skill means using previous obstacles as a vehicle to realization." The verb, "khyer ba," means "to ride along, walk, be carried on." It captures the effect. The

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[1] snang cha; these refer to thought and various cognitive interpretations of raw perceptual data.

view is inevitable as the yogi simply lets his awareness "ride along" ('khyer ba) the mental continuum, moment by moment. As what arises is "unceasing" (ma'gag pa), there is unlimited potential to deepen the view.

As the yogi becomes aware of the course of ripening of mental events, he notices a definite series of shifts within continuum, so that the very temporal order of discrete events changes with greater experience of skill. The exact sequence is not made explicit in any one root-text or commentary. So far as can be reconstructed, the four rearrangements are as follows:

1) Awareness of the initial phase of arising only. Mind moments arise so rapidly that one appears to arise before the previous one ceases. As a result the yogi can only discern the very initial phase of arising of various mental formations in a rapid succession, but is not aware of their cessation. He becomes preoccupied with arising. Padma dKar po's phrase, "at the moment it is produced," as well as that of 'Jam dpal dpa' bo and Bkra shis rnam rgyal, "happens to arise," are suggestive of this type of awareness.

2) The tripartite unit of "Arising, Staying, and Ceasing" (byung, gnas, song). After a while, the yogi is able to notice not only the initial "moment-of-arising" (byung), but also some discernible "duration" (gnas: literally, "staying") of the event, followed by its "cessation" (song). The entire unit--arising, staying, ceasing--constitutes a single discrete mental event, irrespective of the class of content. Only after cessation can another discrete event of arising, staying, and ceasing occur.

3) With even greater clarity, the yogi experiences another shift in the temporality of his continuum. He is aware of only the moment-by-moment "arising-and-passing away" (skye 'gag). Mind-moments are experienced as very short-lived and impermanent. They arise-and-pass very quickly. Bkra shis rnam rgyal calls this "momentary arising" (thol ba).

4) Finally, all distinctions concerning the temporal unfolding of mental formations are eradicated, and these formations are subsequently experienced as "unborn" (skye med). The distinction of discrete events occurring over time is seen as empty convention, although the mental content which constitutes these mental events still occurs in a relative sense.

The first three experienced re-arrangements in temporal arising of

the mental formations pertain to the "Skill" exercises, while the fourth pertains to the subsequent "Yoga of Unspreading." Although the three parts of the "Skill" meditation are said to be experienced in "stages" (rim pa), the distinction is not very explicit because instructions are usually given in mixed form. Also, though each author focuses upon some shift in temporality, different stages are emphasized. For example, Padma dKar po and 'Jam dpal dpa' bo stress the initial phase of arising, while Bkra shis rnam rgyal writes two sections, one each, on the awareness of the unit (Arising, Staying and Ceasing) and awareness of the arising-and-passing-away, but says relatively little about the initial phase of arising. Other authors collapse the first two stages into a single phase.[1] Nevertheless, for the sake of clarity, we shall keep the distinction in our discussion, and present separate instructions for the three stages of the "Skill of Recognition."

'Jam dpal dpa' bo's commentary to Padma dKar po's root-text expresses the initial phase of arising. Of the various types of mental formations that might arise, 'Jam dpal dpa' bo selects certain emotional-fetters, moments of attachment and hatred as exemplary. That these serve only as an illustration, and that 'Jam dpal dpa' bo has in mind the entire range of mental formations, is indicated by his use of the generic term, rnam rtog, "mental events."[2] Here is the section of the commentary on the actual instructions:

> From the perspective of Samādhi, Cognitions, e.g., attachment, hatred, happen to arise in Clarity and have some intensity, which is a kind of joy and happiness. When they have arisen like that, by having viewed them nakedly in their very way of Appearing, you see the fragments upon fragments of the kinds of Cognitions in Emptiness and in Clarity, so as to Recognize the fragments, in their Real-Entityness, and the Emptiness of nothing whatsoever. By experiencing both Entity and Emptiness as Indistinguishable--both Moving and Empty--you do not generate the Duality of taking [that arisen] as Real. Seeing the Real-Entity of the

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[1] Rg,p.9.

[2] rnam rtog="all types of mental events." These are further subdivided into snang ba and rtog pa, i.e., perceptions and cognitions. The use of the intensifier, rnam, is intended to mark all the mental events as opposed to the specific classes of cognitions.

> Simultaneous-Born-Cognition, Insightful Recognition is the Recognition of whatever has arisen. In order to become Aware and make Clear this [i.e., the Emptiness and Aspects, respectively], Examine the Awareness in what Arises as Various, likewise, the Clarity that does not Suppress the Aspects of the Arising-Way of these Cognitions. . . . Both the [perspectives of] Recognition and Emptiness are Indistinguishable. Experiencing Emptiness and Moving, and Non-Moving and Empty, is seeing the Simultaneous-Born, the Real-Entity of Cognitions. For example, consider water and waves. When water arises as waves, the very water in question does not become other than water. Being nothing other than water, even though it has arisen, so too, the Cognitions, also do not become other than the Real-Entity [and Emptiness when arisen]. By stopping the [previous] meditation on Emptiness, they now have arisen as Mere Aspects of Cognition through the interconnectedness of certain causes and conditions (Jp, fol. 65b-66b).

The yogi turns his awareness to events which happen to arise. Without acting upon them in any way, the mental events arise in Clarity and seem to ride along by their own "intensity" (nar dag bcar). Certain Signs indicate successful practice: "joy" (dga), "happiness" (skyid), etc. 'Jam dpal dpa' bo begins, then, with a definition of "recognition" (ngo bzung). Next, he explains how mental formations are experienced temporally. They are, "viewed nakedly in their very way-of-appearing." In other words, the yogi has become aware of the exact moment-of-arising of a given mental event, but is not aware of any duration beyond this point. As a result, he experiences the pulse of a great number of discrete arising events. To illustrate seeing the proliferation of initial moments of arising, 'Jam dpal dpa' bo uses the distributive form, cha na gru ma cag gru ma, "fragments upon fragments."

The initial phase of arising of each discrete mental formation is experienced from two non-dual, yet concomitant perspectives--emptiness and clarity. Although the yogi experiences the temporal nature of mental formations differently in the current recognition series, he experiences the very same insight as in the "View" series, namely emptiness and clarity. To illustrate the ripened condition of emptiness, the term "state" (nyams) is substituted for emptiness in the passage.

As mental formations ripen, the yogi deepens his fundamental insight into non-duality. To emphasize the growth of insight, several new terms are introduced. The term, "simultaneous-born" (lhan skyes), is comparable to

Padma dKar po's "concomitance" (do mar), which means that each mental formation can be seen from either of two perspectives which are given by a complex sense of correlations as in Table 35.

TABLE 35

THE RIPENING OF NON-DUAL INSIGHT DURING THE REVERSE SAMĀDHI

Perspective	Moving (initial)	Staying
Action	Recognition of Real-Entity	Seeing Real-Entity
Knowledge	Making-Clear	Awareness
Benefit	Clarity	State, Emptiness

The term is very important and will become even more important in the later stages of practice. Although the yogi is still able to become aware of each mental event from one of two perspectives, there is no duality. Therefore, 'Jam dpal dpa' bo introduces the term "indistinguishable" (mi phyod pa; Jp, fol. 65b). To insure that no mistake is made, he also adds the term, rang ngo bo (literally, "the entity itself," or in this context, "the same entity," a synonym for simultaneous-born). To illustrate the seeming paradox, 'Jam dpal dpa' bo draws upon a famous metaphor from the oral tradition, water and waves. Both are the "same entity," yet at the same time appear in different ways--as a body of water resting, and as waves. Each wave also seems different from the previous wave. Likewise, the mind can "stay" (gnas) at rest, or arise as various subtle and gross movements. Yet, both conditions are the same entity.

Bkra shis rnam rgyal's commentary emphasizes the tripartite unit of a discrete mental formation--arising, staying and ceasing. He is not unaware of the initial phase of arising, as he uses the same phrase, "happens to arise or has arisen" (Bk,p.377). He focuses, rather, upon a later stage in the awareness of the temporality of mental formations, wherein the yogi can discern beyond the initial moment-of-arising, to more carefully notice the entire duration of any mental event from its arising, to staying, to

ceasing, before another discrete formation arises, and is noticed in the same way. Therefore, Bkra shis rnam rgyal's texts assume a more advanced knowledge of "Skill" meditation.

Bkra shis rnam rgyal distinguishes the "Skill" meditation from previous meditations used to put-in-order the view as follows:

> Now, what is the difference between this [set of exercises] and Putting-in-Order the Cognitions and Appearances above? The previous Examination having analyzed form, color, etc., for the Entity of Cognition and Perception finds it to be without a Nature. The present examination is as follows: Having analyzed the three (Arising, Staying, Ceasing) of Cognition and Appearance, one finds them to be indistinguishable from the Entity of Mind. It is necessary to have analyzed with precision Each and Every mental event [so sor zhib tu] as explained here and elsewhere (Bk,p.377).

In other words, the instructions call for a shift in awareness away from looking for an entity, and toward a more precise analysis of the concomitant arising and staying. What is new is that the arising-way is now analyzed as a distinct temporal unit (arising, staying, ceasing) while the staying-way is analyzed as before. Note that entity of mind is a synonym for staying-way.

Table 36 illustrates the different from previous meditations on emptiness and clarity, and also the difference between the instructions of 'Jam dpal dpa' bo and Bkra shis rnam rgyal:

TABLE 36

A COMPARISON OF HOW Bkra shis rnam rgyal AND 'Jam dpal dpa' bo ILLUSTRATE THE DIFFERENCES BETWEEN INSIGHT AND SKILLED INSIGHT

	concomitant Arising-Way = Staying-Way
'Jam dpal dpa' bo	Movement (initial phase only) = Emptiness
Bkra shis rnam rgyal	Movement (Arising, Staying, Ceasing) = Real Entity of Mind

Of the various types of mental formations that might arise, Bkra shis rnam rgyal selects two, cognition and perception, and repeats the instructions for each separately. Here are the instructions for cognition:

> Now, first, Resolving the Cognitions to be the Mind. This Samādhi is done from the perspective of a Clear and Empty mind, so that Cognitions such as hatred may Arise or happen to have Arisen. It is done through acting to Analyze the tripartite unit (Arising, Staying, and Ceasing) of this [event]. First, Examine that Arising for the Basis or Cause of the Cognition. Consider whether it arises from taking another Cognition as its Basis-of-Arising or whether it Arises from the Mind. . . . Next, look to what Stays in the same manner. Consider whether you might find another Way-of-Staying or whether it Arises as an Aspect of some Cognition such as hatred. . . . Finally, Examine the Cessation as such. Consider whether you might find some Basis to where it goes or whether it has no substance. . . . Practicing this way, Examine and Analyse with precision, all other Gross and Subtle Cognitions. . . . By Examining as if [the Entity were something different] you won't find this to be your [actual] experience of the tripartite unit (Arising, Staying, Ceasing). You experience any Notions, which grasp duality and any false Cognitions, and the difference between the mind and body--inside and outside the body, body and limbs--as Clarity and Emptiness. You do not Recognize an Entity. And so, it is necessary to know the mind and its events as Indistinguishable, like water and waves (Bk,pp. 377-379).

As the passage illustrates, the yogi deepened his insight into non-duality, as in the exercises which put-in-order the view. The same terms, clarity and emptiness, are used to illustrate the two perspectives of insight. Like 'Jam dpal dpa' bo, Bkra shis rnam rgyal utilizes the term, "indistinguishable," and the metaphor water and waves to illustrate the nature of mind and mind-as-arising. The mind can be experienced as various because of its "Own Skill" (rang rtsal). Likewise, the instructions for perception are as follows:

> Then, Resolving Perceptions to be Mind:
> This is done from the perspective of the Samādhi state as before, using whatever suitable Aspects happen to arise along the Path in Clarity, such as Perceptual forms and so forth. Above all, you should Examine the tripartite unit as above (Arising, Staying, Ceasing). You should examine whether the Perceptual form and the mind come forth as different or come forth as the same. If different, Examine whether [your Awareness of] both of these moves back and forth from, in and out of, or up and down from [these perspectives]. You should Examine whether these come forth as if Carried-Out as two self-sufficient Entities, or whether the Mind comes forth as Appearance Only through its Perceptual

> form. You should Examine whether the Mind is Carried-Out to something different, by something other than the Activity of this very same Mind, when you think that the Mind is Appearance Only, through its Perceptual form. If the Perceptual form and the mind are the same, you should Examine precisely whether the mind is the same because it has become a Perceptual form, or whether the Perceptual form is the same from having become the mind. Having practiced this way, you should Examine all other subtle and gross Perceptions, e.g., perceptions of sound, smell, and so forth. Perceptions might conflict and appear as different such as beautiful and ugly, familiar and unfamiliar. The beginner who has Examined the Aspects of two such perceptions, in the final analysis, should Examine whether these have a difference in their Entityness instead of [a difference] in being beautiful and ugly. If you don't Examine as such, you grasp with duality. [Your Awareness of] both these moves back and forth from, in and out of [these perspectives] so that Perceptions and the Mind are [taken as] different. Then, you experience the Variousness of the Perceptions,[1] the Perceptions in their [individual] Aspects, too, such as Perceptual forms, as Appearance and Emptiness, without any cause of Recognizing Entities. It is necessary that you know Mind and Perceptions as Indistinguishable, like the mind which dreams and the appearances of the dream (Bk,pp.380-383).

Again, the same insight is experienced, namely that movement and appearance are indistinguishable. A new metaphor is used, also from the early Mahāmudrā source material--dream and dreamer:

> Just as dream content is not thought of as different from the dreamer who creates it, so also Appearances are not different from Mind. They are the very Mind as it emanates (Bk,p.382).

For example, Table 37 illustrates the metaphors used.

Bkra shis rnam rgyal discusses a further advancement in the "Skill of Recognition" meditations. With greater practice, the yogi's awareness of the temporal nature of mental formations again undergoes re-arrangement. He becomes aware of merely the moment-by-moment arising-and-passing-away of mental formations. Mental events are so short-lived that it is no longer possible to discern a detailed and systematic analysis of the tripartite unit (Arising, Staying, Ceasing). Bkra shis rnam rgyal entitles this section, "Cutting off the Root of the Movement and Staying Mind,"

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[1]Note, the root-text reads, "snang ba tsam ." The commentary reads, "snang ba sna tshogs." "Mere perception" and "various perceptions" are synonyms, if seen from the perspective of Emptiness of Phenomena.

TABLE 37

CORRELATION OF METAPHORS WITH THE NON-DUAL PERSPECTIVES OF SKILLED INSIGHT

Arising Way Appearing Way	Staying-Way
Cognition (Arising, Staying, Ceasing)	Mind
waves	water
Perception (Arising, Staying, Ceasing)	Mind
dream content	dreamer knowing

for it is only at this advanced stage that the yogi becomes thoroughly convinced of the same insight--clarity and emptiness--in every single mental formation of his continuum.

The instructions are as follows:

> From the perspective of the Mind in the Samādhi of Clarity and Emptiness as before, in Non-Cognition, look Nakedly, with the Wisdom which Examines Each-and-Every-Event, to what stays Concomitantly [in each event]. First, Examine the tripartite unit (Arising, Staying, and Ceasing) as before. Then, Examine any suitable Cognition that has happened to Move-by-suddenly-coming forth. In both these [temporal organizations], namely the tripartite unit and the [immediate movement, or] cause of Recognition you won't find any Entity, even though Staying Concimitantly in the State [of Emptiness] and the Appearances, which Moves-by-suddenly-coming forth, seem to be different. By Examining both of these as before, what seems to be different--with or without a cause of Recognition, Empty or non-Empty, good or bad--cannot be found to be different. When your style [of meditation] is one of no-difference nor even any distinction, then, you should Examine whether the Staying and Movement are no different because they are the same, or no different because they are different but similar. If you think they are the same, Examine whether they are the same during the first, middle and ending [of any discretely arising event]. If different but similar, Examine precisely how they could at all be similar. These are errors which are caused by grasping and taking the Continuum of Staying and Moving as different. Staying and Moving are not taken as dual. All the Various Cognitions that have arisen [as discrete

> events] and the Mind [which stays upon each of these events] are one and the same. When you Examine accordingly, you experience the One Taste that is called 'Self-Awareness of Whatever Moving Aspects arise so that they are not Recognized [as Entities].' You know the Self-Skill of the Mind through the metaphors of water and waves, or the sun and its rays (Bk,pp.383-384).

The meditation, though seemingly complex, is very much like that of arising, staying, ceasing, only duration of the temporal process has again shifted. Table 38 illustrates the transition to the Arising-and-Passing-Away Samādhi.

TABLE 38

COMPARISON OF SHIFTS IN THE DURATION OF TEMPORAL PROCESS

	Simultaneous Perspectives	
previous	Movement (Arising, Staying, Ceasing)	Staying
now	Movement (suddenly coming forth)	Staying

Bkra shis rnam rgyal introduces the phrase, "having happened to move by suddenly coming forth" (rtog na cig thol gyis 'gyu ru bcug nas; Bk,p.383). The perfect form of thol ba is used, "to come forth." When used in conjunction with the verb, "to be" (thul byug), or in this case of the verb structure, "happen to move," the verb takes on the added meaning of "immediacy or suddenness." Other terms used are: "momentariness" (glo bur; Jp, fol. 68a); "immediate mind" (ma thag yid; Rg,p.1); and, "arising and passing away" (skye 'gag; Jp, fol. 67a) of mental formations.[1] A line from the Mahāmudrā source material states:

> Unarisen, Arises; Arisen, Ceases.
> From Unborn, all Arises (Jp, fol. 67a).

These terms are meant to convey the extent to which the yogi becomes acutely aware of the immediacy of events at their exact moment of arising. The

[1]For a detailed discussion of the "Meditation on the Arising & Passing Away" see Buddhahosa, 2:734-744.

yogi also is aware of the very short duration of mental formations. Not only does he sense the immediacy of events, but also their impermanence, as if the continuum is in perpetual change.

The benefit of this set of meditations, from the initial phase of arising to arising-and-passing-away, is that one is able to "cast off doubt" regarding the indistinguishables of clarity and emptiness in any possible mental event. The concomitant elements of any given mental event--a "happening" that "moves," and a mind that "stays" to recognize it--are simultaneously-born, yet indistinguishable. Both are the same-entity.[1]

One cannot but sense the complex dialectical form of the instructions of both 'Jam dpal dpa' bo and Bkra shis rnam rgyal, which are designed to aid the realization of "sameness" of what "appears to be different" (Bk,p.387). For example, 'Jam dpal dpa' bo comments as follows:

> These are the Pair, Staying-Calm and Insight Practice, wherein Mind, whose Nature is Emptiness, and Emptiness, whose Aspect is Mind, are, in short, Indistinguishable as Emptiness and Mind or as Mind and Emptiness. So the Cognitions have Arisen and are set free as the Dharma-Body (Jp, fol. 66b).

The juxtaposition and interchange of emptiness and mind in the passage uses the written or spoken form of instruction itself to illustrate the desired realization, in a manner that was also intended by metaphors like water and waves.

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[1]"Both elements, Mind and Mind-as-Arising, are the Same Entity [ngo bo gcig] in an ultimate sense, although, in a relative sense, they appear to be different."

A new important term has been introduced by Bkra shis rnam rgyal to depict the realization of the same entity:

> The meaning of the Same Entity
> in this [set of exercises] is as follows:
> . . . having Put-in-Order [the Entity] in the above exercises, the
> exercises now in question must take both Staying and Moving:
> the Emptiness, whose Real-Nature has no Recognizable Entity;
> and the Movement of the State [of Emptiness], respectively.
> [These are] One Taste [ro gcig], though they
> appear to be different [tha dad] (Bk,p.387).

Bkra shis rnam rgyal's term, "same entity," is analogous to 'Jam dpal dpa' bo's term, "simultaneous." Both suggest the sameness of seeming difference, like water and waves.

Another important term is "one taste," a term to have great significance in more advanced stages of practice. One taste is an allusion to the dawning realization of the sameness or "equanimity" (snyoms ba) of all mental formations. There are a number of stages which deepen the insight into the equanimity of formations. "Skill Practice" is drawn to completion when the yogi begins to realize the equanimity of each and every arising-and-passing-away moment.

At some point, the yogi begins to realize that he may generalize this insight to encompass all of the past and future formations which comprise his continuum. This dawning realization is called "grasping the continuum" (rgyun 'dzin pa). At this point, for the first time in the entire series of "Essential Practices," the yogi directly generates "certain knowledge" (nges shes; Bk,p.384;p.685). In other words, he has finally "cut-off doubt" (dB,p.83). Truth is certain because it is discovered in the immediacy of his own arising experience of the continuum.[1] The verb most often used in conjunction with the "Skill" exercises is "resolving" (thag bcad pa) which means: "to sever, disconnect" or "to resolve, determine, be certain about." The yogi resolves once-and-for-all the same truth in each moment of his continuum, and severs all ties with erroneous view henceforth.[2]

Bkra shis rnam rgyal and 'Jam dpal dpa' bo give a detailed explanation of the attainment. Here are Padma dKar po's root-instructions:

> Because the very Cognitions become Liberated [grol] by Mere Recognition [rang gyis ngo shes pa tsam], this is the Understanding in which

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[1]Recall the distinction between interpreted and certain truth [drang don versus nges don]. See above, p. 127, n. 1.

[2]One reason that the realization is so convincing is that it pertains to the immediacy of experience. The temporal experience of mental formations is such that there is awareness of events at the exact moment that they arise, though they pass-away very quickly. 'Jam dpal dpa' bo introduces another phrase, also to become very important in later exercises. It is, "from-the-beginning" (gdod nas). When the "Skill of Recognition" is perfected, the yogi actually attains the same insight at the very moment a mental formation actually begins to arise. The continuum is experienced as a continuous generation of the same "certainty."

> that Abandoned and its Antidote are Indistinguishable. This is called Reverse Meditation [bzlog pa'i sgom pa], the Heart of the Experience of the Tantra Path. After that, great Compassion is generated toward all sentient beings who do not Understand the Nature of their own Mind. Although one thereby practices such means, e.g., Stages of Generation of body, speech and mind for the benefit of all sentient beings, nevertheless, by way of such Insight, he practices under the powerful purification of any weakness in regard to the Truth, as if not being affected by poison [charmed by] a mantra. Being familiar with such Experience is called 'not Abandoning or Taking-Up' [spang blang] whatever arises on the Path' (Pk, fol. 10a-10b).

The yogi no longer acts upon the mental formations in any way. Mental formations need not be abandoned nor taken-up, or on a more fundamental level, not obstructed or carried-out. One need only allow awareness to proceed spontaneously. This is called "mere recognition-by-itself" (rang gyis ngo shes pa tsam). The instrumental, rang gyis, "by itself," and the intensifier, tsam, "mere," have been added to the verb, "to recognize," a verb used throughout "Skill" exercises. Now, recognition just happens. 'Jam dpal dpa' bo comments:

> By being aware of the Sameness of these,
> all distinctions of such Pairs as Wisdom and Means etc.
> become the same insight [shes rab rkyan pa],
> otherwise, there would be great mistake:
> So, by Mere-Recognition-by-Itself of all the
> Cognitions and Emotional Fetters, they become Self-Liberated,
> which is the very same as not Abandoning or Taking-Up
> whatever has arisen on the Path (Jp, fol. 69a-69b).

In a sense, insight becomes automatic. Tremendous momentum has build up so that every formation carries the same truth.

A very important term, also used by Bkra shis rnam rgyal is "self-liberated" (rang grol), which contains the perfect form of grol ba, "to become literated or set free," and the preverb, rang, "by itself." Another term, "understanding" (rtogs pa) is used. The yogi's experience has ripened into full understanding, and with understanding, insight proliferates.[1] 'Jam dpal dpa' bo draws upon a metaphor in the Mahāmudrā

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[1]"Intellectual understanding" (go ba) of the "examination-meditation," leads to "experience" (nyam len) of the "samādhi-meditation," which, in turn, leads to "understanding" (rtogs pa) during the "Skill Meditation."

source material, "like fire in a forest," to illustrate how rapidly insight grows. Every mental formation shines forth with the same insight immediately as it arises, and in this sense, every mental formation effects its own liberation.

There are certain "signs" (rtags) which indicate the dawning of understanding of certain truth. Joy and happiness are mentioned by 'Jam dpal dpa' bo. "Bliss" (bde ba) occurs every time a fetter arises. "Clear-light" (od gsal) is the most common indicator (Jp, fol. 67b). At the very moment of arising of any given mental formation, it shines forth like clear-light. As mental formations now arise-and-pass-away very quickly, the mental continuum is experienced as a great light.

The mental formations themselves become the vehicle of insight. In all previous exercises, both in the "Staying-Calm" and "Insight" meditations, mental formations were viewed as obscurations of insight. Now, the very same mental formations become the vehicle of insight. This radical shift in perspective is called "reverse meditation" (bzlog pa'i bsgom pa; Pk, fol. 10a).

No doubt because of its importance, 'Jam dpal dpa' bo gives a very extensive commentary to reverse-meditation. First, he introduces the term, "Cognition-Dharma-Body" (rtog pa'i chos sku). It alludes to one of the four Buddha-Bodies, namely to the awareness of a Buddha's mind, which is omniscient. 'Jam dpal dpa' bo introduces the term in order to emphasize that a transformation has taken place, by which the formations of one's mental continuum, through re-arrangement will be transformed into their ultimate nature which culminates in becoming the very mind of a Buddha. He defines the Cognitive-Dharma Body as follows:

> it is the Understanding in which mistakes arise as Wisdom [underlining mine] ['khrul na ye shes sor 'char ba] (Jp, fol. 66b).

As insight deepens and ripens into wisdom, previous obstructions become useful, or as Padma dKar po says, "one uses the Conditions [which have previously been obstacles] along the Path." Fetters, such as attachment and aversion, generate insight as do false-cognitions. To cite several examples:

> Desire is said to be Nirvāṇa; habit, hatred, and ignorance, likewise. These very realizations are the very Staying-[Way]. Realization and attachment are Non-Dual (Bk,p.679).

All mental formations bring the same realization because "consciousness" (rnam shes) and "wisdom" (ye shes) are understood as equanimous. Therefore, Saṃsāra ('khor ba), as it is experienced directly as one's continuum, and Nirvāṇa (mya ngam 'das pa) are indistinguishable:

> There is little difference between
> what has the form of True Wisdom (Nirvāṇa) and the Cognitions
> of Saṃsāra. What is called 'Saṃsāra' is also
> the very same as that called 'Nirvāṇa.'
> Attachment and aversion, these phenomena of Saṃsāra, are
> Nirvāṇa (Jp, fol. 69b).

Mental formations become very important as the "affector" (sgrub byed) of enlightenment. 'Jam dpal dpa' bo ends his commentary on reverse meditation with several metaphors. "Just as poison can be an antidote to poison, cognition can serve as an antidote to cognition" (Jp, fol. 69b). Likewise, "one can draw water out of the ears with more water" (Jp, fol. 69b).

The reason 'Jam dpal dpa' bo comments so extensively upon reverse meditation is to carefully distinguish the realization from what he calls, "the other path" (Jp, fol. 69b). A fundamental difference between the Hinayāna and Mahāyāna styles of meditation becomes evident at this point. The Third Noble Truth is the truth of cessation. However, there are two different variations of the experience of this truth. In the Hinayāna meditations, the stage of arising-and-passing-away is followed by "dissolution" ('gog pa; Skt., nirodha), which in this case means the moment-by-moment dissolution of all mental formations. It is another shift in temporality. The yogi is only aware of their dissolution until all mental formations cease, sometimes after which the yogi experiences enlightenment. In the Mahāyāna system,[1] nearly the opposite happens to the formations, and Mahāmudrā is no exception. The mental formations need not and should not cease. What ceases is only one's acting upon them so as to

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[1]Both Bkra shis rnam rgyal and 'Jam dpal dpa' bo rely on standard Mahāyāna sources, e.g., Kamalaśila's Bhāvanākrama.

prevent their spontaneous carrying forth of insight. They are "non-ceasing" (ma zin pa); "not dissolved" ('gags med pa). As they do not cease, the Bodhisattva's mind is no different from the "ordinary mind" (tha mal) of any sentient being with all its emotional disturbances and false cognitions. Keeping his mind ordinary, he generates the true compassion of a Bodhisattva.

Both 'Jam dpal dpa' bo and Bkra shis rnam rgyal conclude with a discussion of the "errors" (ldog; Bk,p.387) of misunderstanding the true nature of arising-and-passing-away. According to 'Jam dpal dpa' bo, the yogi must correct his understanding for "staying in the Dharma-body" (chos skur gnas). Understanding the real-nature of the mind, it stays, even though various formations continue to ripen at a rapid pace. The designation suggests that the cognitions themselves are the body of Buddha, the Dharma-body:

> Stay in the Dharma-Body, the very Nature of the Cognition. Some people doubt the Cognitions to be the Dharma-Body as it now seems, and so believe Cognition cannot become the Affector [sgrub byed] of the Dharma-Body. Such yogis do not Suppress Cognition, yet still fail to correctly understand the ultimate Nature of Cognition. Therefore, no Insight comes. Other people do not Understand Staying in the Dharma-Body, the very nature of cognition. They look to understanding and doubt its value and so are Ignorant. They expect some transformation of the Dharma-Body, the very Nature of Cognition, even though they have cut off the Continuum of Cognition. Such yogis, although they distinguish Understanding and Ignorance, still suppress Cognition and thereby cannot come to realize the Cognition-Dharma Body. Drawing an example from the Oral Readings, can the sun maintain the light without rays? [So also, can Wisdom come without Cognition?] (Jp, fol. 68b).

Bkra shis rnam rgyal likewise criticizes those who try to suppress cognitions. Though it might appear that suppressing cognition is necessary to put-in-order the entity, it is unnecessary in "Skill Practice." Bkra shis rnam rgyal adds two other types of errors made by those who do not suppress cognition:[1]

> Taking either one of the two perspectives, Staying or Moving, but not the other; trying to take Moving as Staying and Staying as Moving, without practicing Skills the Way to the realization of Same-Entity (Bk,p.386).

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[1]Compare Bk,p.386 to Jp, fol. 68b.

The very content of the mind, its moment-by-moment formations, become the means and end to liberation. As 'Jam dpal dpa' bo says, "what binds us, liberates us" (Jp, fol. 70a).

The Yoga of Unspreading (spros bral)

The skillful recognition of the moment-by-moment arising-and-passing-away of mental formations, each carrying the same insight, cuts-off doubt, and brings with it the "certainty" (nges) of emptiness. However, this experience brings new problems. Even with ripening insight into emptiness, the yogi persists with a strong "propensity" (bags chags) to make distinctions. For example, in the continuum of the moment-by-moment arising-and-passing-away, he makes a distinction that something either "exists" (yod pa) or does "not exist" (med pa).[1] These mind-moments may also be distinguished as "one" (gcig) or "many" (tha dad) over time.

Both categories of distinctions--exist/not-exist; one/many--depend on a third, even more fundamental distinction, a temporal distinction. The fundamental problem of the "Yoga-of-Unspreading" (spros bral gyi rnal 'byor bsgom pa) is "time" (dus). The verb, phro ba (perfect, spros ba) means "to spread," or within this context, to spread over time as observed in the continuum of one's own experience.[2] The seeming observable reality of moment-by-moment epochs of arising-and-passing-away is, in itself, a false distinction. As the name of the exercise suggests, the instructions are designed to put an end to the reality of temporal experience, to

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[1]"Whosoever Understands that, if the Mind 'exists,' all phenomena must 'exist'; if it does 'not exist,' all phenomena are destroyed."

sems yod gyur chos kun yod rigs te/
sems med pa las chos shig su yis rtogs (Śabari, quoted in Jp, fol. 72a).

The contrast, here, is between the two mistaken extreme views of "existence" and "non-existence."

[2]Here, we see how important terms like spreading alter their meaning with the context, or stage of practice. In the "Mind-Isolation" exercise, spreading referred to thinking processes. Here, spreading refers to a more fundamental process, time, irrespective of the content of experience.

spreading. With the collapse of the temporal distinction itself, all other "extreme views" collapse. For the first time, the yogi is in a position to align his own mental continuum "directly" (mngon du) with the philosophical tenets of the "Middle Path" (lam dbu'i). Going beyond the mere philosophical speculations of the paṇḍits, the yogi makes his own mind become the very manifestation of the Middle Path.

The problem confronting the yogi is this: his propensity to make time into an entity, much in the same way as the mind and its various arisings were taken as entities prior to insight meditations. To the extent that he "represents" (dmigs pa) time, the mind is likely to be experienced as discrete, though momentary, epochs of various content which arise-and-pass-away in succession, as a "continuum" (rgyun).[1]

As one might expect, the actual instructions are not so very different from those previous emptiness meditations, which were designed to eradicate the entityness of the mind. The vocabulary used in these commentaries is similar to that found in the previous searching-mind instructions:

> [You thoroughly Search for the Mind] as before: what occurs
> that is past, future, or present, or
> now, whatever is a past mind, is Done With;
> Whatever is a future [mind], is Unborn:
> Whatever occurs in the present does not Stay. . . .
> You do not Represent the Mind anywhere.
> Not Representing anything, there is no past;
> There is no future:
> There is no present occurrence.
> You really pass beyond the Three Times, so as to be without the past, without the future, and without the present hereafter (Jp, fol. 70b).[2]

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[1]'Jam dpal dpa' bo begins his commentary with a review of the technical term, dmigs pa, "to not represent." In concentration, the same term was used to signify the passage from the emanating to the absorbed condition of the seed. When the mind stayed in its unaggregated form, no object-of-awareness could be represented. In insight-practice, the term was used again to signify the discovery of non-entityness of the mind after an exhaustive search. In both previous cases, the term, representing, suggests the construction of the respective objects-of-awareness into an entity. Now again, the term has the same meaning, though used in a new context. In representing time, time also becomes an entity. When the yogi does not represent time, he dissolves temporal distinctions completely.

[2]Quoted from the Enumeration of the Amassed Triple Gem:

The continuity with the aforementioned meditations on emptiness is striking. Time, like mind, is a "mere construct" (btags pa tsam bu),[1] a word without any substance. "Intellectual understanding" (go ba) is not sufficient. The yogi must eradicate the "false view" (log lta) of time directly in his own continuum during samādhi. In so doing, the yogi experiences the "final purification of the conditions [necessary for thorough] grasping of Emptiness" (Bk,p.712).[2]

The time meditations complete a set of instructions pertaining to a gross understanding of emptiness, and pave the way for a new set of insights into a subtle understanding of emptiness.[3] The reason is that with the collapse of time, the yogi experiences his state of awareness in such a radically different way so as to approach the very threshold of enlightenment. The "Yoga of Unspreading" sets up the initial conditions by which enlightenment is able to come forth.[4]

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de ltar sems yong su 'tshol te/ci 'das pa'm/ ma 'ongs pa'm/ da ltar byung ba zhig gam/ de la 'das pa'i sems gang yin pa ni zad pa'i/ ma ongs pa gang yin pa ni ma skye pa'i/ da ltar byund ba ni gnas pa med doi/ zhes dang/ sems ni kun tu mi dangs so/ gang mi dmigs pa te ni 'das pa ma yin no/ ma 'ongs pa ma yin no/ da ltar byung pa ma yin no/ gang 'das pa ma yin/ ma 'ong pa ma yin/ da ltar byung pa ma yin pa de ni dus gsum la yang dag par 'das po'i/

[1]rang gi blos btags pa tsam du="mere construct." The main authors agree in their use of this term, cf. Pk, fol. 10b; Jp, fol. 71a; and Bk,pp.388-390.

[2]There are three ordinary emptinesses--emptiness of the person; emptiness of phenomena; and, emptiness of time. The yogi has now realized the latter, and so, achieves "final purification."

[3]See Blo bzang chos kyi rgyal mtshan, p. 6. The Mahāyāna distinction between gross and subtle emptiness is similar to the Mahāmudrā distinction between ordinary and extraordinary practices (e.g., Pk, fol. 12a).

[4]Because the "Yoga of Unspreading" points back to the previous meditations on emptiness and points forward to an entirely new set of insights, it is a transitional exercise. Therefore, some authors, notably dBang phyug rDorje, collapse the distinction between the "Skill" and "Unspreading" meditations. By collapsing the meditation into a single unit of practice, the author is able to preserve the continuity with the previous understanding of emptiness.

Other authors collapse the distinction between the "Unspreading"

An important technical term in the "Yoga of Unspreading" is "self-awareness-of-each-and-every-moment" (so sor rang rig). The same term was used in other contexts. Now a qualifier is added, so sor. During "Concentration with Attributes," awareness was used to point beyond the gross cognitive and perceptual content of the mind towards mental processes. Again, in "Concentration without Attributes," the term, awareness, was used to point beyond subtle cognitions to awareness of the functioning of the balanced mind. In both of these cases, the term signified a shift in perspective, away from the respective objects of awareness, toward some knowledge of the fundamental workings of the mind. Once again, in these latter emptiness meditations, the yogi changes his strategy. He turns away from searching for an entity within the mind, or even, from recognizing its various formations. The previous "Skill" meditations presupposed a temporal process. Now, the yogi turns away from even that temporal process. Behind the spreading flow of the continuum, the yogi becomes aware of the "unborn" (ma skye) nature of the mind. To achieve this new state of awareness, the yogi's knowledge of emptiness is said to stay, and more, to become certain,[1] irrespective of mental processes. When insight into emptiness penetrates the temporal process, it is very difficult to be distracted. Therefore, the yogi achieves the "staying-way" (gnas tshul). 'Jam dpal dpa' bo cites a famous passage from Śabari:

> The Three Times, Not Represented, without Arising and Passing Away,

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and the subsequent "Extraordinary Meditations." In so doing, they emphasize the radically new experiences that come forth upon the eradication of time, i.e., subsequent to the "non-dissolution experience."

The clearest commentators, e.g., Bkra shis rnam rgyal and 'Jam dpal dpa' bo, emphasize both the continuity and discontinuity with the previous meditations.

[1] de stong pa nyid sgom pa mang bas gnas gang gang gang du sems 'phros shing ("Emptiness Stays everywhere the Mind Spreads") (Jp, fol. 76a), quoted from the 'Phags pa dKon mChog sPrin sGom Rim du 'Drangs pa.

ngo bo nyid kyis chos stong ba/ de ni bynag chub lam yin te/ nges kyan de ni bstan pa yin (Phenomena Empty of Entityness; this is the Path of Enlightenment. Certainty, too. So it is taught) (Bk,p.383), quoted from Dam pa'i Chos Yongs su 'Dzin pa'i mDo.

do not change into anything else.
This is the Staying-Way
Whose Real Nature is Great Bliss (Jp, fol. 70b).[1]

Most commentators agree that the purpose of the "Yoga of Unspreading" is "for the sake of generating certain knowledge" (Jp, fol. 70b). Time must be done-with in order for certain knowledge to come forth:

> According to such sayings [as Śabari], when you Analyze as such for the sake of generating Certain Knowledge, ask whether this Self-Knowledge in question is included in the Three Times--the knowledge of the past, future, or present. You will discover that this Moment-of-Knowledge is not found to include all Three Times at once [car gyis], nor is it thought to include any single one [gcig du] of the Three Times whatsoever (Jp, fol. 70b-71a).
>
> In brief, becoming Aware of all phenomena, which are subject and object, in Absolute Truth, does not include the Three (Arising, Staying and Ceasing). So, you must bring forth the Insight Practice in this text toward the goal of having Certain Knowledge, the Experience, without an Entity or Nature (Bk,pp.395-396).

Only by reaching a level of awareness beyond time is the yogi able to attain an uncorrupted perspective of knowledge. Certain knowledge cannot be associated with temporal process. According to Mādyamikan philosophy this is called being "free from extremes" (mtha' 'bral; Jp, fol. 73a). Certain knowledge cannot be associated with extreme views such as existence/non-existence, one/many. These extremes can only be destroyed through the eradication of the temporal construct.

The interplay between the eradication of time and the dawning of certain knowledge is inherent in the various names given to the exercise. The most common name, "the Yoga of Unspreading" (Bk,p.707; Jp, fol. 70a), captures both the instruction, yoga, and the attainment, unspreading, respectively. Other titles emphasize the attainment only. For example, it is also called "The Unborn" (Bk,p.387); "The Benefit Coming Forth" (Rg,p.9). Bkra shis rnam rgyal defines "Unspreading" in a-temporal terms:

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[1]In Kong sprul, 5:287:

mi dmigs dus gsum ma skyes 'gag pa med/ de nyid gzhan du 'gyur ba med pa ni/ rang bzhin bde ba chen po'i gnas lugs yin from Śabari.

> Because the Staying-Way, like Space, is the Unspreading of the Three--Arising, Staying, Ceasing; eternalism/ nihilism, coming/ going--it is called 'unspreading' (Bk,p.707).

In a limited sense, "Unpreading" suggests the eradication of successive mental formations, so that reality is no longer imputed to the arising-and-passing-away of events. In a general sense, "Unspreading" is the eradication of all related distinctions and extreme views.

The actual instructions for the temporal meditations are complicated. Whereas Padma dKar po instructs his yogis primarily by dialectical means, Bkra shis rnam rgyal uses the vehicle of negation.[1] Both approaches are designed to eradicate distinction.

The Dialectic on the Three Times

Padma dKar po's root-instructions are given in three successive stages: (1) "the Three Times"; (2) "Substance and Non-Substance"; (3) "One and Many." The first meditation is the most important in that it gives the essential instructions for the eradication of any temporal distinction. These instructions lead to the state of the unborn mind. The second set of instructions naturally follows the first. Once time is eradicated, there can be no distinction between something existing or non-existing in a given moment within the continuum. The seeming events that arise within the continuum neither happen nor not happen. The final instruction pertains to the benefit. It is both a review of the attainment and a transition to the next set of exercises, which pertain to the increasing equanimity of the mind. No longer experiencing the continuum as a temporal flow, both the mind and the various events arising within it are understood to be unborn.

The root-instructions for the three times have two parts. The former part gives the actual instruction in a dialectic form:

> Analysis from the perspective of the Three Times:
> The past mind ceases and is eradicated;

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[1]Dialectical negation is negation of two opposing views in favor of another position. Direct negation is the negation of one or more views, without advocating another position.

> The future mind is not born nor does it occur;
> The present mind cannot Recognize anything. Examine this way.
> This is the way of all phenomena as they really are.
> Although all [phenomena] occur, they do not exist as Real.
> And are thereby taken to be Mere Concepts [constructed] by
> your own Notions (Pk, fol. 10b).

The latter gives the attainment:

> You become Aware:
> There is no Carrying-Out of any Arising, Staying, or Ceasing.
> Saraha says,
> 'That arising as a Substance becomes Calm, like Space.
> Having abandoned Substance, what arises after that?
> Bring forth the Real Nature of the Unborn From-the-Beginning,
> And so, Understand what is taught by previous lamas' (Pk, fol. 10b).

'Jam dpal dpa' bo's comments on the instructions are brief. First, in a dialectical form he reiterates the criticism of the Hinayāna position on the fate of the mental formations. The Hinayāna yogi describes total break-up of the mental formations moment by moment, until no events occur within the mind. This is a "Dissolution Experience" ('gags pa). Although not questioning the authenticity of such an experience, 'Jam dpal dpa' bo says that the "Dissolution Experience" cannot lead to the generation of certain knowledge. Those advocating the ultimacy of such an experience are said to adopt the extreme view of nihilism. If the mental formations were to actually cease, then they would be non-existent:

> You may think that the Way to generate Certain Knowledge is by letting the past mind and so forth cease or become eradicated. In so doing, you act under the influence of the False-Entity of the mind and are without the Three [Times] from beginning to end. And in so doing, you have acted under the influence of outer appearances so that these also cease and become eradicated. This is not the way to generate Certainty. When you Understand the Truth [of the Real-Entity] and the outer appearances as Unspreading, then, you will find it easy to directly effect the experience of its Real-Nature. In this guide book, you won't get it by any of these other methods (Jp, fol. 71a-71b).

On the other hand, temporal experience itself cannot lead to the generation of certain knowledge, because believing the succession of arising-and-passing-away of mental formations to be real is a manifestation of the extreme view of eternalism, namely, that something is said to occur or exist. The conventional view of temporality must also be

refuted. Padma dKar po's root-instructions are designed to refute the eternalist experience of temporality, so that the Middle View comes forth within the continuum.

As the mind-moments neither arise nor not-arise, the correct Middle View of the mind-moments is captured in the technical phrase "unborn" (skye med), a term chosen to negate the sheer karmic weight of the propensities, by which time is taken to be an entity.

Still, something "happens" ('dug pa) even after becoming aware of the real-entity of the unspreading mind.

> Now, the way to do the Analysis when acting under the influence of the Nature or Entity is as follows:
> From where does the first mind-moment Arise?
> Then, where does it stay?
> Finally, where does it go when it ceases?
> Therefore, by means of the above sayings, now that all the appearing phenomena of Saṃsāra do not go into Dissolution anywhere and are not Carried-Out anywhere,
> then, there is no Arising that depends on the past,
> there is no intention that depends on the future, and
> there is no recognition that depends on the present.
> Then, you understand it to be free from beginning and end.
> Moreover, as Unborn, what Ceases?
> When it does not Arise-or-Pass-Away, what Stays?
> So, understand it to be free from the Three--Arising, Staying, Ceasing--
> So that it Arises everywhere by its Conditions.
> The Truth is not contradicted when you say it is both with and without Recognition.
> [Each mind-moment] that Arises and Liberation come at the same time.
> You see the Real-entity of the Unspreading (Jp, fol. 71b-72a).

Something happens, but the various events are not taken as real, substantive entities.

According to 'Jam dpal dpa' bo the actual practice comes in two stages, examination-meditation and samādhi-meditation, both employing dialectical instruction. The latter is a searching meditation, similar to the initial meditations on emptiness. In this case, the yogi searches for the locus of arising, staying, and ceasing. At some point he gets exhausted with the search and attains insight. He realizes, simply that there is no locus nor any entity that arises, stays and ceases. There is no time, in an ultimate sense.

The dialectic on time is inextricably bound to the dialectic on existent and non-existent substances. If nothing ultimately arises, then nothing comes into existence: if nothing ultimately ceases, then nothing goes to non-existence. Therefore, Padma dKar po's root-instructions follow with a section on substances and non-substances. He uses a similar dialectical form to illustrate the collapse of the extremes of eternalism and nihilism that are eradicated at the same time as that of temporality. Again, the root-instructions come in two parts. First, are the actual instructions:

> Analysis from the perspective of Substance and Non-Substance:
> Are these mind-moments Carried-Out as Existing, as Substances?
> Are they Carried-Out as Non-Existent, as Non-Substances?
> If they are Carried-Out as Substances, are they Carried-Out as Object and Subject?
> If they are Carried-Out as Objects, where are their form and colors?
> If they are Carried-Out as Subjects too, is it because you have been Done-With Appearances?
> If it is eradicated as a Non-Substance, how come it acts by its many Various Appearances?
> Examine it this way.

Next, is a description of the attainment:

> If it existed and could be Carried-Out into an Entity,
> it would be permissible to set it up as a Substance in Samādhi.
> By becoming Aware, the truth of this examination is not Carried Out into anything whatsoever, and so,
> You can not set up nor find an existent, substantial phenomena.
> Because the Sphere-of-Activity of Wisdom, in which there is Self-Awareness, comes forth, it cannot be Non-Existent [nor be set up as] a Non-Substance.
> You do not go in either direction of Substance or Non-Substance.
> Then, since you are free from both Substance and Non-Substance, you can not fall into the extreme paths of Eternalism and Nihilism and enter what has been called the 'Middle Path' (Pk, fol. 11a).

'Jam dpal dpa' bo's commentary reduces these complex dialectical instructions to a single phrase, "not carried-out" (sbrug med). All distinctions, gross and subtle, stem from mental action, more specifically, acting upon one's own continuum. As the continuum is reduced to its simplest condition--the arising-and-passing-away of mental formations, moment-by-moment--the yogi is in a position to control the subtlest actions. If the yogi lets the continuum be, and does not carry-out the

formations in any way whatsoever, he will align his continuum with the Middle Path. He must not think about them; construct them into substance; or, let them cease. To arrive at a condition of not-carrying-out the mind at its simplest level removes all the possible obscurations to certainty. Not-carrying-out is likened to a certain "attitude" (lugs). By carrying such an attitude toward his own continuum he "prevents extremism." This mental attitude is somewhat analogous to balancing the mind during the "Staying-Calm Practice," in which the gross and subtle mental events within the continuum become calm only when awareness was properly balanced. Likewise, the temporal processes of the "Insight-Practices" lose their realism only when the proper balanced attitude, not-carrying-out occurs.

According to 'Jam dpal dpa' bo, the benefit is the removal of all extreme views, so that certainty, and its more developed state, certain knowledge, can shine forth (Jp, fol. 73a). Padma dKar po and 'Jam dpal dpa' bo also use certain negative terms. For example, words such as unborn and non-substantial are linguistic devices designed to "prevent extremism," especially the karmic power which favors the extreme view of realism.

Bkra shis rham rgyal's root-instructions focus on the still distinguishable concomitants--staying-and-arising. Their form, in contrast to Padma dKar po, employs negation as its primary device, as evidenced by the very title, "The Unborn." The root-instructions follow a similar format. First come the actual instructions, given in negative form, then a description of the benefit:

> Continuation of Skill:
> Mind takes the Perspective of Clarity and Emptiness as before.
> There are Various Cognitions and Perceptions.
> This very Mind becomes the Skill of Non-Cessation.
> The Mind Happens to Appear.
> Now, looking nakedly, considering that the very Mind is
> Settled-Into Itself, go on to Analyze as follows:
>
> That Arising from many causes; that Staying as the Way, and
> that having gone to its Cessation.
> If you mistake the [Skill exercise] go on to Analyze the
> correct doctrines in order to prevent extremism.
>
> Then, in the very first mind-moment, experience what happens as:

Not Arising from causes and conditions and not Born from any basis, without a root or groundwork of existence.
Not Staying in any distinct form or any outer appearance, and without a cause of recognition.
[Not having gone] to its Cessation, also, not being obstructed, self-cleansed, self-purified and self-liberated.

As such, [the very Mind, settled-into-itself] is an Attitude towards existence which is Non-Recognition of the Three--Arising, Staying and Ceasing. This is Self-Awareness and Emptiness.
So it is unnecessary to rely upon Artificial Construction.
Do not corrupt it by trying to make it good or spoil it by trying to make it bad. Do not change it in any way. It is only necessary to Resolve it as self-purified, self-awareness and self-liberation.
So if you examine all the texts and commentaries, and then do the body points and so forth, Examine and Analyze the Clarity and Emptiness of the Mind from the best possible Samādhi, then you will experience the Insight of the Insight Practices (Bk,p.666).

These instructions begin with a review. The "Unborn" meditation naturally follows from the ripening of the "Skill" meditation--at the point when the mind appears in its non-ceasing manner, moment by moment. Then the same insight comes forth: clarity and emptiness. As each moment brings the same insight, the meditation proceeds with less and less effort. The mind "settles-into-itself" (rang babs). At this time, the yogi is ready to begin the "Unborn" meditation. However, as the meditation presupposes a sophisticated intellectual understanding of Mādyamikan philosophy, it is advisable to review the dialectical arguments of the Middle Path.[1] Bkra shis rnam rgyal has introduced an examination-meditation into his instructions in order to "prevent extremism." As for Padma dKar po, the goal of the meditation is to establish the Middle Path in one's meditative experience.

The actual samādhi-meditation begins with the passage, "Then, in the very first mind-moment." In brief, the yogi looks to the three temporal divisions of a discrete mind-monent (arising, staying, and

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[1]The English studies of the Mādhyamikan dialectic, the reader is referred to T.R.V. Murti, The Central Philosophy of Buddhism (London: George Allen & Unwin Ltd., 1960); Frederick J. Streng, Emptiness: A Study in Religious Meaning (New York: Abingdon Press, 1967).

ceasing) and negates their reality respectively. The commentary elaborates that no entity can serve as the basis for the seeming mental events. There is no "constructor" (bzo bo) or "agent" (mkhan po) that brings the event about. What seems to occur, when correctly negated, is "unborn" (skye med):

> You resolve it to be Unborn. It is not born from causes and conditions. It has no basis. It is without a root (Bk,p.388).

Likewise, the mind-moment that seems to stay--either as a seeming perceptual object or as a cognition--is negated. Nothing as such can be recognized:

> You resolve it to be without eradication or without cessation (Bk,p.388).

Table 39 lists the respective negations.

TABLE 39

NEGATIONS USED FOR EACH OF THE TEMPORAL UNITS (ARISING, STAYING, AND CEASING)

Arising	Unborn
Staying	Without a cause of Recognition; Without a basis to the Staying
Ceasing	Without annihilation; Without Cessation

In sum, events of the mind have no origin, entity, nor destination.

Bkra shis rnam rgyal's root-instructions then continue with a description of the benefit. This begins with the phrase, "as such [the very mind . . .]." The condition of the mind that settles-into-itself, when subjected to the proper negation of the enternalistic extreme view, is best depicted as a "mode of existence"[1] (yin lugs). According to the

[1] yin lugs is equivalent to gshis lugs but not equivalent to gnas lugs. The "mode of existence" and the "staying-way" are opposite, but non-dual perspectives.

root-text, the attainment of this mode-of-existence is summed up in three words: non-recognition of the three (arising, staying and ceasing); self-awareness; and emptiness. The first of the series is most important in the current context. In short, temporal experience is done-with. There is no recognition of time.

Second, with the negation of temporality, a profound re-arrangement takes place. The mind is experienced in a totally new way. As the second term indicates, there is self-awareness. The negation of temporality points beyond itself to something new. The yogi becomes self-aware of a mind which is purged of all extreme views. His mind becomes the very expression and manifestation of the Middle Path. The appropriate conditions for subsequent enlightenment are established.

The third term, emptiness, illustrates how, with the negation of time and the remnants of extremism, the set of meditations concerning the gross understanding of emptiness have been completed.

Bkra shis rnam rgyal coupled the verb, "to recognize," and the phrase, "the three (arising, staying and ceasing)," within a genitive phrase. In so doing, he has tried to capture the interplay of temporality and existence. When the negative particle is added to make, "non-recognition of the three," the entire phrase negates <u>both</u> the extreme views on temporality and those on existence at one and the same time. In the commentary, Bkra shis rnam rgyal says:

> By not being able to Analyze where the Three Times are, you are free from the extremes of existence. These are not Carried-Out anywhere. Furthermore, since everything seems to arise and become the root of Saṃsāra and Nirvāṇa, you are free from the extreme of non-existence. Nothing is Carried into a substance or into an attribute. This has been set forth in a number of metaphors. But above all, [remember] that it does not arise by causes, so that it is unborn. It cannot be recognized, as it does not Stay. Finally, it can not come to cessation, so it is without cessation. Nor does it Arise from causes; nor does it Pass-Away by conditions. Then, it is Immediate Time, non-occurrence, All Time. To be free from the Three (Arising, Staying, Ceasing) does not mean to cut off the Continuum. Stay so that nothing is good or bad; is understood or not understood; is without increase or decrease. Then, when you have Recognition or Non-Awareness at any time, you will neither attain anything nor go astray. And so, at all times, you will be without change, without any decrease and so forth. Having Examined and Analyzed the truth of the Unborn by the Insight which Examines-Each-and-Every-Moment, you have Examined to its final

> limit, the experience which Cuts-Off the Power [of mistakenly viewing] a Basis or root of the mind. Having Analyzed accordingly, your experience is beyond thought and beyond words. It is the Staying-Way of the mind. In conclusion, having Examined-Each-and-Every-Moment so as to effect the Analysis, [all the mind moments] go to self-calm, self-absorption and self-dissolution. This is explained as the generation of the Wisdom of Non-Cognition (Bk,pp.389-390).

Not only do the three units of a single mind-moment collapse, but also the extremes of existence and non-existence. Further, the other units of time, arising-and-passing-away, and immediate time, also are negated.

In sum, the single compound, "without recognition of the three," condenses the double set of Padma dKar po's root-instructions--the three times and substance/non-substance. The goal of Bkra shis rnam rgyal's meditations is the same, but the method is different. The latter relies heavily upon negation. Such a method directly attacks the most likely extreme, that of eternalism, by which time and space are taken to be realities. The negative form of instruction is certainly less complicated than the dialectical form. However, the negative form is more likely to lead to the opposite extreme, nihilism. Bkra shis rnam rgyal is not unaware of this. He is careful to say that though the units of temporality do not exist from an ultimate perspective, something still "happens" (byung) from a relative perspective. Statements such as "the continuum is not cut-off" and terms such as immediate time and all time, used in juxtaposition to non-occurrence, are designed to prevent this latter extreme.

The Middle Path, without Extremes

Both methods are designed to eradicate extreme views. Hence, the benefit is called the experience of the "Middle Path" (dbu ma'i lam; Jp, fol. 73b). Events neither arise nor not arise; they neither exist nor not exist. These are summarized in Nāgārjuna's Eight Extremes:

> You will also come to give up the Eight Extremes. So master Nāgārjuna says, 'Something occurs from codependent-origination.
> There is no Arising or Passing-Away.
> There is no Nihilism or Eternalism.

There is no Coming or Going.
There are not Many objects or One object.
Whatever Spreads, becomes almost calm again and again'
(Jp, fol. 73b).[1]

The main extreme views are "nihilism and eternalism" (rtag pa dang chad pa). These are closely associated with the extreme views on time and existence. As the passage shows, the key to right view lies in the Doctrine of Interconnected-Origination,[2] not in temporality. Things neither exist nor not exist, and yet they happen through their "connectedness" (rten 'brel). The use of this term, "connectedness," is designed to show that another fundamental rearrangement of the continuum has taken place.[3]

'Jam dpal dpa' po cites a passage from the Tantras:

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[1]nyer zhi zhir bstan="become almost calm again and again." The qualifier, nyer, "almost," is designed to prevent the extreme view of "dissolution" ('gag pa).

[2]For a discussion of the Doctrine of Interconnected-Origination, see Conze, pp. 156-158. Note that Conze translates the term, "conditioned co-production." Although this translation captures the interdependent aspect of the term, it misses the related meaning, namely, that all phenomena are interconnected.

[3]The key to establishing the Middle Path is the eradication of the extreme views of the reality and irreality of time. The root-texts and commentaries illustrate the eradication of temporality through a number of technical terms. First are the terms which negate any of the three units of temporal experience:

without Arising; without Staying; without Ceasing (Bk, root-text, p. 666).
without Arising-and-Passing-Away (skye 'gag med; Jp, fol. 70b, 71b; Bk,p.389).
without Immediately Occurring Time (glo bur med; Bk,p.389).

Instead of negating the individual modes of temporal experience, there are phrases which negate time in a more general manner:

Really passing beyond the three times (Jp, fol. 70b).
Being without the past, without the present, and without the future (Jp, fol. 70b).
Not changing into something else (de nyid gzhan du 'gyur ba med; (Jp, fol. 69b).

There are also terms which are designed to negate the extreme view of the irreality of time.

> Realization has no beginning or end. This is calmness. Calmness has no beginning or end so that the mind is without Arising-or-Passing-Away. This is explained as being without beginning or without end (Jp, fol. 71a).

The phrase, "without beginning and end" (thog ma mtha med pa'i pa), is designed to negate both extremes. "Without beginning" negates the extreme in which time is seen as a serial occurrence. "Without end" negates the extreme view of cessation. The phrase, "calmness" (zhi ba), signifies a fundamental rearrangement. Temporal experience comes forth in a new way, and so, the subtle meditations on the mental formations come to a close. The same Middle Path between arising and not-arising is captured in the paradoxical phrase, "unborn from the beginning" (gdad nas skye med). The term, "unborn," is designed to negate the eternal view of time; the phrase, "from-the-beginning," is designed to negate the nihilistic position on time:

> Sahara says, 'That born as substance becomes Calm like space.
> Having abandoned, what can arise hereafter? It is Unborn from-the-beginning.
> So understand what is taught by your lama' (Jp, fol. 72a).

This type of experience is expressed in the verb, zhi ba, which means "to calm." Elsewhere, the verb is qualified, "nearly calm" (Jp, fol. 71b). Nāgārjuna qualifies the term even further, "almost calm again and again." Likewise, Bkra shis rnam rgyal uses the terms: "self-calm" (rang zhi); "self-absorbed" (rang bsdu); and "self-dissolved" (rang thim). Whenever temporal experience "seems" to come forth in its habitual way, i.e., as a succession of discrete events, these events quickly become calm, over and over again.

Another way to express the state is with the term, emptiness:

> By many meditations on Emptiness, Emptiness stays everywhere. The mind Spreads again and again. You will understand Emptiness when you have thoroughly searched for the Entityness of this and that, mainly Spreading and Staying. Then, joy is brought forth in the mind. You will understand Emptiness when you have examined whether the mind exists. You will understand Emptiness when you have searched for the Entityness everywhere (Jp, fol. 77a).

The continuum itself becomes a manifestation of continuous understanding

of emptiness. This is certainty. This is the staying-way. This is what is called the "real-entity" (yang dag pa'i ngo bo; Bk,p.392). The right view of emptiness stays in the ripening experience.

Non-Dissolution

It is important to realize that some "happening" ('dug pa; 'byung ba) continues. Experience still ripens. The experience is neither a genuine experience of discrete mind moments, nor is it a genuine dissolution. In order to express the attainment, certain qualified phrases are used. For example, 'Jam dpal dpa' po uses the phrase, "not completely staying" (rab tu mi gnas; Jp, fol. 71a). The reason for the qualification is so that the unborn state is not confused with a dissolution experience. Bkra shis rnam rgyal contrasts his definition of the unborn with the two most common mistaken views of unspreading.[1]

> Those who assert that the meaning of Unspreading is to be without the Spreading of Cognition, wherein there is a subject and object, and those who assert that the meaning of Unspreading is Certain Knowledge which Recognizes all phenomena as being Empty, are both wrong. The former are merely experiencing Staying-Calm practice in which there are no Cognitions. The latter are attached to Emptiness as a form of Certain Knowledge, and this is also wrong. The real meaning is a [proper] Understanding of the Real-Nature of the mind at the time of Unspreading, so that the Real Nature of the mind is, like space, an unchanging non-aggregate (Bk,p.708).

This passage refutes the nihilist position which adheres to the dissolution experience. It also refutes the eternalist position which confuses an understanding of emptiness with knowledge of some entity. As the state

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[1]Bkra shis rnam rgyal defines "unspreading" as follows:

> Because the Staying-Way of the Mind, Like Space, is without Spreading of the three (Arising, Staying, Ceasing); without eternalism nor nihilism; without coming and going; etc., it is called Unspreading.

Bkra shis rnam rgyal captures both the positive and negative assertions in a single definition of Unspreading. Like Space is a positive assertion. "[W]ithout spreading of the three . . . etc.," is a negative assertion (Bk,p.707).

involves neither dissolution nor non-dissolution, the yogi is "without hope and fear" (Bk,p.708).[1]

Another way to express the state is with phrases such as "unchanging non-aggregate" ('pho 'gyur med pa'i 'dus ma byas). Experience is unchanging in that it is no longer subject to the laws of cause and effect. The experience is a non-aggregate in that it is no longer subject to the laws of mental construction. A similar term is "carried-out-en-masse" (lhun gyis grub; Jp, fol. 73b). This term is made up of the verb, sgrub pa, which means "to carry out," and the noun, lhun, which means a "mass." The term is often used idiomatically. It is sometimes translated as "spontaneity." However, the literal meaning is most revealing, namely, "to form something all at once." Certain other phrases convey the same sense. Bkra shis rnam rgyal says, "to generate knowledge in oneself, you are supposed to meditate unspreading while mixing the various appearances" (Bk,p.715). Likewise, Rang byung rDorje uses the term, kun gzhi; Skt., alāya. This term has often been translated as "store consciousness." The literal Tibetan meaning is, "basis of everything." None of the terms are elaborated in the texts, because of the potential misunderstanding in light of an eternalist position. Nevertheless, they are designed to express the profound rearrangement of the continuum. Rather than a temporal succession of discrete mind moments, the yogi experiences, non-temporally, the entire causeless, groundless, interconnectedness of the mind/cosmos. Everything comes forth. The yogi realizes the "basis of everything." He grasps the entirety of the mind including all of the potential experiences of past, present and future lives, in all of the realms, in an instant. He becomes aware of the vast interconnectedness which makes up his consciousness as opposed to the narrow flow of spreading events in the ordinary mind. This profound and sudden shift, whereby he becomes aware of the a-temporal interconnectedness of everything, is called a "non-dissolution experience" (ma 'gag pa).

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[1]The phrase, "without hope and fear," seems to be a direct refutation of the Theravāda position. The dissolution experience in Theravāda Buddhism is described in terms "terror," "danger," and "desire for deliverance." See Buddhaghosa, 2:755-765.

Though comparable in profundity to the dissolution experience in the Theravāda tradition, the Mahāyāna experience of non-dissolution or unspreading is very different both experientially and philosophically. Therefore, the authors are careful to refute the nihilistic position of dissolution.

The commentators also carefully refrain from describing the non-dissolution experience in positive terms. They discourage the use of terms such as "carried-out-en-masse"; "basis-of-everything," because of the potential danger of adopting an eternalist position. In fact, this is one of the main criticisms against the Yogacāra school. Rather than using such terms, the commentators try to express the experience in metaphorical form. The following metaphors are used: "son of a barren woman" (Jp, fol. 73a); "space" (Jp, fol. 52a, 73a); "salt in the ocean" (Bk,p.390); and "treasure in the palm of your hand" (Jp, fol. 73b). For example:

> You can not Put-It-In-order by going after or turning away from its Attributes.
> It comes by the Oral Advice of the lama, and so,
> It is called a greatness that is like seeing a treasure which stays in the palm of your hand (Jp, fol. 73b).[1]

Although a profound shift takes place, the yogi does not remain within this state of awareness. Padma dKar po makes a distinction between the samādhi-state and the post-samādhi state. During the "samādhi state" (mnyam bzhag) the yogi experiences the dropping away of extremes such as time. He experiences his first certainty about absolute truth. Due to the sheer power of past karma his ordinary temporal way of experiencing, the continuum eventually returns, but now along with its interconnectedness to everything. He enters the "post-samādhi state" (rjes thob). Once again, discrete mind moments seem to occur, at least in a relative sense. Because these events occur, however, the yogi becomes more convinced of emptiness. Padma dKar po devotes several passages to the description of the benefits in his root-instructions:

> During Samādhi, in which the yogi Understands accordingly, nothing whatsoever appears other than the Wisdom which is Self-Aware-of-

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[1]Compare to Pk, fol. 11b.

Each-and-Everything, and so this is called Non-Appearance.

During the post-Samādhi, everything appears like a magic show because you have purified [the mistake of] grasping any reality in all the phenomena along the path (Pk, fol. 11b).

Because of the suddenness of the non-dissolution samādhi, and also its conviction, the state is said to bring forth "certain knowledge" (nges shes). "Wisdom" (ye shes) does not come forth all at once. It must ripen. Though sometimes a mistake is made by yogis, the certain knowledge which comes forth at this time is not to be confused with enlightenment, where wisdom comes to perfection. Terms such as certain knowledge and staying-way are used instead of wisdom for the attainment in order not to generate confusion. There are, however, exceptions. When the term, wisdom, is used at this stage, it is qualified. Bkra shis rnam rgyal uses the phrase, "sphere the activity of wisdom" (Bk,p.390). With a shift to the causeless, groundless experience of the entirety of all potential phenomena, the yogi passes beyond the realm of discrete temporal mind moments to another sphere of activity, which works by a different set of rules. These are the rules that pull the mind toward full enlightenment.

However, it is important that the yogi experience continuous staying of emptiness, both within and without the samādhi state, hereafter. According to Bkra shis rnam rgyal, the non-dissolution experience comes forth in lesser, intermediate, and greater forms. Therefore, the yogi needs to "safeguard it again and again" in order to strengthen his new experience of the mental continuum. Bkra shis rnam rgyal gives four ways to safeguard the experience: First is prayer. The yogi established the appropriate conditions as far back as "Guru Yoga," in which he was empowered by the lama. Now, the yogi is told, "pray to the lama and to the assembly" (Bk,p.714),[1] in order to reinforce the appropriate conditions for the ripening of certain knowledge. Then, he is told to re-enter the non-dissolution samādhi and let-go. He says, "let-go in the Unspreading

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[1]For 'Jam dpal dpa' bo's version of the safeguarding instructions, see Jp, fol. 74b-75a.

and the Benefit will come forth" (Bk,p.714). The yogi should experience the entire interconnectedness of all phenomena in the Three Times and Six Realms time and time again, and should have a number of non-dissolution experiences. Finally, he should take advantage of the "intensity" of the rearrangement in order to safeguard the experience. He should practice continuous undistracted staying on emptiness. Once he gets some sense of emptiness pervading the interconnectedness of all times and realms, it becomes easier for him to persist with his continual focus on emptiness when he leaves the samādhi state and re-enters his ordinary experience.[1]

Table 40 summarizes the language used to express this samādhi state.

Extraordinary, Pointing-Out Instructions

The Yoga of One Taste (ro snyoms)

The experience of certainty that accompanies the non-dissolution experience marks a profound shift in awareness. The continuum is experienced in a radically new way, no longer as discrete successive mental formations or temporal units, but as something seemingly carried-out en-masse. Based upon this new perspective, the yogi begins an entirely

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[1]Padma dKar po's root-instructions on the "One and Many" suggest a safeguarding exercise. Again they are given in dialectical form:

> Examine whether the Mind exists as One or exists as Many.
> If it is One, how can it be One when the so-called Mind seems to Arise as Various?
> If it is Many, how can all these become the Same Entity or the Equanimity in Emptiness?
> When you are free from such extremes, it is called Mahāmudrā, Not-Completely-Staying (Pk, fol. 11b).

The root-instructions remind the yogi to safeguard equanimity. The "Yoga of Unspreading" is the first approximation of equanimity.

'Jam dpal dpa' bo explains the root-instructions as a "song method." In such instructions, the lama directly empowers the yogi with the appropriate knowledge. For example, the lama would give direct instructions, so that the yogi not be mistaken while he is in the Unspreading Samādhi. When the direct method is not available, the commentator suggests a "sutra method." The yogi is told to review the initial meditations on emptiness, and then repeat the meditations for the "searching mind."

TABLE 40

NEGATIONS AND METAPHORS USED TO AFFECT THE YOGA OF UNSPREADING

		Negation of Eternalism	Negation of Nihilism	Metaphor
Concommitant	Staying	No Entity	Staying-Way	Space
	Moving (Pass-Away, Arise)	Unborn	Unchanging-Non-Aggregate; Carried-Out-En-Masse; Basis-of-Everything	Son of Barren Woman / Treasure in Hand

new set of exercises, which are called "Extraordinary Practices" (thun mong ma yin pa).

Some authors make a distinction between gross and subtle insights into emptiness,[1] where the ordinary insight mediations correspond to gross emptiness and the extraordinary meditations correspond to subtle emptiness. In the Mahāmudrā cycle of meditation, a similar distinction between ordinary and extraordinary practice is made. According to 'Jam dpal dpa' bo, the extraordinary practices build upon the foundations of the ordinary "Staying-Calm" and "Insight Practices" common to the Hinayāna.[2]

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[1]See Blo bzang chos kyi rgyal mtshan, p. 6, for a discussion of the gross and subtle Emptinesses.

[2]Jp, fol. 77a-77b:

> Those spoken of previously are called, 'The Experience of the Ordinary.' Staying-Calm and Insight Practice comprise the Ordinary Meditative Path of the Three Vehicles because Staying-Calm and Insight Practice are certainly necessary to Carry Out the enlightenment of each of the Three Vehicles, respectively. So that one does not make a mistake in coming only to the Insight Practice of the Three Vehicles, which must be understood, he needs to have both the Selflessness of the Person and the Selflessness of Phenomena.

There are a number of types of extraordinary cycles of meditation within the Mahāyāna. Each gives the advanced stages of practice its own unique flavor. The specific extraordinary practices of Mahāmudrā, then, serve to distinguish Mahāmudrā from other advanced Mahāyāna cycles of meditation. Therefore, the practices presented constitute a traditional method and technical vocabulary that is entirely unique to Mahāmudrā.[1]

There are two stages of practice in the Mahāmudrā cycle of meditation: "The Yoga of One Taste" (ro gcig gi rnal 'byor) and "The Yoga of Non-Meditation" (sgom med kyi rnal 'byor). Both are designed to set up the conditions to "carry-out enlightenment" (Jp, fol. 77b). As a result, the yogi achieves a kind of enlightenment that is certainly very different from the Theravāda Nirvāṇa.[2]

The word, "taste" (ro), in the title, the "Yoga of One Taste," is analogous to the word "great desire" ('dod chags) used in the early Mahāmudrā source material (Jp, fol. 78a). The non-dissolution experience is such a profound shift in perspective that it seems to the yogi as if he has had a taste of what enlightenment must be like. As a result, he has become single-minded in his intention to attain full enlightenment. No matter what the seeming content of his experience all becomes the great desire for enlightenment. Nevertheless, to the extent to which the yogi has correctly entered upon the Middle Path, the taste of potential enlightenment is not an artificial expectation as much as it is a "self-occurring" (rang 'byung) given of the samādhi state.

The "Yoga of One Taste," as the very name implies, is concerned with "equanimity" (btang snyoms). The "Yoga of Unspreading" was its precursor for several reasons. First, it was designed to set up the conditions for a direct experience of one's continuum as an expression of the

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[1]The related practices are discussed at great length in Kong sprul 5:542-546. Though constituting a distinct body of practice, the Extraordinary Practices of the Mahāmudrā bear a complicated relation to the Tantric visualization and energy yogas, on the one hand, and the ordinary "Staying-Calm" and "Insight" Practices, on the other.

[2]It is also possible that the final enlightenment is different from certain types of enlightenment in the Mahāyāna tradition, especially those that do not adhere to the "Two Truths," the relative and absolute dimensions of reality.

Middle Path free from extremes. Second, the experience of one's continuum seemingly carried-out-en-masse puts the yogi in a position to experience the equanimity of all possible kinds of phenomena which were previously considered to have arisen, and more, to have arisen as Various. The yogi gains "self-awareness" (rang rig pa) of the same truth, emptiness, for the entirety of all possible phenomena which seem to occur through their interconnectedness. In this sense, knowledge of emptiness "stays" (gnas) throughout the continuum of experience in all times and realms.

The "Yoga of One Taste" is designed to deepen one's experience of the "staying-way" (gnas lugs), and with it, knowledge of the equanimity of all possible mental formations. Though the "Yoga of Unspreading" brought forth the initial experience of equanimity, the "Yoga of One Taste" is the actual "means" (thabs) or "way to practice" (tshul) equanimity. Padma dKar po defines the "One Taste" meditations with a single aphorism:

> Making the same taste out of all phenomena, Appearing/Mind, so they are indistinguishable, is the Yoga of One Taste (Pk, fol. 12a).

This definition is worded in such a way as to be both continuous with the previous set of meditations and also introduce new discontinuous elements. The word, "indistinguishable" (dbyer med), is reminiscent of the "Skill" meditations wherein the distinction between appearance and mind was eradicated. The phrase, "making the same taste out of all phenomena," shows some continuity with the "Yoga of Unspreading," especially in terms of the dawning equanimity. However, the participle-form of the verb, "to equalize" (snyoms pa), is used in conjunction with an object, "taste" (ro), to make the phrase, "making the same taste out of." By using this participle, Padma dKar po is able to signify the intention of the "One Taste" practice. Equanimity does not occur as an all-at-once realization. Consistent with the Doctrine of Cause and Effect, the attainment of full equanimity must ripen through practice.[1]

What then makes the "Yoga of One Taste" so different from the

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[1]Rang byung rDorje says, "Empty of Entityness; the Real-Nature made Clear; the Aspects, Non-Dissolution--everything Arises" (Bk,p.406).

previous "Yoga of Unspreading"? The "Yoga of One Taste" is a means to remove any defilements that might obstruct sentient beings from realizing that the ordinary mind is itself the carrier of the Mahāyāna enlightenment experience (Bk,p.416). The fundamental obstructions to such a realization are false cognitive distinctions between the seeming phenomena of experience (rtog pa). By making-equal all phenomena, all such obscurations are eliminated. One of the most famous passages of the entire Mahāmudrā cycle of meditation is, "mistakes arise as wisdom."[1] What was once viewed as an obscuration to insight, the "ordinary" (tha mal) workings of the mind, now become the very means to affect wisdom. Thoughts, perceptions and emotional-fetters become the vehicle for wisdom. Consider the following passage:

> all Three Realms, without remainder, transform into One Great Desire (Jp, fol. 78b).

The verb, "to transform," literally, "to change color" (kha dog bsgyur ba), signifies some fundamental transmutation of the continuum so that what were previously considered as hindrances become the means to enlightenment. Other verbs, notably, "to put-in-order" (gtan la dbap; Jp, fol. 78b), or "to change heart" likewise suggest a transformation of perspective. As one commentator says, "all phenomena included in Saṃsāra and Nirvāṇa become the potential means of self-liberation" (Bk,p.447). Perception, cognitions, emotional-fetters, and sensations were once described with such adjectives as "enemies," "poisons," or "mistakes." Now, these same phenomena are given different adjectives. They are called "friends" (grogs). As one commentator says, ". . . if Recognized in itself . . . everything Arises as one's own friend" (Jp, fol. 78).[2] The yogi not only experiences these ordinary phenomena of the continuum once again, he, in fact, welcomes them as if meeting a friend along a road.[3]

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[1]See Bk,pp.441-460, for a discussion of how mistakes become wisdom during samādhi.

[2]This is a quotation from Mila ras pa. Compare Jp, fol. 78b to Bk,p.448 for variations on this same passage.

[3]The welcoming of phenomena in the Mahāmudrā is in direct contrast to the disgust with these same phenomena in the Theravāda system, at the same stage of practice. See Buddhaghosa, 2:759-759.

This shift is related to a basic difference in experience before and after the "Yoga of Unspreading." Prior to the "Unspreading" exercises, the yogi was primarily concerned with getting rid of the entityness of the mind, its various arisings, and also its process of arising (time), respectively. After "non-dissolution," he frees he awareness. He no longer need be so concerned with entityness, and can look more carefully at the seeming carried-out-en-mass.

'Jam dpal dpa' bo cites Mila to explain the difference in the two experiences of the continuum between the "Yoga of Unspreading" and that of "One Taste," respectively:

> At the time of Unspreading, Appearance and Emptiness are found to be Indistinguishable; but, external appearances have not arisen in the meditation. At the time of One Taste, they have arisen exactly that way so that Appearance and Emptiness come directly as the Simultaneous. Moreover, at the time of Appearance-Only, nothing is Carried-Out, so that what is not Carried-Out, has arisen as Appearance Only. . . . Since all phenomena, when Appearing in Time, are not carried out into Entities, so they are considered Empty. Although they are not Carried-Out into anything, still, some sort of Appearance happens, and so, these are considered to be a Pair--'Appearance and Emptiness' or 'One Taste' (Jp, fol. 79a).

Likewise, Bkra shis rnam rgyal says:

> Appearance and Mind, ultimately Empty, are said to occur during the Great One Taste Meditation (Bk,p.443).

In the "One Taste" meditations, the yogi becomes more aware that something still "happens" (<u>'dug pa</u>). As 'Jam dpal dpa' bo says, "some sort of Appearance happens" (<u>spang gyi 'dug pa</u>), though no longer carried-out to the eternalist extreme. Appearances come forth as "seeming events" (<u>snang ba bzhin</u>), in a relative sense. They carry the concomitant realization of their ultimate emptiness, so that each various seeming appearance reinforces knowledge of the staying-way.

Because the yogi still has the sheer weight of the karmic propensities, by which he views time as real, all the more reason he will experience his continuum as seemingly temporal in subsequent meditation periods beyond the non-dissolution experience. He may even lose sight of the pervasive interconnected equanimity of all phenomena. In fact, the truth of

emptiness, for all possible experience, becomes clear only when such phenomena are allowed to ripen, but are "neither rejected nor carried-out" (Bk,p.470).

The "Yoga of One Taste" suggests a return to the ordinary phenomena of the mind--both its seeming happening content such as cognitions, perceptions, emotions, and its seeming spreading process. Yet these return in a new way. According to the early masters,[1] the "Yoga of One Taste" is about "knowledge of the ordinary" (tha mal gyi shes ba). From a Mahāyāna perspective, it is just as incorrect to say that the ordinary mind doesn't happen as to say that it is real. It is more accurate to say that the phenomena of the ordinary mind "seem to happen" ('dug pa) but are "not carried-out as entities" (Jp, fol. 79b). That is, the ordinary mind exists only in a relative sense.

Bkra shis rnam rgyal comments that "One Taste," unlike "Unspreading," is a return to phenomena,[2] "Appearance and movement are ultimately said to occur at the time of the Great One Taste Meditation" (Bk,p.443). Again he says, "In the Empty [Real] Entity, you make clear the Real-Nature. The aspects, unobstructed, arise everywhere" (Bk,p.406). Similarly, Bkra shis rnam rgyal resorts to previous terminology. He likens the "One Taste" meditations to a "Skill Meditation." He calls the "One Taste" an exercise in "highest clarity" (gsal steng) by which the seeming events of the mind can be recognized "nakedly" (Bk,p.669). That is, since emptiness is guaranteed to stay, the yogi is in a position to let-go and allow his ordinary mind to ripen according to its karma. In order to achieve the highest clarity possible in human experience, the yogi must allow the ordinary mind to return. This is a truly "extraordinary act" (thun mong ma yin pa) that is so different from Sutra meditations on emptiness.

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[1]Bkra shis rnam rgyal cites sGam po pa as his source (Bk,p.468).

[2]What makes the "Yoga of One Taste" so very different from the "Yoga of Unspreading" is the "re-appearance of Seeming Appearance." 'Jam dpal dpa' bo uses the now familiar form, "Appearance Only," which is qualified in two ways: "only" (tsam) and "not carried-out" (sgrub med). He also uses the terms, appearance and emptiness, but further qualifies his position by saying that they are the same, a pair, or are "One Taste" (Jp, fol. 77b-78a).

This return to the ordinary mind as a vehicle for wisdom is uniquely Mahāmudrā.

Such a return, in one sense, is a result of the slow ripening of the Bodhisattva Vow in the continuum of meditative experience. The extraordinary event wherein the ordinary mind returns is a manifestation of the enlightened attitude's resultant action, by which the relative and ultimate enlightened attitude are linked.

Even though these "ordinary" phenomena of the mind are reconsidered as the carriers of wisdom it is extremely important to keep in mind the vastly different perspective through which these phenomena are experienced. In fact, one of the most critical questions of the "One Taste" meditations concerns itself with qualifying just how the ordinary mind is experienced, and also with developing a technical language to express this. Are the seeming events experienced over time as a succession of discrete events, or are they experienced at once, as an interconnected mass of all the realms without remainder? Following the commentator's safeguarding instructions, it is incorrect to say that phenomena come forth either as discrete temporal events or as an emergent mass. Both positions in themselves are extreme. The events are neither one nor many. In an ultimate sense these experiences are empty. Yet, in a relative sense, it may seem both as if many single mind-moments occur, and as if there is one entire interconnectedness. Padma dKar po's phrase, "All phenomena, Appearing and Mind," captures the paradox. "All phenomena" alludes to the non-dissolution experience in which the mind is carried-out-en-mass. "Appearing and Mind" alludes to the succession of discrete mental events with their concomitant perspectives of moving and staying. Padma dKar po's placement of these words in apposition expresses the paradox in which events "seem" to come forth both temporally and a-temporally, simultaneously. There is some connectedness to the vastness of the Saṃsāric realms in each and every seeming discrete mind-moment. Therefore, 'Jam dpal dpa' po compares the "One Taste" meditation to tasting Saṃsāra:

> The [many] Tastes of Saṃsāra and the One Taste of meditation--
> the very same, that is what is means (Jp, fol. 79b).[1]

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[1]Quoting the rGyud brTag pa.

It is difficult for such syntactical constructions to accurately portray the paradoxical experience of the "One Taste" meditations. Therefore, several new technical terms are introduced. The most important are "simultaneously-born" (lhan cig skye byor; Skt., sahaja), and its synonym, "pair" (zung 'jug). These terms are exclusively employed in the Mahāmudrā tradition.[1]

The word, "pair," literally means "to enter into a connection" or "to link together." According to 'Jam dpal dpa' bo's commentary, the word, "pair," signifies a coupling together of relative truth and absolute truth, so that both are held in a non-dual relationship:

> The Many--the Object, Great Bliss; the Subject, the highest possible Emptiness; and the Pair, Bliss and Emptiness, Simultaneously-Born; also Relative Truth in its Illusory Body; Absolute Truth in its Clear-Light; and both Truths, Non-Dual--are One Taste. They are the Simultaneously-Born, the Pair. All phenomena when Appearing in Time are not Carried Out into Entities, and so, are considered as Empty. Although they are not Carried Out into anything, still [some sort of] Appearance happens, and so these are considered, to be a Pair--Appearance and Emptiness or One Taste. Therefore, since you know Bliss and Emptiness, Clarity and Emptiness and Awareness and Emptiness to be Pair, you understand what is called 'Many as One Taste' (Jp, fol. 79a).[2]

What is unique to the "One Taste" meditations is a coupling together of the ordinary mind, which exists and is experienced temporally in a relative sense, and the enlightened mind, emptiness:

> [From one perspective] The Ordinary Mind is yoked to the Wisdom of the Simultaneousness of Appearance, or [from the other perspective], the Simultaneousness of Emptiness is yoked to the Mind which [seemingly] arises as Attributes and Self-Existent Attributes. In brief, Clarity/Emptiness; Appearance/Emptiness; Awareness/Emptiness; the Emptiness of the Simultaneous itself; all of these couplings do not differ in their meaning (Bk,p.425).

Yet, this coupling is understood to be non-dual. The ordinary mind is

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[1]These terms are common to most Tantric systems of meditation, but are not used in the ordinary "Meditation-Stages" texts, i.e., "Staying-Calm" and "Insight" texts.

[2]"Therefore, since you know Bliss and Emptiness . . . One Taste," is a quote from the root-text (Pk, fol. 12a).

the "illusory body," the relative manifestation of truth. In this sense, the term, pair, can only be used in the context of the experience of equanimity.

The word, "simultaneous," is more carefully defined by Bkra shis rnam rgyal in a special section of his commentary entitled, "The Meaning of the Word, [Real] Entity of the Simultaneous." He begins:

> First, the [Real] Entity of the Simultaneous:
> Support [brten] and Movement [gyo] change into
> the Self-Penetration [khyab bdag] of all Saṃsāra,
> whose Nature is like Space, Clear-Light (Bk,p.418).

The definition of simultaneousness implies a profound experience in which the yogi permanently shifts his perspective on the non-dual concomitants, support (mind) and movement (appearance). The word literally means "arising together with." That is, whatever seeming various mind-moments arise, in a relative sense, each "arises together with" an appreciation of its emptiness, in an ultimate sense. Just as insight into emptiness deepened in the "Skill" meditations, when events came forth in non-dissolution, once again the return of the seemingly ordinary mind deepens insight into emptiness. Bkra shis rnam rgyal expounds his definition with a citation from the Two Signs, a treatise on the simultaneous:

> The Simultaneous can not be spoken about by other people. [You must experience it yourself.] This is the meaning of the word: [1) All substance included in [the categories], Support and Movement, and Each phenomena [chos] itself, and (2) that which takes [the subject as] phenomena [the mind] [chos dan]--Stay at the same time from-the-beginning so as to be without the former [objects] and the latter [subjects]. It is given the name 'Simultaneous' (Bk,p.419) (underlining mine).

The word is more accurate than its synonym, "pair," because it has a seeming temporal referent, "arising together with." The qualifiers, "together with" (lhan cig) and "same time" (dus mtshungs par), signify the absolute emptiness of time and substance, so that at the very onset of any seeming event, its ultimate truth, emptiness, is made certain.

Every seeming event brings the same realization. The attainment of one taste, then, is the appreciation of the equanimity of all seeming mental events that constitute one's continuum, one or many. Technical words such as "self-penetrator" (khyab bdag) are meant to capture this

wisdom. Again, Bkra shis rnam rgyal quotes the Two Signs:

> In the Two Signs it says,
> 'The very Great Wisdom
> Stays everywhere in the body.
> It is the way of the Dual and the Non-Dual.
> The highest essence is neither with nor without Substance.
> It Stays, having pervaded both the Staying and Moving' (Bk,p.418).

The knowledge of equanimity spreads throughout the seemingly temporal continuum and its interconnectedness. Each seemingly discrete event brings the same truth which resounds in all the realms and throughout all time.

> In the King of Samādhi it says that the Real-Nature of all phenomena, Equanimity, spreads throughout its Aspects:
> 'Form teaches Realization. . . .
> Form, Realization and Equanimity,
> They are not taken to be different. . . .
> When Equanimous in Nature,
> All phenomena [of Saṃsāra], everywhere,
> are the same as Nirvāṇa.

> In the Saṃti it says,
> 'Viewing [specific] Forms and All,
> Hearing Sounds, too,
> Speaking
> When you experience these Various [events in meditation]
> and do all your Activities [after meditation],
> the Mind, likewise does not move.'
> For the yogi who knows this, yoking
> [the Relative and Ultimate] will forever be generated.
> This is the preciousness of the Enlightened Attitude.
> It is the diamond of rDorje Sems 'dpa.
> It is the Enlightenment of the perfect Buddhas (Bk,pp.445-446).

Certain metaphors are used to illustrate the coupling of the relative and ultimate:

> The Simultaneousness of the Mind and the Simultaneousness of Appearance are said to be Indistinguishable, like the sun and its light or a sandal-wood tree and its scent. Nāgārjuna says, 'like an herb and its scent and the Nature of a fire and its heat, the Nature of all phenomena, likewise, are said to be Empty.' . . .
> Relative truth is said to be Empty, and also, Emptiness is Relative Truth. If it does not Happen that way, then you do not have Certainty. If it does, it is seeming Impermanence (Bk,p.422).

Bkra shis rnam rgyal warns that the seeming re-appearance of the

ordinary mind is not in itself the simultaneous. The relative and ultimate must be yoked with "self-awareness" (rang rig pa; Bk,p.423). The metaphors, like the sun and its light, are misleading because the sun does not have awareness. Therefore, the phrase, "wisdom of the simultaneous," qualifies the appropriate epistemological use of the term (Jp, fol. 81b).

The experiential shift to the return of the ordinary mind is not something attainable by a special exercise. In previous meditations the yogi was given specific instructions to direct his awareness in certain, well-defined ways. With increasing advancement of his practice, it becomes harder to speak of effortful and directed practice and easier to think in terms of the momentum of ripening consequential actions. The onset of the "Extraordinary Practice" is a case in point. The return of the ordinary mind naturally follows the experiential realization of the Middle Path mode of existence. The yogi experiences the culmination of the effect of "Staying-Calm" and "Insight Practice."

The exact nature of the practice is often defined in negative terms. Some of the terms are drawn from "Staying-Calm" series: "let the mind settle-into-itself" (rang babs; Bk,pp.426,667) and "non-cessation" (ma'gags). Other terms are drawn from the "Insight" series: "self-awareness" (rang rig) and "self-clarity" (rang gsal). Others from the "Isolations": "without grasping" (Bk,p.424) and "without logic" (Bk,p.431). Still other terms are generic, for example, "not-carry-out" (sgrub med) and "let-go" (glod).

The problem, of course, is that any kind of mental "activity" (las), for example, carry-out and reject, in itself becomes an obstacle to the return of the ordinary mind. How then can the yogi adopt a "skillful means" (thabs), by which to affect the equanimity or one taste of all experiential existence? The yogi can find no such means in the continuum of his experience. He must find it elsewhere. In the Tantra of Mahāmudrā, Not Completely Staying it says:

> This is Mahāmudrā.
> This is not covered by strains.
> It is without Dissolution; without being Carried-Out
> It is not found by a Path nor an Antidote.

This is the Body of all the Buddhas.
This is the Basis of all Benefit.
This is Carried-Out-En-Masse (Bk,p.433).

The "Extraordinary" instructions, both "One-Taste" and "Non-Meditation" are usually marked by the verb, ngo sprod pa, "to point out." The use of this verb is somewhat analagous to that of the "put-in-order" and "resolve" of the ordinary meditations on emptiness. The verb is self-explanatory. The intended equanimity of "One Taste" and the subsequent attainments of "Non-Meditation" cannot be attained by any method a yogi may adopt. They must be pointed-out by teachings or a teacher. Pointing-out signifies an identity or tautology. The lama helps the yogi realize the identity between his own continuum and the oral advice on the simultaneous.

What is essential to "One Taste" is removal of all obstructions to seeing the total equanimity of all existence. Since certain propensities may persist which cloud full awareness, these can only be removed by lama's kindness:

Our Mahāmudrā is the wisdom which arises from Influence. Stupid people cannot meditate on the Wisdom which arises from Influence. Stupid people cannot be a vessel for Influence given through the lama's Empowerment (Bk,p.457).

Saying that the "Extraordinary Practices" must be pointed-out is another way of saying that they depend on empowerment. The definition of pointing-out is given by Bkra shis rnam rgyal:

Alas! the cloudless sun spreads its light everywhere
To those who have no eyes, only darkness comes.
Even though everything is pervaded by the Simultaneous,
These Obscured Ones will not get it for 'a long time' (Bk,p.424).
. . . . . .
Cognition is yoked to the Four Bodies. Cognitions which arise from Subject and Object and the Mind, Phenomena and Emptiness, Simultaneous, from-the-beginning, are Indistinguishable. Understanding this Way, as the ancients have, does not come by grasping Mind and Appearance as different nor thinking the Simultaneous to be good or bad. It comes by the Oral Advice of the True-Hearted Ones and by their Pointing-Out that these are Simultaneous while your mind Stays (Bk,p.424).

In the above passage, Bkra shis rnam rgyal first sets out a defition of simultaneous: "cognition is yoked to the Four [Buddha] Bodies," or to put it another way, the ordinary/relative and extraordinary/absolute conditions of mind are coupled. Then he asserts that some may fail to attain the simultaneous due to their ignorance. Next, he says that such ignorance can only be removed by, "the Oral-Advice of the True-Hearted Ones," by empowerment or pointing-out.

Because of persistent tendencies to misunderstand the mind, the lamas must show how to do it. They must directly tell the yogi what the true nature of his very own ordinary mind is like. Because the yogi has built the vessel especially with the foundation of emptiness he for the first time is in the position to genuinely "understand" (rtogs pa) what the lama has been talking about for so long.

Consider the following descriptions of the mind, given as an example of pointing-out instructions:

> The Way is given in the Sutra on View:
> 'That which is free from the Stains of False-Cognition,
> Self-Awareness, Unspreading,
> Is Non-Staying, Nirvāṇa,
> Is the very rDorje Sems 'dpa,
> Is also the Six Wisdom Buddhas,
> Is also the Six Wisdoms,
> Is also the young Manjuśrī,
> Is the world which appears in its Entirety,
> Is the Dharma-Body and Great Bliss,
> Is also that called the Pair, Staying-Calm and Insight,
> Is also the Influence of the Four,
> Is also the very Simultaneous itself,
> Is also the Pure Nature, . . .
> Is also the ultimate Enlightened Attitude,
> Is also the family of Buddhas,
> Is also the heart of the Sugatas,
>
> Is also Great Bliss, and
> Is also the Wisdom of Self-Occurrence.
> Self-Awareness is made clear after that.
> Self-Awareness is Non-Cognition after that. . . .
>
> Self-Awareness is completely free from Spreading.
> It is the Basis of Saṃsāra.
> It is also Nirvāṇa.
> It is the Great Middle Path.
> It is also the very Activity of Seeing.
> It is also the very Activity of Meditation.
> It is also the very Activity of Hearing' (Bk,pp.431-432).

There are many different types of pointing-out instructions. The texts in question exemplify two types. Bkra shis rnam rgyal's root-text and autocommentary illustrate the more orthodox approach, namely, the use of long and short sayings, much like those exemplified by the above passage Sutra of View. By reflecting or listening to such scriptural descriptions of correct view of mind, the yogi grasps one taste. Padma dKar po and 'Jam dpal dpa' bo illustrate the oral tradition approach, namely the use of metaphors: sleep and dreams; water and ice; and water and waves. As the metaphors suggest, the dawning equanimity, as seen by simultaneousness, ripens over time. It occurs in three distinct stages.

Even though the right view must be pointed-out, the yogi must also continue his meditations with the guidance of the pointing-out instructions. There are three stages to the actual practice. The first is an Examination-Meditation in which the pointing-out instructions are given. Next, comes the formal samādhi-meditation. This is subdivided into two stages. The former sets-up the samādhi by coupling the relative and ultimate, and the latter continues the samādhi to bring forth insight. The final stage pertains to the benefit in which the initial experience of wisdom comes forth within the locus of the ordinary mind.

Bkra shis rnam rgyal presents these by "stages" (rim pa) while Padma dKar po gives three brief aphorisms for either "stage" or "mixed" ('dres pa) practice. Once again the stages will be presented first, then the mixed form.

Way To Practice by Stages; Examination Meditation; Appearance as Mind

Bkra shis rnam rgyal's examination-meditation instructions are included in a section entitled "The Specification which Affects Certainty" (Bk,pp.404-426). This is subdivided in a section on the staying-way and a section on the simultaneous. The former section, called, "Putting-in-Order the Staying-Way," bears some resemblance to the examination-meditation

of the "Ordinary Insight Practices."[1] Just as the examination-meditations of the "Ordinary" series were designed to establish the propensities for an entirely new view of the mind as empty, likewise, the examination-meditation of the "Extraordinary" series is designed to establish the propensities for further change in view. Namely, the ordinary mind is none other than the expression of perfect truth. Thus, to set the stage for this even more radical envisionment, the yogi must prepare himself by conducting an examination. As the title indicates, the meditation will re-arrange, or put-in-order the staying-way; it will change his mind so that the view of emptiness "stays" throughout the ordinary continuum of experience.

One might note here the difference from the ordinary "Insight Practices." The object of the same verb, "put-in-order," has changed. Before, the "mind" was put-in-order; now, the "staying-way" is put-in-

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[1]See Table 41:

TABLE 41

A COMPARISON OF THE STAGES OF THE YOGA OF ONE TASTE ACCORDING TO THE MAIN COMMENTATORS

Basic Structure	Bkra shis rnam rgyal	'Jam dpal dpa' bo
Part 1	The Specification which Takes Certainty (Bk,pp.404-426) Putting-in-Order the Staying-Way Explaining the Certain Aspects	Putting-in-Order all Appearance as Mind; Sleep & Dreams (Jp, fol. 77b-78b)
Part 2	Benefit of Pointing-Out the Simultaneous (Bk,pp.426-448) Simultaneousness of Mind Simultaneousness of Cognition Simultaneousness of Perception	Appearance & Emptiness as a Pair; Water & Ice (Jp, fol. 78b-79b)
Part 3	Recognizing the Truth of the Meditation; Removing Faults (Bk,pp.448-477)	All Phenomena Put-in-Order as the Same Taste; Water & Waves (Jp, fol. 79b-80a)

One can see that the two commentators have comparable sections for each of the three sections of the One Taste Practice. The first exercise is an examination-meditation, the second, a samādhi-meditation, the third, the benefit.

order. Furthermore, the ordinary examination-meditation was done from the perspective of "Staying-Calm Practice." The "Extraordinary" examination-meditation is done from the perspective of insight into the emptiness of "all phenomena of Saṃsāra and Nirvāṇa."

Bkra shis rnam rgyal divides his examination-meditation on the staying-way into three sections: (a) "entities" (ngo bo); "natures" (rang bzhin); and "aspects" (rnam pa). He begins:

> Generally in the Staying-Way of the Mind, the designation of the three--Entity, Nature, and Aspect, is none other than the Real Entity of mind in meaning (Bk,p.404).

Bkra shis rnam rgyal has gone to considerable length in the "Ordinary Insight" exercises to carefully develop the technical vocabulary of "entity," "nature," and "aspect." Though related to emptiness, each word has a significantly different usage. Now, in the "Extraordinary" exercises, he does away with his own terminology. That is, from the "Extraordinary" perspective of the staying-way, the previously important distinctions between entity, nature, and aspect collapse. Whether one considers the mind, as a possible entity, by its resultant nature, or by its manifest aspects is of no consequence. All ultimately lead to the same realization of emptiness. In dismantling the terms, Bkra shis rnam rgyal means to convey the "equanimity" of all perspectives on experience.

The first section called, "Entities," is about "empty entities." Bkra shis rnam rgyal invites the yogi to review his understanding of emptiness in light of the meditations on the "Unborn." Not only is the mind an empty entity, "it is also an Entity free from Arising and Passing-Away" (Bk,p.405). More generally, it is "free from spreading" (Bk,p.407). If spreading is an illusion, how is it possible to lose sight of emptiness? As a result of the review, the yogi should know that "completely Staying [ye nas gnas pa] with this absolute truth is said to be emptiness" (Bk,p.407). Furthermore, what holds for Emptiness of the Person, also holds for Emptiness of Phenomena, not only for single phenomena, in temporal succession, but for all phenomena, en-masse:

> The Emptiness of the Entity of mind, so explained, is also the Emptiness of all phenomena included in [the categories], Saṃsāra and Nirvāṇa (Bk,p.407).

Now, the new technical term, "completely staying with" suggests important consequences, which are discussed in the next section entitled, "Natures" (rang bzhin; Bk,pp.408-413). Staying-with-emptiness is in no way inconsistent with the view of the mind's "real-nature":

> There are very many sayings as such that the 'Real Nature of the mind is said to be Clear-Light.' The meaning of 'Clear Light' is to be 'pure and not covered by the Spreading of Arising-and-Passing-Away.' [Also], being without [existent] particles such as Aggregates or Elements, it has no impurities. Being Like Space, Aspects are nowhere existent. So it is said to be the Real Nature which is Like Space and is Non-Dual (Bk,p.408).

Bkra shis rnam rgyal here has negated the eternalist views of time and existence which are expressed by the signs, "clear-light" and "space," respectively. Then Bkra shis rnam rgyal goes on to negate the nihilistic view of the same:

> Now, what about the Way-of-Arising of the yogi's experience? Doesn't the mind, which is beyond the Appearance of color and form, Self-Appear, as if by its own light, so that it is the knowledge of Self-Awareness and Self-Clarity (Bk,p.411)?
>
> . . . . . .
>
> The experience of Clarity and Awareness in the mind is one of its Having Arisen-Only [shar tsam] (Bk,p.411).

These passages are not simply a review of the previous Middle Path instructions. They introduce a new use of self-awareness and self-clarity. The distinction between these two terms is also collapsed. The mind's self-awareness is exactly the same as the clarity of its own appearance. What is known of the mind is identical with its "self-appearance" (rang snang).

The consequence of such reasoning is discussed in a final section entitled, "Aspects" (Bk,pp.413-418). To the extent that the yogi completely-stays-with emptiness, then, it follows that staying and emptiness is in no way inconsistent with the view of the mind's self-appearing "aspects" (rnam pa).

Bkra shis rnam rgyal contrasts the "momentary defilements" (glo bur dri ma) and "completely purified" (rnam byang) forms of interconnected origination. In the former, the right view of the staying-way is obscured by false-cognitions and emotional-fetters. Appearance comes forth as

attachment. In the latter, all obscurations to correctly understanding the staying-way are removed. Appearance comes forth as a "mirage," as the "illusory embodiment" of the mind:

> Know the Staying-Way to be free from Momentary-Defilement and as having depended upon its [vast] Interconnectedness so that there is Complete-Purification. All Phenomena--the embodiment of Absolute Truth--come as if different Appearances were directly coming forth, so they have an Appearance which is like a Mirage. In the Sutra on View it says:
>
> 'Alas! the Defiled Mind! In the Six Illusory Realms,
> in the hinterlands of the realms of Space, there is
> misery. This Artiface is unthinkable!
> Alas! the Undefiled Mind! It appears as [all] the Holy
> Realms become condensed into the [One] Illusory Body,
> and all the Various Illusions of the Mandala;
> The Illusions of the Wonderous Things
> Appear, yet Pervade the hinterlands of Space' (Bk,p.414).

The yogi puts-in-order both the staying-way and the appearing-way as one and the same (Bk,p.418). Regardless of what seems to change variously, all arises in the equanimity of the staying-way. He has forever removed defilements to right view, and has established the appropriate conditions for wisdom.

More important, the yogi has come to realize something fundamental about the ordinary mind. From the perspective of the undefiled view of the staying-way, the seeming unfolding of ordinary experience is a necessary condition for understanding ultimate reality (Bk,pp.418-426). Ordinary experience becomes the vehicle or carrier of wisdom.

The second section of Bkra shis rnam rgyal's examination-meditation instruction, called "the Specification of Certain Aspects of the Simultaneous" (Bk,pp.418-426), sets forth the definition of the simultaneous, its types and its practice. Introducing "simultaneous" here concludes the previous argument: if the staying mind and appearance are one and the same, then, the ultimate wisdom of emptiness and the relativity of seeming various appearances must be coupled in every seemingly discernible event in one's continuum. Another way to say this, of course, is that every seemingly discernible event is an equally potential carrier of the same ultimate wisdom.

A lama must be available to tell the yogi about the truth. The

yogi, in turn, must have prepared himself to hear it, by perfecting the ordinary meditations on emptiness. Upon attaining intellectual understanding of the lama's advice, he returns to his meditation in order to perfect direct experience of the realization.

Samādhi-Meditation on the Simultaneous

Setting Up the Simultaneous Mind

Next, the actual "samādhi-meditation" begins with a section entitled, "The Benefit of Pointing-Out the Simultaneous" (Bk,pp.426-448).[1] As the title suggests, the exercise presumes some knowledge of the simultaneous. In these exercises, the yogi actually tries to couple absolute and conventional truth within the samādhi state.

Bkra shis rnam rgyal divided his instructions into three parts called: (a) "Simultaneousness of Mind"; (b) "Simultaneousness of Cognition"; and (c) "Simultaneousness of Appearance." The latter two, "though considered slightly different are the same" (Bk,p.421). The former section, "Simultaneousness of Mind," contains the instructions for setting up the "samādhi of simultaneousness" (lhan skye kyi mnyam gzhag), wherein absolute truth and conventional truth are actually yoked. The latter two exercises describe the ripening of "certain knowledge into wisdom as the yogi becomes aware of absolute truth again and again" through the unfolding continuum of seemingly variously changing mental content, cognition and perception, respectively.

The first exercise is called, the "simultaneousness of mind" (sems nyid lhan skyes; Bk,pp.426-433).[2] As the name suggests, the emphasis is on "mind," or better, on "absolute truth," rather than on the mind's arising, or relative truth. The simultaneousness of mind picks up where the "Yoga of Unspreading" left off, namely, with an awareness of the unborn

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[1]Again, Bkra shis rnam rgyal uses the term, dgos pa, for the benefit.

[2]See above, p. 448, n. 1.

mind, the staying-way of emptiness. From this new perspective--continuous undefiled awareness of the staying-way--the yogi lets-go. Instead of allowing the relative discrete events to become nearly calm, he once again lets the seeming-aspects spring forth, while safeguarding the staying-way, emptiness. In so doing, he couples absolute truth and conventional truth and thereby "sets-up" (bzhag pa) the samādhi of the simultaneous. Here are the root instructions:

> When doing the Pointing-Out instructions, if you haven't listened to your lama or some renowned one, and your mind isn't Settled-in-to-Itself, so that it can Spread, then, do all of the Points as before. Yet, if you are able to Set-Up your mind Non-Artificially and Indifferently, all the Subtle and Gross Cognitions become Calm in their own right [rang sa]. When the mind happens to stay in Indifference, or when it happens to View the so-called 'Equanimity' [mnyam pa zhog], this is called Staying-Calm Practice. From that perspective, then you are Obscured in [Unclarity], or haven't learned the Oral Readings, [because the Mind doesn't go to Equanimity].
>
> Instead, you should View what seems to Cause the Experience, but which does not Cause the Experience. From the state of Samadhi, adopt what seems to be Viewed: What does not Spread into such concepts as 'Entity of the Mind'; what cannot be Reflected by the mind, what is beyond all Recognition; namely, what does not Cease in Clarity, the knowledge of Self-Awareness in-and-of-Itself. This is called Insight Practice. Yet, both the former and latter aforementioned Practices, in truth are not different. Staying-Calm Practice happens to be Insight Practice when there is Self-Awareness and Self-Clarity, that is beyond all Recognition; or, to put it another way, Insight happens to be Staying-Calm when it Stays Indifferently and which is not covered by Attributes of Cognition and Perception; or, to put it another way, from the state of Samādhi, you happen to adopt what seems to be a "View" and this "View" is called the Pairing of Staying-Calm and Insight Practice. Both of these are encompassed in a single moment. To have experienced this is called 'generating the Meditation of Recognition.' There are many ways to express this: the mind of a sentient being contemplating that of a Buddha; the Staying-Way of one's temperament, the Unborn Dharma-Body; and knowledge of the Natural Mind of the Simultaneous. The yogi arrives at the highest teachings of all the Sutras, Tantras, Sastras, and Oral Advice, and more, comprehends them. In taking into consideration the Oral Reading [of the Highest Teachings which is Pointed Out] during Spreading, as such, Certain Knowledge is generated. Even if there are many more sayings, they aren't needed because the slightest Notion may possibly deceive you. Because the mind is Set-Up so as to Settle-into-Itself, Cognitions become Liberated in their own right [rang sa]. The mind which is Self-Aware [rang rig] and Self-Clear (rang gsal], beyond Recognition, is Set Up one-pointedly [now] from the perspective of the Simultaneous (Bk,pp.667-668).

The first part of the instruction has to do with setting-up the Samādhi. Two "conditions" (rkyen) are necessary. First, one has to "listen" (nyam) to the oral reading given by the lama wherein the simultaneous view of the mind is directly transmitted. Moreover, one must listen while in a particular samādhi state. The second condition pertains to how to set-up the proper samādhi conditions to establish a samādhi state in which the mind can seemingly spread in its relative events and yet stay in its awareness. To achieve this condition, the yogi must simply become "indifferent" (rang lugs) or let the mental continuum follow its own course, according to ripening causes and conditions. Indifference implies a lack of defilement. It also implies decreased mental activity such as drowsiness and excitement or good and bad cognitions (Bk,p.426).

Even though the mind seemingly spreads, the mind is "not-obstructed" (ma bkag; Bk,p.426), "no real content can be recognized" (Bk,p.426). Subsequent to the "Yoga of Unspreading," the mind is said to "stay continuously." Such continual, undefiled, absolute staying in emptiness is called Staying-Calm Practice":

> From a perspective that doesn't [really] Recognize anything, Staying clearly and slowly, yet Occurring (Bk,p.426) . . .

Even so, the yogi is able to "take what seems to be a view" (ltos dang zhes ltar boug) of "events" ('byung ba) not obstructed, in clarity. This is called "Insight Practice."

According to the commentary, "Staying-Calm" and "Insight Practice" become "mixed" ('dres pa):

> Having both Staying-Calm Practice and Insight Practice is to simply set forth each individually from opposite perspectives. Yet they are no different in meaning. Staying-Calm Practice stays in the Real Nature of Insight Practice, being Self-Aware [rang rig] and Self-Clear [rang gsal]. Insight Practice also stays everywhere in the Real Nature of the mind, and becomes Awareness-in-and-by-Itself so that everything has Aspects of Staying-Calm Practice, though not covered by [self-existent] Attributes. Hence, there is Clarity. As there is no difference between Staying-Calm Practice and Insight Practice, being a Pair, there is One Pointedness of mind (Bk,pp.427-428).

These comments suggest that staying, an undefiled understanding of emptiness, and also, the seeming spreading of various aspects are synonyms.

To put it another way, the absolute truth of staying and the relative truth of seeming spreading form a pair, or are coupled. Through such coupling, the very basis of epistemology has shifted, or as the commentator says, "the mind changes heart" (Bk,p.420). In the root text, self-awareness and self-clarity are technical terms previously depicting distinct stages of practice.[1] Now they are placed in apposition. In the commentarial passage, the verb, "become Self-aware" is given a new object, "aspects" (rnam pa). Formerly, mind was the object of the verb. Self-awareness was used only in reference to some new insight into the mind. Both of these linguistic devices suggest an important shift in awareness. The ultimate nature of the mind can be known through its relative "action" (las), namely, its seeming-aspects that seeming-change variously.

The ordinary mind need not be obstructed. When free from defilements in samādhi, the ordinary mind becomes the embodiment of ultimate truth. "Certain Knowledge is generated." This embodiment is called the "simultaneous-Dharma-body" (Bk,p.428); or knowledge of the "highest mind" (Bk,p.428). The coupling of these is given various names such as the coupling of the ordinary and Buddha-mind or the coupling of the staying-way and one's ordinary temperament.

What is the samādhi-state like? Consistent with the idea of pointing-out instruction, Bkra shis rnam rgyal uses Sutra, Tantra, and Oral-Reading sources to describe it. In brief, the continuum unfolds according to its "own way" (rang sa). The term, "self-occurring" (rang byung; Bk,p.430), is introduced. The yogi simply lets the ordinary mind "happen" of its own accord so that each seemingly various event will carry the same absolute truth, emptiness. The relative activity of the mind becomes the "basis" (gzhi) of wisdom (Bk,p.433):

> So, knowing the Staying-Way of the Mind is called, 'Yoga with Recognition of the Mind'; 'Safeguarding-Meditation' and 'Samādhi.' In the Prajnamahāmudrā Sutra it says,
>
> 'Phenomena unfold in the Mind.
> They are Set-Up without Substance, in the Mind.
> Recognizing the Mind, whatever happens,

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[1]Self-clarity was used during the "Skill" meditation. Self-awareness was used during the "Unspreading" meditation.

This is the practice of Yoga.'
In one of the commentaries it says,
'How does a Bodhisattva meditate?
The answer: by Taking-to-Mind the Stream-as-it-Arises,
you Take-to-Mind
The definition of Mind' (Bk,p.429).

As each seemingly various event is an instant of equanimity, there can be no false-cognition. Therefore, the state is called "non-cognition samādhi." In the sGom-'Byug it says,

The Mind of One Taste, like Space, is to be meditated.
Contemplation completely liberates you from Form.
Completely reject the Yoga of Logic.
The Mental Factors are Firm in the Mind.
Proceed in the Way whose Real-Nature is like the Realms of Space.
Real Space Stays (Bk,p.431).

Bringing Forth Wisdom by the Simultaneous Cognitions and Perceptions

Once the coupling has taken place, the yogi must maintain his self-awareness/self-clarity, while the mind proceeds without inhibition. His knowledge of equanimity will progressively deepen until he reaches the upper limit of complete certainty about all mind-formations. At that point, another fundamental re-arrangement of the continuum takes place. The initial experience of "wisdom" (ye shes) comes forth.

As the seeming ordinary continuum is allowed to unfold, it ripens through the weight of its karmic "activity" (las), through its "previous propensities" (Bk,p.434). What comes forth are its cognitions and perceptions. Therefore, the exercise is entitled, "The Simultaneousness of Cognition and The Simultaneousness of Perception." The root-instructions for "Simultaneousness of Cognition" are as follows:

Proceed to do the Body Points directly as before. Having established your mind Indifferently, so that the Cognitions become Calm, from the perspective of Undistraction; look Nakedly, from the perspective of Highest Clarity [gsal steng] to the Real-Entity of the mind which cannot be Recognized, and Stay Nakedly in Clarity and Emptiness. Look Nakedly also from the perspective of Highest Clarity to the Real-Entity of this [Clarity and Emptiness] and generate the Path of Transformation, by

which the very intensity of the Cognition seems to bring genuine Bliss.

You happen then to take what seems to be a View of:

(1) Cognitions, which Happen Nakedly in the Highest [Clarity],
(2) or the Mind that happens to exist as the Real Entity of the Simultaneous, whose Clarity and Emptiness are beyond Recognition.
(3) Yet, both these are without difference.

This is called 'happening to be in Clarity and Emptiness but without difference.' . . . At the time of Putting-in-Order the Real Entity of Cognition, as said previously, and likewise, at the time of Cutting-Off the Root of Staying and Moving, the mind, beyond recognition, is Self-Aware [rang rig] and Self-Clear [rang gsal]; without One, without Many. It is like the metaphor of water and waves.
. . . Since it is not necessary to Obstruct the Cognitions for the sake of Safeguarding what arises, when it arises, both the Staying and Moving come to be without difference. What is true for those experienced Cognitions is true for all Cognitions. Now, whosoever carries these Cognitions along the Path, Safeguards the Real Entity of that which Spreads once again, where the Cognitions were previously Unborn. Moreover, if he fears he might stray when seeing the Real-Entity of Cognition, he should meditate daily to master what is called, 'Safeguarding in Events' ['byung la skyong]. Having considered the Oral Readings, Certain Knowledge is generated when there is Spreading (Bk,pp.669-670).

The instructions begin with an explanation of the "activity" (las) of the simultaneous-samādhi, more specifically, the activity of cognition. When "indifferent" (rang lugs), the cognitions such as desire and hatred arise in clarity. When Bkra shis rnam rgyal uses the dual perspectives, of "undistraction and highest clarity," he means the perspectives of "Staying-Calm-Practice" and "Insight-Practice," coupled. When he "happens to take what seems to be a View," the previously "mistaken cognition" [khrul rtag] seems to arise in a new way:

The activity of Mistaken Cognition, for example, 'grasping things as real' [a'thas kyi bden 'dzin] does not arise and there is Emptiness, which has no cause whatsoever of Recognizing an Entity or Self-Existent Nature of these cognitions. So there is no distinction between the Clarity of the Aspects of Cognition and the Emptiness beyond Recognition. To experience Movement and Emptiness or Emptiness and Movement is to see the very face of the Simultaneousness of Cognition itself, as in the metaphor water and waves.

The reversal, Movement and Emptiness or Emptiness and Movement, is designed to show the Equanimity of the relative movement of

Cognition and the ultimate Emptiness of the Mind that Stays. This coupling of Cognition and Emptiness is called, 'Simultaneousness of Cognition' [rtog pa'i lham skye]. Just as 'water and waves are the same' so also, every little Mistaken Cognition is especially undefiled (Bk,p.433).

Cognitions seemingly spread, in a relative sense, and are viewed in a very new way: they can no longer be considered mistaken and should not be obstructed, cleansed, or acted upon in any way whatsoever. Cognitions arise "unobstructed" yet "unrecognized [as real]."

The yogi has permanently put-in-order, or "changed his mind" (gtan la phebs) about cognition. Bkra shis rnam rgyal uses the term, "path of transformation" (zhig'gyur chags la de lam), to designate the change in view. The absolute truth of emptiness brings "self-awareness in-and-of-itself" (rang rig) through the very cognitions which seem to arise, in a relative sense, in the unfolding continuum. The word, path, is used to signify a continuous event of seeming spreading, wherein each seeming and various event of cognition is another instance to bring forth the same certain knowledge of emptiness. To the extent that the yogi "carries the cognitions along the path," to the extent that he simply experiences his ordinary continuum, he experiences continuous and equanimous realization of the absolute truth of emptiness.

Bkra shis rnam rgyal designates the benefit of such transformation as, "Mistakes Arise as Wisdom" (Bk,p.440). In his commentary, he cites Sutras, Tantras and Oral Readings to directly point-out the desired shift in perspective. In brief, knowledge of the ordinary mind generates the path to knowledge of the absolute:

[In the Sutras]
In the Questions of Blogros rGya mTsho it says,
'"Oh Bhagavan, is this Samādhi difficult to seek?"
Bhagavan answers:
"It comes from knowing the Aspects and Wisdom as the same.
When you understand all phenomena to be the same, you reach enlightenment."
So, Bodhisattva do not try to figure this out to be enlightened.'

In the [Sutra Wherein] All Phenomena are Said to be Non-Events it says
'Attachment is said to be Nirvāṇa.
Aversion and ignorance, too.
These are enlightenment, Stayingness.
Enlightenment and Attachment are Non-Dual.'

In the Saṃti [Tantra] it says:
'Saṃsāra and Nirvāṇa are without difference.
Knowing the Real-Nature of Samsāra is called Nirvāṇa.'

[In the Oral Readings] Maitrīpa says,
'From the Unborn, momentary Cognitions.
These very Cognitions are the Real-Entityness of the Heavens.
Both are without difference from the beginning.
I teach both of these to be One Taste' (Bk,pp.435-438).

Bkra shis rnam rgyal summarizes the advice by saying, "Saṃsāra and Nirvāṇa are indistinguishable" (Bk,p.440).

The root-instructions for the "Simultaneousness of Perception" follow suit. Essentially, the yogi allows perceptions to come forth. They arise in a new way. According to the commentary, "the Simultaneousness of Perception is not different from that of Cognition" (Bk,p.441). He begins with an explanation of the "activity" of perception. When indifferent, perceptions (for example, mountains and houses), arise by the ripening propensities. They arise in a new way, as "Appearance Only" (snang tsam) or as "appearance as it really is" (yang dag par snang; Bk,p.443):

> In brief, the Clear Aspects of Perceptions and Emptiness, without Recognition of an Entity, are [both] Indistinguishable. Then, any Perception [that seems to come forth] is experienced as Appearance and Emptiness or as Emptiness and Appearance (Bk,p.442).

Again, the reversal of appearance and emptiness and emptiness and appearance is a linguistic device to show the equanimity of relative perception and ultimate emptiness. Such coupling is called the "Simultaneousness of Perception." It is expressed in the metaphor of a dreamer and dream-content, which are known to be without difference (Bk,p.442). What holds true for visual forms, holds true for all perceptual modes (Bk,p.442).

The yogi has "put-in-order" (gtan la'bebs) perception. Bkra shis rnam rgyal uses the term "Dharma-body of all appearance" (Bk,p.444). The absolute truth gains self-awareness when it becomes the embodiment of the sensory appearance of the world, as it unfolds during the continuum of samādhi. The yogi "carries perception along the path." The commentator continues:

The seeming Various Appearances carry the same.
Nāgārjuna says,
'Seeing any Substance as it really is
is seeing all Substance as it really is' (Bk,p.443).

Bkra shis rnam rgyal ends his commentary with selected passages from the Sutras, Tantras, and Oral Readings to point-out the desired shift in perspective. For example:

Śabari says,
'All Saṃsāra, Māya, a mirage
Like a reflection [in a mirror]
Substance without Attributes
The Agent of Perception is Māya, Mind, Space,
No Extreme, no Middle [View],
Who can know it?' (Bk,p.447).

The yogi lets the relative continuum of cognition and perception unfold, so that equanimity will proliferate. At some point, he will come to a realization; what is true for any cognition and perception is true for all. At that point, equanimity instantaneously pervades all realms and times, and wisdom dawns.

Benefits: Removing Faults;
Knowledge of the Ordinary

The final set of exercises sets forth the results of coupling conventional truth and absolute truth. Though events seem to arise variously, through the very unfolding of each and every seeming event, all become one taste. With increased experience the knowledge of equanimity deepens. Then the yogi "sees the benefit" (Bk,p.499) or "recognizes the truth of the meditation" (Bk,p.448). Bkra shis rnam rgyal introduces his instructions as follows:

> Now, being One-Pointed of mind, ask as previously explained during Staying-Calm practice, and being free from the faults of Drowsiness and Excitedness, you should Safeguard [the meditation] in such a way as to have the states of Non-Cognition, Clarity, and Bliss. This is the Special Samādhi in which Emanations and Direct Knowledge are generated. If you don't finish generating that mind, then it is difficult to come by the Course of Perfect Enlightenment [rdzogs byang]. If you do finish [as such] you walk along the Special Path [lam] of enlightenment. Therefore, if Emptiness is not directly evident, then

the Basis of Liberation cannot be caused. As Nāgārjuna says,
'Those who do not know Emptiness
have no Support for Liberation' (Bk,pp.448-449).

First, the passage describes the attainment of the "One Taste" meditations, i.e., the generation of a "special samādhi" (ting nge 'dzing khad par). The samādhi is extraordinary, because of its re-valuation of the ordinary mind. Both in the "Staying-Calm" series, where gross and subtle perceptions and cognitions of the mind are calmed, arising phenomena, and spreading time are found to be empty, the prevailing assumption is that certain mental contents and processes need to be altered in some way. Now that one's view of these mental phenomena has been drastically altered through understanding emptiness, it is no longer necessary to change the continuum in any way, but rather, to let it arise "spontaneously" (rang gar) or "freshly" (rang sor). Hence it is called "special samādhi."

Bkra shis rnam rgyal further specifies the nature of this special samādhi. It is a samādhi in which "emanations" (rdzin 'phrul) and "direct knowledge" (mngon shes) are generated. The former term, "emanations," refers to the way relative truth is experienced. During special samādhi, the yogi witnesses the "action" (las) of all phenomena brought about by ripening propensities. The entirety of Saṃsāra and Nirvāṇa, the categories that constitute his continuum, seemingly "emanate" or "dance about." They arise as various, as the play or spontaneity of the mind, yet ultimately are equanimous, having the same taste. As it is the first time the yogi experiences his mind as such, it is called, "The Skill of the Beginning Knowledge of Saṃsāra" (Bk,p.453).

The latter term, "direct knowledge," refers to the way ultimate truth comes forth. The special samādhi, wherein emptiness continually "stays" (gnas), is the first example where it is appropriate to speak of the "fulfillment of certain knowledge" (Bk,p.470), and its transition into genuine wisdom. Whereas certain knowledge had previously been generated, it was not stable, and only now does the yogi attain its continuity. Since it is the first time, the exercise is sometimes called the "beginner's meditation" (dang po pa'i sgom; Bk,p.461).[1]

[1] sGam po pa calls it the "first knowledge." The commentator seems to be drawing his terms from sGam po pa. For example, see Bk,p.471.

What these phrases suggest is simply a new way of viewing the mind and world. As the yogi is only beginning to experience mind and world in a new way, his new found certain knowledge can subsequently ripen into a stable mode of being, or in Bkra shis rnam rgyal's words, "a way of carrying yourself along the path" (lam 'khyer). That certain knowledge ripens is stated in a citation from sGam po pa's Little Meditations:

> Whosoever Recognizes these three things: first by Beginning Knowledge; secondly, Ordinary Knowledge; third, by Knowledge of one who has [seeming] External Objects [yul can], so that the mind, in-and-by-itself, Directly Recognizes and sees, has Wisdom [ye shes] (Bk,p.458).

This passage is like a famous Zen passage. To paraphrase, before practice there were mountains. During practice there were no mountains. After, there were mountains again. When certain knowledge ripens to its fullest point, mind and world "seem" very much as they do to the ordinary being. The yogi takes on a "way-of-seeing" that is so much like the ordinary, even false-cognitions become permissible. This is what the term "having external objects" (yul can) suggests.

However, "One Taste" meditations culminate only in "beginning" and then, "ordinary knowledge." Bkra shis rnam rgyal summarizes both the relative and ultimate attainments of the special samādhi in a single phrase, "knowledge of the ordinary" (tha mal gyi shes ba). The greater part of his text is devoted to describing this state.

Nevertheless, Bkra shis rnam rgyal and sGam po pa both allude to the fact that the beginning knowledge of "One Taste" meditations becomes the "cause" (rgyus) or "support" (bsten) from which "enlightenment" ripens. Certain knowledge ripens into wisdom under appropriate "conditions" (rkyen). The culmination of the "One Taste" meditations is the first dawning of wisdom. It is the "birth of meditation of Mahāmudrā" (Bk,p.469). It becomes the precursor to full enlightenment.

In order for wisdom and then "perfect enlightenment" (rdzogs byang) to come about,[1] the "causes and conditions" for their ripening must be

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[1]Enlightenment means two things. First, it means liberation from emotional-fetters and false-cognitions. Second, it means the manifestation of wisdom. Thus, there are two terms for enlightenment: thar ba=liberation; ye shes=wisdom.

present. The "cause" (rgyu) of wisdom is emptiness; the essential "conditions" (rkyen) are: (a) generating the special samādhi state; (b) correctly understanding the oral readings which are appropriately pointed-out; and (c) the perfection of "Yoga of Non-Meditation."

Removing Faults.--In one sense all of developmental stages of meditation prior to the attainment of the special samādhi are a result of the ripening of the empowerment of the basis established in the preliminary practices. Nevertheless, it is very possible to fail to establish the exact conditions for the dawning of wisdom. Therefore, Bkra shis rnam rgyal begins his chapter with a section entitled "removing faults" (skyon sel).

Bkra shis rnam rgyal lists the "basic faults" (nor sa), these being the most common mistakes made by yogis which result in failure to generate wisdom. These faults are born of "pride generated in the meditation" (Bk,p.450). The profound shift and onset of the special samādhi carries a sense of conviction, as if one has reached full enlightenment itself. However, the yogi has merely begun to set his mind right.

There are three categories of basic faults: (1) not setting up the special samādhi state properly, (2) not receiving proper pointing-out instruction, and (3) not understanding that pointed-out due to doubt.

The Faults of Samādhi.--The first type of fault pertains to deficiencies in the samādhi state. Recall that the "Yoga of One Taste" requires "coupling" of "Staying-Calm" and "Insight Practice." The Samādhi has fault to the extent that there is an imbalance or deficiency in one or the other. Table 42 lists the most common faults of the Samādhi state, and their respective deleterious effects.

The first two faults pertain to improper coupling of "Staying-Calm" and "Insight," which prevent establishment of the basis of the simultaneous. First is a failure to let the cognition and perception seemingly arise unobstructed, due to drowsiness. Such drowsiness is "like fainting" because no mental content appears yet consciousness remains. Furthermore, with some small degree of drowsiness, whatever arises may occur without obstruction, but yet appear "vague, cloudy, and indistinct" (Bk,p.450). In contrast, if the yogi gets excited, he loses the samādhi state entirely and returns

TABLE 42

FAULTS OF THE SAMĀDHI STATE

Incorrect Coupling	(1) Emptiness alone, without Clarity	(a) No appearance whatsoever (b) Vague, indistinct appearance
	(2) Clarity alone, without Emptiness	
Insufficient Knowledge-Bearing Factors	(3) No Recollection	
	(4) No Knowledge-Faculties	
Acting Upon the Samādhi-State	(5) Cognitions become enemies	

to "animal existence" (Bk,p.451). These faults only generate greater ignorance.

The following two faults pertain to a deficit in the knowledge-bearing mental factors generated in insight. Although returning to the ordinary, the yogi must maintain this keen awareness, a critical ingredient at this juncture. Without undistracted, one-pointed recollection on the unfolding continuum as it has been pointed-out, he will not "make the appropriate connection between his samādhi state and the oral readings" (Bk,p.452). Second, though allowing the relative activity of the mind to continue unobstructed, he may confuse the eradication of defiled cognition with removal of the consciousness. Even though he has no false-cognition, he cannot do away with ordinary faculties of knowledge. Only when both ordinary mind and the ordinary "categories of knowledge" (<u>'du shes</u>) return, will the yogi effect the proper recognition. With an absence of any of these, recognition of the relative activity of the mind is inadequate:

> The yogi proceeds in ignorance, which is like dense sleep, fainting spells, an intoxicated state, or like a mind overwhelmed by its own changes (Bk,p.454).

The final fault pertains to the lack of, or a wrong type of "Staying-Calm" practice:

> If one tries to Calm or Obstruct Cognition and Perception, as in the case of the Hinayāna practice of dissolution, or if one does not try to obstruct but still fails to go to Self-Calm, as in the case of imperfect Staying-Calm Practice, then, the Cognitions and Perceptions cannot arise in Non-Dissolution. The natural unfolding of the Continuum is seriously interrupted. The Samādhi becomes stormy, and "Cognitions arise as enemies" (Bk,p.454).

The Faults of Pointing-Out.--Table 43 lists the most common faults of the pointing-out.

TABLE 43

FAULTS OF POINTING-OUT

Deficient Sources	(1) use of unsuitable sources (2) heresay
Deficient Empowerment	(3) empowered by Mara (4) seeking other means

Pointing-out is an act of empowerment, performed by a lama, employing instructions that have been established by tradition as effective in evoking wisdom in students. The student, in turn, must respect the lama, and the lama alone. He must not intellectually understand wisdom that he has not yet attained. He must rely only on the lama's empowerment, having sufficient faith in the instructions so as not to seek elsewhere for means to effect the desired wisdom:

> Our Mahāmudrā is the Wisdom which arises from Influence; Stupid people cannot try to meditate upon Wisdom as it must arise from Influence. Stupid people cannot become a Vessel for such Influence (Bk,p.457).

All such mistakes can be prevented by proper use of the oral-readings (lungs) in a pointing-out ceremony (Bk,p.456). The oral-readings must be given orally while the yogi is in samādhi, and by direct transmission, to

insure that the student has not the slightest misunderstanding. Any such misunderstanding is immediately discernible by the effect of the transmitted reading upon the workings of the student's continuum.

Fault of Misunderstanding the Advice.--Table 44 lists the faults of misunderstanding that which is pointed-out. These faults are due to

TABLE 44

FAULT OF MISUNDERSTANDING THE ADVICE

	Type of Samādhi	Description	Deficiency
Lower samādhi	Staying-calm only	Peaceful, non-Cognition	No certain knowledge
	Skill only	Emptiness and Clarity	No certain knowledge
	Dissolution	Obstructions of what arises	No certain knowledge
Special samādhi		Unfamiliar	Hope, try for enlightenment Fear, fatigued by return of relative activity
		Familiar	No hope nor fear, while cognition and perceptions arise

"doubt" or conversely, "not being endowed with certain knowledge." Bkra shis rnam rgyal summarizes the purpose of pointing-out:

> Mainly, Pointing-Out the Arising-Doors by which Cognitions and Perceptions arise is most important (Bk,p.463).

That is, it is essential that the yogi properly understand with certainty the existing-way, the relative activity of the ordinary mind. Bkra shis rnam rgyal first reviews those samādhi-states which fall short of the special-samādhi. Each of these is characterized by a deficiency in certain knowledge. The relative arising of the ordinary mind returns with some "intensity" (ngar), comprising the entire ordinary content of Saṃsāra

and Nirvāṇa. The yogi, being used to the controlled and systematic unfolding of his continuum in the ordinary samādhi state, is "unfamiliar" with this special-samādhi that springs forth. As such, he may "hope or fear" (re dogs) too much. When the ordinary content springs forth, he may "hold-fast" (sgrim) excessively to the erupting "temperament" (gshis) of the mind. In coming to realize the utterly real possibility of enlightenment he may strive too greatly to recognize the mental activity and thereby fail to settle into repose. He does not see that all activity necessarily comes to its own self-calm.

The yogi may also view the empty activity as something that might be carried on forever. Fearing that he might become weary of recognizing the incessant activity, he again fails to understand with certainty, the real-nature of the minds ordinary activity (Bk,pp.460-462).

These instructions are designed to correct these potential faults inherent in the special-samādhi. Though given here in commentary form, they may be given orally to directly correct such faults, and thereby set the appropriate conditions for the dawning of wisdom.

Granted that the exact conditions have been established, the yogi generates beginner's knowledge, then knowledge of the ordinary, and then, initial wisdom. Bkra shis rnam rgyal then concludes his chapter with a section on the Benefit entitled, "Recognizing the Faultless Meditation" (Bk,pp.463-477).

Benefit: Recognizing Knowledge of the Ordinary; Initial Wisdom.--Having discussed the special-samādhi, by what skillful means is it generated? This becomes a critical question. There is no means that will affect wisdom, or its precursor, ordinary knowledge. The yogi must, simply, "set-up" (bzhag pa) the mind "indifferently" (rang lugs); "freshly" (rang sor); and "non-artificially" (ma bcos). In addition, he must "hear the oral reading without grasping," "without speaking," and "without inquiry" (Bk,p.466).

There is nothing to do. The question of means will become critical in a subsequent section. Here, Bkra shis rnam rgyal merely wishes to introduce the problem so that the yogi will not over-react to the unfolding relative knowledge as coupled to absolute truth. He employs two terms to summarize: "settle-into repose" (rnal du 'phebs pa) and "recognition"

(ngo shes).[1] When the special-samādhi is properly set-up, "ordinary knowledge settles-into repose and is easily recognized" as such. The yogi must set-up the exact conditions for ordinary knowledge to unfold. Removing faults is not sufficient. He must be "inactive" (mi byas ba). He must neither "reject nor carry-out" (dgag sgrub) anything, but rather, leave the continuum alone so that it settles into its own way. More, he must recognize the process with insight. When these conditions are met, the benefit is able to come forth. The term, "setting-up," refers to finding the exact balance of conditions so that a desired effect can manifest itself.

Perhaps the greatest potential mistake the yogi makes when the relative activity of the mind begins to unfold is to misunderstand such activity. Therefore, Bkra shis rnam rgyal concludes with a section describing the nature of "knowledge-of-the-ordinary" (tha mal gyi shes ba). He begins with a definition:

> Now, not so bright people think they have the right idea about 'Knowledge of the Ordinary' in thinking that the mind, in which mistakes have arisen as wisdom, is the sole idea. This is not possible since both the Real-Nature and the Ordinary must Happen.
>
> For example, the so-called 'sound and activity of the ordinary' is the Truth of the so-called 'Knowledge of the Real-Nature.' That is Clear-Light by its Real-Nature. Whosoever lets the Non-Artificial, Uncorrupted knowledge Settle-into-Repose, has the Truth of Staying, as if with Self-Temperament [rang gshis] and Indifference [rang lugs]. Such a designation of Knowledge-of-the-Ordinary in such a mind cannot fail to be made by me, bKa'brGyud, Bkra shis rnam rgyal, and cannot fail to be made by others (Bk,pp.463-464).

Then to correct mistakes he cites oral readings to back up his argument. Even though the relative activity of the ordinary mind "seems" to return, it is recognized in a very new way. It is recognized from the perspective of absolute truth, its real-nature, empty and clear like space and clear-light. Emptiness stays. Each seeming various change of the ordinary mind's activity brings the same truth, emptiness. The understanding of the ultimate equanimity of all relative formations greatly increases, until all is one taste. Even though all formations are equanimous and empty from one

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[1]These two terms refer to "Staying-Calm" and "Insight Practice," respectively. Now, both these practices have been coupled. See Bkra shis rnam rgyal's discussion of sGam po pa (Bk,p.471).

perspective, they are also varied from another. The phrase, "knowledge of the ordinary," captures both.

Bkra shis rnam rgyal devotes a lengthy discussion to "recognition of this very ordinary mind as special" (Bk,p.465). Consistent with a pointing-out style, he describes what the special view of ordinary mind is like by citing a passage from sGam po pa. He does so to directly correct any "unclarity" or "failure to recognize" the ordinary mind properly (Bk,p.465). He says, "no other tenets given by any other means will do the same" (Bk,p.468). To continue with the text:

> Well, if you desire to be Liberated from Saṃsāra, you should Recognize the Ordinary Mind because it is the root of all dharmas. Further, you should Set-Up the Mind in Freshness, that is, in what has been called: (1) Ordinary Knowledge; (2) Knowledge-Itself, wherein the Aspects of the Dharma are not Corrupted by anything; (3) Knowledge-about-the-Aspects of the-World, undefiled-by-anything either; (4) and, not covered by Drowsiness, Obscurations, and False-Cognitions either; (5) but Set-Up Freshly. Then, you Recognize the Ordinary Mind. (6) Then comes Wisdom, which is Self-Awareness-in-and-by-itself. If you are unaware of that, you are ignorant of the Simultaneous. If you Understand it, you Recognize the Real-Entity of Ordinary Knowledge, and are familiar with its experience and description. Then, these [six] ways, which are more special than usual [meditative] Benefits are said to increase: (1) What is called 'Ordinary Knowledge' is Self-Awareness, the Real-Entity, the Wisdom of the Simultaneous, Naturalness, Unspreading, Clear-Light; (2) What is called 'Knowledge-Itself, wherein the Aspects of the Dharma are not Corrupted by anything' pertains to when the Mind is not corrupted by its style of using Notions and getting preoccupied with concepts about the [philosophical] tenets, or clinging to the [meditative] states of Clarity, Bliss or Non-Cognition. (3) What is called, 'Knowledge-of-the-Aspects-of-the-World-undefiled-by-anything' pertains to when the Mind is uncorrupted, separated from the Emotional-Fetters of Desire and hatred and from the turbidity of Notions about what is to be done and who is doing it.
> (4) What is called, 'Not Covered by Drowsiness, Obscurations and False-Cognitions' pertains to when not becoming Obscured in the Staying-Way along the Path and the Way-of-Happenings of the Mind, through being Distracted by Obscurations of Drowsiness and Cloudiness, by Self-Existent-Attributes, or the False-Cognition of Spreading and Excitement.
> (5) What is called, 'Set-Up Freshly' is the Way-of-Happenings that comes forth as it is, or the Real-Entity of the Mind, or its Temperament [Emptiness], so that it is not corrupted by the effort of Rejecting or Carrying-Out anything. [The mind] is Set-Up in the very Way-of-Happenings itself.
> (6) On such an occasion, and after that too, if a yogi brings forth the Wisdom of Non-Cognition he speaks the words of the Dharma. If he brings

forth Knowledge-of-the-Ordinary, Nakedness, he does not talk like a foolish ascetic. These--[Wisdom and Ordinary Knowledge]--are the same Truth (Bk,pp.465-467).

The passage is a highly condensed and somewhat complicated description of knowledge-of-the-ordinary. Part (1) is the main part, namely, a description of what can be known about the relative activity of the ordinary mind during special samādhi. In short, the ordinary mind can be "self-recognized" (rang ngo shes). Recognition is synonymous with viewing in "nakedness" (rjen pa), to see the mind and world as it really is, empty, but relatively emanating. To know conventional reality as such is called the "way-of-happenings" ('dug tsul). The term is a counterpart to the "staying-way" (gnas lugs). Therefore, to know the way-of-happenings is to know all phenomena in their nakedness, or as he says, "to know the truth of the real-entity and real-nature of Thatness" (Bk,p.469). The unfolding continuum of the way-of-happenings increases awareness of the real-entity, an empty entity, and ripens into wisdom of the simultaneousness.

Parts 2 through 4 are descriptions of different categories of knowledge inherent in knowledge of the ordinary; knowledge of the mind and its state of awareness (2), and of the world (3), respectively. The yogi is for the first time capable of directly experiencing understanding the entirety of the Dharma. In a sense his very own continuum becomes a manifestation of the Dharma. He no longer need resort to mere intellectual "grasping" of the Dharma, like the scholar who clings to philosophical speculation, or the yogi who merely clings to meditative states. His knowledge of the world, likewise, for the first time, is undefiled by emotional-fetters. Nor need he worry about what course of action to take in daily living or in subsequent meditation experience. His special samādhic achievement will stay. He will not easily become distracted by drowsiness and excitedness or any obscurations, by false cognitions, or by false viws such as believing substance and time are real (4).

Part 5 is a description of "skillful means" (thabs), or better, "non-means" (thabs med) by which knowledge-of-the-ordinary becomes possible. The key word is (rang sor) "freshness," the counterpart to "settled-into-

itself."[1] The yogi is not to act on the relative activity of the ordinary continuum in any way whatsoever. He is not to reject nor carry-out any of the seeming happenings. All is left "in its own right" (rag sa), to its own "spontaneous" (rang gar) action. Any action upon or reaction to this spontaneous process only sows more karmic propensities which could actually ripen as false-cognitions, and their patterning into extreme views. Freshness lets the ordinary mind unfold as a perfect expression of the Middle-Path.

It is by "acting upon" or "reacting to" (byas ba) seeming mental events that the habitual structures of experience become fixed. "Seeming" perceptions get "artificially constructed" (bcos ba) into a durable, substantial view of an existing world; seeming cognitions are constructed into thought patterns, notions, concepts, or attitudes. Emotional-fetters are constructed into harmful bonds. Conversely, when all action upon and reaction to seeming mental events is permanently eradicated by shifting to freshness, without rejecting or carrying-out, then, over time, these artificial-constructions or structures of experience, loosen up. Seeming perceptions arise in "highest clarity" (gsal); seeming emotions in "bliss" (bde ba); and seeming cognitions in "non-cognition" (mi rtog), respectively. The generic term for the change is "non-artificial construction" (ma bcos). It is the natural outcome of not rejecting and not carrying-out.[2] It is the term used to signify the ripening of freshness, when knowledge of the ordinary has continued "again and again" with "familiarity" (Bk,p.471):

> In brief, Do not Act to Reject nor Carry-Out nor Artificially-Construct something as existing/not-existing; empty/not-empty; cognitive/non-cognitive; good/bad; well/not-well. The Ordinary Knowledge which is Set-Up again and again is said to be Non-Artificial Construction. Also, sGam po pa speaks of three [stages]: 'Ordinary Knowledge; Non-Artificial Construction and Naturalness.' Ordinary Knowledge, the first stage, cannot be influenced by other philosophical tenets. Non-Artificialness is when there is no Activity of Artificial Construction. Then, it is Set-Up Spontaneously (Bk,p.468).

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[1]Note the correlation with the two perspectives, Moving and Staying. "Freshness" correlates with Moving and "Settled-into-itself" with Staying.

[2]dgagsgrub is coupled to ma bcos in order to contrast them.

Part 6 is a description of the resultant wisdom. Bkra shis rnam rgyal calls it the "wisdom of non-cognition" (rnam par mi rtog pa'i ye shes) because the same truth stays, no matter what seeming event is recognized. False-cognition cannot possibly develop. Knowledge is "unmistaken" or "certain" (Bk,p.469):

> If any Arising-Doors of Cognition and Perception and their Nature are also Recognized, they are considered to be none other than this Wisdom (Bk,p.469).

False cognitions, perceptions, and emotions become vehicles of wisdom:

> Having Safeguarded the Knowledge of the Ordinary again and again, the yogi comes to forget the ignorance, the mistakes (Bk,p.465).

Knowledge-of-the-ordinary culminates in final eradication of conventional delusions.

Once such wisdom initially dawns, it must be safeguarded. Though the yogi has his first glimpse of the continuum, completely free from ignorance, the sheer karmic weight of ignorance is powerful enough to overwhelm the yet unstable wisdom. Wosdom, yet a seedling, must ripen into full enlightenment. To Set-up the appropriate conditions for its ripening, the yogi must practice Safeguarding.[1]

The "Extraordinary" safeguarding instructions are quite different from previous. Bkra shis rnam rgyal explains again with a citation from sGam po pa:

> Not until now does one know this Knowledge of the Ordinary, without distraction, to be the meditation (Bk,p.472).

There is no special state nor particular attainment to safeguard, as in the previous safeguarding exercises. The relative activity of the ordinary mind is the actual state to be safeguarded. In one sense, it is the easiest and in another sense the hardest yogic practice yet encountered:

> The Tantra of the King of Secret Nectars says,
> 'By having Meditated the Nature, Emptiness, Clear-Light, there is no attainment.
> By Not having Meditated also there is no attainment.

---

[1]See Bk,pp.472-477 for a discussion of the safeguarding instruction.

Meditation is a False-Cognition.
Non-Meditation is a False-Cognition also.
You do not have a slightest cause to Meditate.
There is no movement of Distraction.'

. . . . . .

The Perfect Truth of Meditation says,
'When Meditating, you do not meditate anything.
Meditation is a mere concept' (Bk,p.473).

Bkra shis rnam rgyal has essentially redefined the traditional use of the term, "undistraction" (ma yengs pa). It has now become a process which is equated with self-recognition (Bk,p.472) and insightful recollection (Bk,p.474). In contrast, distraction means artificial-construction, and its related grasping (Bk,p.472).

The mind then seems to arise in its most ordinary awareness, yet seen in a special way, so that no distinctions whatsoever are made regarding its seemingly various changes. Its natural spontaneity comes forth only when the mind is settled-in-repose. Then it becomes possible to recognize that it has its own way-of-happening. These events emanate "like light from the sun" or like "waves on an ocean," and, like the light and waves, are no different from the sun or water respectively (Bk,p.474). When no distinctions whatsoever occur, all is one taste. The very process is Mahāmudrā itself.

Condensed Way To Practice the Yoga of One Taste

Padma dKar po uses a condensed style of instruction. He gives the instructions for the entire practice of "One Taste Yoga" as a single unit. These instructions are directly transmitted from teacher to student in a pointing-out ceremony. The lama's presence is very necessary. The instructions are usually brief. The reason for this style of instruction is to insure that the student accurately comprehend the instruction and manifest it in his immediate meditative experience. Any possible misunderstandings can be corrected during the interchange.

Though the instructions are given as a single unit, nevertheless, the stages of "One Taste Yoga" are implicit in the mixed form of instruction. The brief instructions are given as a series of three metaphors

which correspond to an examination-meditation, samādhi-meditation and its benefit, respectively. The first metaphor is "sleep and dreams," which is designed to introduce the view of the equanimity of the mind and its various appearances. The root instructions are:

> First, Pointing-Out Appearance to be Mind by the metaphor of sleep and dreams: Just as whatever Appears is none other than the Mind when sleeping, so also, all the Appearances now are the dreams of the waking-state's ignorance, but are none other than the Mind itself. By Letting-Go of whatever Appears, especially the external Sense-Objects which Appear, that which is called, the 'Appearing External Sense-Object,' and that which is called, 'Mind itself,' are mixed into One Taste. They are Non-Dual, Indistinguishable.
> Mila ras pa, Lord of Yogis says,
> 'That experience of the dream last night was the same teacher who Pointed-Out Appearance to be Mind, was it not? . . .'
> The Three Realms, all without remainder, transform themselves into One Great Desire (Pk, fol. 12b).

Unlike Bkra shis rnam rgyal's traditional examination-meditation, Padma dKar po's metaphor is a pointing-out meditation, wherein the brief metaphor is given to the student directly during meditation in order to empower the yogi to correctly view his experience, namely, equanimity. The central instruction is: "Pointing-Out Appearance to be Mind." According to the commentator, 'Jam dpal dpa' bo, this equation of relative appearance and the ultimate truth of emptiness is itself a definition of Mahāmudrā (Jp, fol. 77b). Consistent with a pointing-out style, the commentator explains the passage by citing a few famous oral passages from the Mahāmudrā source-material:

> Śabari says,
> 'If you Understand the Mind itself, this is Mahāmudrā. And so, Appearances are not different from the Mind . . . Appearance has the form of the Mind itself.'
> Saraha says,
> 'By wind, calm water becomes agitated; calm water also turns to waves.
> Likewise, O King! the Appearance of Saraha, though One, takes Many forms' (Jp, fol. 77b-78a).

The first passage illustrates how an understanding of the mind leads to an understanding of appearance. The second passage reverses the reasoning. An understanding of appearance is also an understanding of the mind. The commentator introduces the technical term, "self-sufficiency" (rang skyu

thub ba med par) to illustrate the interdependence of mind and phenomena:

> Herein, whatever has Arisen--good or bad; happy or miserable; beneficial or harmful--is easily Recognized as your own mind, and without Self-Sufficiency besides the mere Appearance (Jp, fol. 78a).

Note the switch in verbal object. The object of the verb, "to recognize" is usually appearance. Here it is mind. This device, as well as others, is meant to convey the "indistinguishableness of mind and appearance." In the brief style of pointing-out instruction, various linguistic tricks are used to immediately bring forth the correct understanding. Metaphors such as sleep and dreams are similar linguistic means.

Once understanding the view, the yogi will realize that it is unnecessary to obstruct the relative activity of the mind. The commentator explains the reference to "letting-go" in the root-text. By simply relaxing and allowing the relativity activity of the mind to return and proceed according to its own causes and conditions, the relative activity and the ultimate mind are allowed to "mix" (Jp, fol. 78b). The result is that each and every potential event carries with it the same realization, equanimity, or as the root-text says, "One Great Desire."

As the yogi understands the view, and begins to experience the equanimity of every experiential event in his continuum, he is in a position to set-up the coupling of relative appearance and absolute emptiness during the samādhi. The instructions continue:

> Second, Pointing-Out Appearance and Emptiness as a Pair by the metaphor of water and ice: Because all phenomena which are not Carried-Out into False-Entities as they Appear, they are considered Empty. They are not Carried-Out into anything, but some Appearance happens, and so Appearance and Emptiness are considered a Pair or One Taste, like in the metaphor of water and ice. [Practicing] that Way, you will know that Bliss and Emptiness, Awareness and Emptiness are also Pairs, and so, this is considered to be the 'Understanding of Many and One Taste.' It is said that when you Understand, all [Phenomena] are Thatness. You will not find anything other than Thatness. What is read is Thatness; what is grasped [in thought] is Thatness; what is meditated is Thatness (Pk, fol. 12b-13a).

The core of the instruction is: "Pointing-out Appearance and Emptiness as a Pair."

It should be clear from Bkra shis rnam rgyal's extensive commentary to the stages form of instruction, that this passage briefly describes how

to set-up the samādhi so that the relative and ultimate perspectives are coupled. 'Jam dpal dpa' bo's commentary to the root-passage is very brief. He avoids an extensive discursive commentary in favor of letting the yogi discover for himself during the samādhi (Jp, fol. 78b-79b).

Likewise, the description of the benefit, ordinary knowledge, is given only by a brief metaphor, "water and waves." The root-instructions conclude:

> Third, Put-in-Order All Phenomena as the Same Taste by the metaphor of water and waves. Just as a water's waves have arisen from the water itself, so also, all Phenomena from the Mind Itself. Understand this so as to Act by way of letting Emptiness Arise as all Aspects. Saraha says,
>
> 'So long as Aspects Spread from the Mind,
> so the mind's Real-Nature is that of a teacher.'
>
> Herein, you know that a single phenomena becomes the entire Dharmadhuata, or that One Taste has arisen as Many. For the yogi who so understand this, Emptiness comes forth as the entirety of all [phenomena of all realms and times], which is the Concluding Knowledge (Pk, fol. 13a).

The use of the verb, "put-in-order," suggests a fundamental re-arrangement within the continuum as a result of coupling the relative and absolute. The focus now shifts to the relative. The verb, bya ba, indicates that the focus is upon the activity of the ordinary mind. How does the mind act? Emptiness comes forth through all experience. The commentator calls this the samādhi in which "a single phenomena becomes the entire Dharmadhatu." Though he does not use the term, special samādhi, he similarly describes a samādhi in terms of its emanating activity and its resultant knowledge:

> Since the One Taste has arisen as many [Phenomena], so much then will Wisdom increase (Jp, fol. 80a).

The yogi enjoys a "taste" of the spontaneous dance of all the potential phenomena of mind/cosmos. The dancing events are neither to be rejected nor caused to cease. A Bodhisattva blissfully welcomes them:

> If Self-Recognized, it is self-explanatory. Everything Arises as your Friend (Jp, fol. 80a).

The term, "concluding knowledge," implies that there is little more to do

than enjoy the dance of the ordinary temporal mind and its interconnectedness to everything. Wisdom will ripen of its own accord.

The Yoga of Non-Meditation; Enlightenment (sgom med)

The "Yoga of One Taste" is the means by which wisdom first dawns through the coupling of the ultimate and relative dimensios of reality. Because of the profound shift in perspective that occurs, the benefit must be safeguarded. The yogi has merely attained beginner's wisdom. He has set his mind right so that, for the first time, his own continuum has the potential to conform to an enlightened mind. Though having proceeded through many stages, he is only now ready to begin the "real path of meditation" that leads to perfect enlightenment.

A seed is able to ripen only when conditions are appropriate. The seed first must be planted in proper soil. Then it must slowly germinate. Finally, a sprout breaks through the ground. Then, if the nutritional and climatic conditions are suitable, it will blossom. As far back as the "Preliminary Practices," the lama empowered his disciple to receive the propensities of the basis of Mahāmudrā wisdom within his own continuum. It is as if a seed were planted. The phenomena experienced in each of the many stages of the "Preliminary" and "Essential Practices" are manifestations of the slow germination of this seed. The first dawning of wisdom during the "Yoga of One Taste" is like a seed breaking through soil. The "Yoga of Non-Meditation" is designed to establish the nutritional and climatic conditions appropriate so that the sprout of wisdom can blossom into perfect enlightenment. As the commentary says,

> Not until the Yoga of Unspreading did the yogi directly experience the groundwork of Wisdom in his Continuum, [namely, the generation of Certain Knowledge]. Then, in the Yoga of One Taste he [actually] attained Wisdom [for the first time]. Then, in the subsequent stage, in the Yoga of Non-Meditation, he perfected it (Jp, fol. 82b).

The special samādhi of the simultaneous only serves to set-up the conditions by which wisdom was able to come forth. Now, in the "Yoga of Non-Meditation," the yogi "proceeds from the perspective of having seen the benefit" (Bk,p.499). Even with this newly won perspective, new conditions must be established so that wisdom can develop. The "Yoga of Non-Meditation"

is the fulfillment of a very long process that began with interest. The exercise is called, "Understanding the Staying-Way"; "seeing the Benefit" (Bk,p.499; Jp, fol. 80b); or "experiencing Mahāmudrā" (Pk, fol. 13b).

Padma dKar po reduces his definition of "Non-Meditation" to a single aphorism:

> Having Put-in-Order all phenomena as the Natural, Simultaneous, Dharma-Body, you experience the Yoga of Non-Meditation (Pk, fol. 12a).

Again, the verb "put-in-order," signifies that another significant change of mind takes place during the "Non-Meditation." This is a final and most profound re-arrangement, namely full enlightenment.[1] Several new terms are introduced; "natural" (gnyug ma) is the antonym for artificial-construction (bcos ma).[2] As the coupling of absolute and relative truth ripens, there is less and less need to "act" (bya ba) outside of letting the mind manifest its own spontaneity. The term, natural, is on a continuum with other words in the vocabulary of the "Extraordinary Practices," namely, "settle-into-repose"; "not reject nor carry-out"; "not artificially construct." Naturalness is the perfection of the mind's spontaneity. This term suggests continuity with the previous "One Taste" exercise.

The other term, Dharma-body, suggests discontinuity with the previous "One Taste" exercise. In the "Yoga of Non-Meditation," the yogi's ordinary mind is directly linked with the primordial Buddha-mind. The Dharma-body is the embodiment of the Buddha's wisdom and conscious experience. Sometimes "Non-Meditation" is called the "simultaneousness of transcendence" (la la dza). The verb, la la dza, literally means to "cross-over" a stream or a mountain. This verb is used because the yogi changes his view. Another way to say this is that the ordinary mind re-organizes itself so as to become an expression of the Four Buddha-Bodies, of which the "wisdom body" (ye shes chos sku) is the most important. The wisdom-body is a manifestation of "omniscience" (thams cad mkhyen pa),

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[1]During this final re-arrangement "wisdom" comes forth. Knowledge is no longer dependent on mental content or mental processes.

[2]gnyug ma=bcos med.

and is inclusive of the other three Buddha-bodies--the Emanation, Enjoyment and Dharma-bodies (Jp, fol. 82b).[1]

The "Yoga of Non-Meditation is as concerned with the conditions under which wisdom may or may not ripen, as it is with the actual fulfillment of this process in full enlightenment. There are three stages within the "Yoga of Non-Meditation": (1) Recognizing Wisdom; (2) Setting-Up Wisdom; and (3) Benefit; Enlightenment. Consider the analogy of the seed. The grower must recognize that the seed has sprouted. Then, he must consider what new conditions are required to insure its growth. He must provide water and sunlight. Finally, he may watch the plant blossom. Likewise, the yogi must first "recognize" (ngo bzhung) that wisdom has come forth within his own continuum during the special samādhi. Just as a sprout breaking through the soil manifests a new dimension of itself, likewise, initial wisdom affects a distinct transformation of one's continuum as if lifting a lamp to the darkness.[2] The yogi must proceed in light of this transformation, in such a manner that he not lose sight of the wisdom. The first stage of practice is called "the way to safeguard the meditation experience" (Bk,p.477). Safeguarding is necessary because the weight of karmic propensities can easily cause the yogi to "stray" ('chor ba) from wisdom.

Secondly, the yogi must become "concerned" (bag yod pa) about the exact conditions which may allow wisdom to ripen. There are two general types of conditions: (a) pointing-out instruction; and (b) setting-up wisdom. If a grower does not know how to cultivate his plant, he must ask a more experienced grower for assistance. Likewise, the yogi must ask for advice from his enlightened lama. He must seek the pointing-out instructions for enlightenment practice. The lama can communicate the exact conditions under which full enlightenment may come forth as well as warn against which conditions are likely to obstruct its development.

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[1]See Geshey, pp. 204-206 for a discussion of the Buddha-Bodies.

[2]From the King's Songs of Saraha, verse 34. See Herbert V. Guenther, The Royal Song of Saraha; A Study in the History of Buddhist Thought (Berkeley: Shambala Publications, 1973), pp. 183-186).

Therefore, the "Yoga of Non-Meditation," more than any other previous exercise, relies heavily upon the oral readings given by the great masters of the Mahāmudrā tradition. These instructions are used to directly transmit the exact conditions under which enlightenment has been found to develop by previous masters. For example, one finds great use of oral readings from Saraha, Śabara, Maitrīpa, Tilopa, Naropa, Marpa, Mila and sGam po pa. Without the pointing-out instruction, the yogi would not know how to seek enlightenment.

Once knowing the proper way to proceed, the yogi must "set-up" (bzhag pa) the exact conditions for enlightenment within his own continuum. The critical instructions are called the "means to set-up" (bzhag thabs). The issue of skillful means at this point in practice is perhaps more problematic than anywhere else along the entire path of practice. Once the yogi has mastered the special samādhi he has "set up his mind in a state that does not reject nor carry-out" (Bk,p.468). In other words, the yogi does not act in any way whatsoever upon the natural spontaneity of the mind's seeming events. "Non-activity" (byas med) itself is a necessary condition of practice. The problem is this: if a yogi cannot act in any definitive way to set-up the enlightenment experience, how then, and by what means, can he set-up the exact conditions by which it can occur? Does the yogi totally rely upon the pointing-out instruction? Is there nothing he must do to bring forth enlightenment? It is in part true that the yogi depends heavily upon the pointing-out instruction. This fact does not, however, exempt the yogi from his own role in bringing forth the enlightenment experience. The yogi has a lot of influence over whether enlightenment will occur or not. The "means" (thabs) to this end are called "non-means" (thabs med)[1] because they do not involve activity. Unlike a grower who may water a plant or change its lighting conditions, the yogi cannot use activity. Paradoxically, however, there are two "non-active means-to-set-up" enlightenment: (1) safeguarding; real virtue-practice, and (2) non-meditation. The stages of practice are outlined as

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[1]From sGam po pa's Explanation of the Sole Path, in Kong sprul, 5:542-546.

follows: (1) recognizing wisdom; (2) setting-up wisdom; (a) pointing-out instruction; (b) means to set-up (safeguarding; virtue-practice; non-meditation); and (3) benefit; enlightenment.

Virtue-Practice; Safeguarding

The problem of skillful means is so very critical at this stage of practice, that Bkra shis rnam rgyal devotes a special section to its consideration. It is entitled, "Having Pointed-Out, the [Real] Virtue-Practice, the way you must Safeguard" (Bk,pp.477-495). As the title suggests, enlightenment is set-up in two ways: (a) pointing-out, and (b) means, or the "way you must safeguard." These instructions are a reversal and reinterpretation of virtue-practice as was used in the "Extraordinary Preliminaries." There, virtue-practices, such as recollection, were followed by pointing-out instruction. Here, pointing-out instruction is followed by virtue-practice. Moreover, the term, virtue-practice is used in a very new way. Bkra shis rnam rgyal now calls the previous virtue-practices "inferior acts" and contrasts them to a new understanding of virtue-practice. If the yogi were to rely upon these former practices, he would certainly fail to set-up the exact conditions for enlightenment:

> First, Staying in the Ordinary and entering into Inferior Activities [after] having generated the meditation [of the Special Samādhi] is said to decrease the Benefit, so that you become just like ordinary sentient beings, and are chained to Samsāra once again. The Great Brahman [Saraha] says,
>
> > 'Alas! If a king does Inferior Acts after having Understood the Staying-Way, he falls from his throne and is swept away! Having abandoned the Great Bliss which knows no end, he is chained by contact with the pleasures of Samsāra over and over again. . . .'
>
> rGya Ra says,
>
> > 'Without the Nature of the meditation in which it is generated, [your experience] is like jewels swept away in a storm, or the lion [moon] gone to the dog [moon], a precious gem thrown in the mud. . . .'
>
> Making Effort toward the Highest with Representations, such as the previous Virtue-Practice of body, speech and mind, is known to be a mistake once you have attained the True View, which is Unceasing and does not Spread. That would be like seeking a fake gem after having found a precious gem (Bk,p.478).

The previous virtue-practices, such as moral training, are now considered

to be inferior precisely because they involve activity, or more specifically, effort, and representation. Effort and representation are contradictory to non-artificial construction and naturalness. To rely upon the former is to thoroughly misunderstand the special samādhi and its fulfillment in knowledge of the ordinary. It is not that these virtue-practices are wrong in themselves, but rather that they are practices directed toward a particular goal, which is a hindrance at this stage of practice. The commentator wishes to demonstrate that there is nothing to do, once wisdom dawns, beyond allowing it to ripen according to its own spontaneity. To do otherwise would be to throw away something valuable, as if falling from a throne. Genuine virtue-practice cannot involve arbitrary activity.

Consistent with the style of a pointing-out instruction, Bkra shis rnam rgyal continues to cite the oral readings in order to specify the nature of real virtue-practice.

> Tilopa says,
> 'The Dharma of Reflection is not able to see the Truth beyond Reflection. The Dharma of Activity is not able either. If you think otherwise, you don't Understand!'
> Je Bo says,
> 'When your mind is Firm, set it up One-Pointedly. Then, do not Act toward bodily or speech Virtues in the Highest [Truth].'
> The Reverend [Mila] says,
> 'At the time the Unspreading has come forth in the mind, do not pursue words.
> There is danger of proclaiming the Eight Dharmas. . . .
> Don't make Effort to practice body and speech Virtues.
> There is danger of diminishing the Wisdom of Non-Cognition.
> Be Firm in the perspective of Non-Artificial Construction, Naturalness' (Bk,p.479).

The passage from Tilopa is designed to negate the usual conception of virtue-practice as some intellectual activity or ethical behavior. The latter two passages present the new conception of virtue-practice, namely, "being firm" or "one-pointed" in the perspective of non-artificial construction, naturalness. The word, "perspective" (ngang), is substituted for "practice" (sbyor ba). Real virtue-practice is not a practice but a state of mind, a state which ripens only during meditation experience.

Real virtue-practice is synonymous with safeguarding, i.e.,

undistracted awareness of the wisdom that came forth from the special samādhi. The yogi should not do anything outside of remaining in samādhi as long as possible, and then, sustaining the same view after coming out of samādhi.[1] He should return to the special samādhi many times over:

> At this time, therefore, prepare this very meditation upon the Mind again and again, upon the Truth that is to be meditated (Bk,p.479).

So that the yogi properly comprehends the distinction between activity and non-activity, Bkra shis rnam rgyal carefully defines the exact nature of safeguarding that is so critical to laying the "groundwork" (mthil) for enlightenment.[2] Bkra shis rnam rgyal begins by redefining the standard safeguarding "practices"--recollection, total awareness and concern--in light of the "Extraordinary" perspective of non-artificial construction. Recollection, by definition, means "not to lose track of" the object-of-awareness in question. The object here is not a particular representation, but rather a particular view, a view which includes all the phenomena of Samsāra and Nirvāṇa within the simultaneous. Even though the object-of-awareness is much different, the basic definition of recollection as a form of undistraction is preserved. The type of recollection in question is qualified, however. It is called "real recollection" (yang dag pa'i dran pa; Bk,p.481). This type of recollection is "beyond speech" and therefore difficult to define. Nevertheless, the commentator defines it as that which "safeguards against non-virtue and practices virtue accordingly" (Bk,p.481). The adverb, "accordingly," refers to the simultaneous view. Real virtue-practice is synonymous with safeguarding the simultaneous view. Furthermore, real recollection is a "limb of

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[1] samādhi=nyam bzhag; post-samādhi=rje thob. The former term refers to the actual meditation state. As the yogi progresses further along the path, his experiences are more unlike ordinary experience. Thus, the yogi needs some transitional period in which he comes down from the state and returns to ordinary consciousness. This is called the post-samādhi state. The yogi should make extra effort to maintain his insight during the post-samādhi state.

[2] This is set forth in two subsections: "(b) Generally, the Way to Guard with Recollection, Total Awareness, and Concern; (c) Specifically, showing Recollection to be Important" (Bk,pp.480-495).

enlightenment" (Bk,p.482). Not only does the yogi safeguard the newly discovered wisdom, but in so doing he also sets the stage for enlightenment. Real recollection is also "special" (khyad par; Bk,p.482) because it stays with the Middle Path view.

It is further qualified as "closely established recollection" (dran pa nyer bzhag; Bk,p.483) because it stays close to the extraordinary view. Elsewhere it is called, "recollection of the staying-way" (Bk,p.675). This form of recollection "turns back activity" (bya log; Bk,p.483).

Total awareness is redefined as follows:

> Total Awareness separates the Staying from Taking-Up and Abandoning. . . . It Safeguards the Staying-Way of the mind. . . . it produces the Benefit (Bk,p.483).

Total awareness has also been redefined in terms of non-activity. When the yogi leaves his meditation and returns to daily activities, there are no activities that he need intentionally engage in or avoid. He need only continue to safeguard.

The generic term for recollection/total awareness is "concern" (bag yod pa). A yogi who manifests concern, in the usual sense of the term, is said to:

> watch the mind in all its Fettered phenomena everywhere, and completely watch its worldly and non-worldly virtues (Bk,p.485).

Concern is also redefined. A yogi who has real concern:

> has no cause for Falsely-Cognizing his not being on the Way accordingly and has no cause for Falsely-Cognizing Dharma as being sinful or non-virtuous (Bk,p.484).

No matter what the relative activity of the mind, however seemingly non-virtuous, there is no need to make any false discrimination between its being non-virtuous or virtuous. From the perspective of the simultaneous, all is ultimately empty. This collapse of a distinction between virtue and non-virtue is not, however, a license for unethical behavior. Therefore, Bkra shis rnam rgyal qualifies concern as "having respect," "removing pride" (Bk,p.486), and "generating compassion" (Bk,p.675). Real concern is a prescription for safeguarding the extraordinary view. It is an

expression of the ripening of real recollection and real total awareness. Real concern "brings forth the benefit of the meditation" (Bk,p.487), namely, enlightenment.

Safeguarding requires that the yogi keep the view of the simultaneous on all occasions. The main component of safeguarding is recollection. Therefore, Bkra shis rnam rgyal continues with a detailed explanation of real recollection. He says that there are "four recollections" (dran pa bzhi po). Two of these are "effortful" (rtsol bcas) and two are "effortless" (rtsol med). The former pertains to the "Ordinary-Essential" and the latter to the "Extraordinary-Essential Practices." All four, however, take certain knowledge and wisdom as their object (Bk,p.490). Table 45 summarizes.

TABLE 45

THE FOUR RECOLLECTIONS

Ordinary	Extraordinary
Effortful	Effortless
1) Recollection that is eatablished when grasping things as real, or when entangled in the world ('a thas; 'zur)	3) Recollection of the Pair, which is Real Recollection (yang dag pa'i dran pa'i zung 'jug gi dran pa)
Staying-Calm Practice; Putting-in Order the View	Yoga of One Taste
2) Recollection that grasps or recognizes Emptiness (stong nyid bzung dran nam ngo shes kyi dran pa)	4) Recollection beyond Notions (blo bral lam blo 'das kyi dran pa)
Insight-Practice; Skill	Non-Meditation

The first type requires effort to set-up the mind so that the yogi can generate beginner's insight into emptiness. Once having put-in-order the view of emptiness, effort is again required "to recognize all that has arisen to be empty and grasp the continuum of certain knowledge which is

thereby resolved" (Bk,p.487). The third type refers to the "Yoga of One Taste":

> Although there may be subtle grasping with Effort regarding the Certain Knowledge, once having been liberated in Wisdom, you don't need grasping for the force of Understanding the Pair to come about (Bk,p.488).

Once the simultaneous has been established, effort is no longer necessary and the relative activity of the mind unfolds in its own spontaneity. The fourth type refers to the "Yoga of Non-Meditation":

> Having purified all Notions, such as that to be meditated and that doing the meditation, Stay in the Real Nature of Great Equanimity, Naturalness. The Recollection which does not cut off the temporal Continuum becomes the mandala of [perfect] Wisdom (Bk,pp.489-490).

Once ignorance has been eradicated by the dawning of wisdom, it is not necessary to develop notions about how to proceed. The yogi must simply let his continuum exist in its own relative activity, even its illusory temporal activity. The truly virtuous natural mind finds its own course to enlightenment so long as it is undistracted and does not stray. Safeguarding is a form of effortless spontaneous self-awareness of the simultaneous mind. This constant form of natural awareness is the first means to set-up enlightenment.

Perhaps the most difficult and subtlest instruction concerning what to do in order to reach enlightenment is that of directing the yogi to 'do' nothing. The karmic power of propensities to act continuously and strategically are nearly impossible to overcome. Moreover, the entire meditative path leading to the "Yoga of Non-Meditation" has been presented in terms of exercises, or prescriptions for action which have, in fact, reinforced the propensities for carrying-out actions. And now, as enlightenment is "close by" only the condition of "total inactivity" (byas med tsam) can set-up enlightenment. Ironically the many stages of meditation which have brought the yogi to the very threshold of perfect enlightenment, now become obstacles to its attainment. "Non-meditation" (sgom med) means precisely this: doing away with any activity that can be considered meditation. The whole concept of meditation is an artificial construction, just as was virtue-practice. The yogi must relinquish the idea of "acting

to meditate on emptiness" (Bk,p.517) or "representing" his mind in a certain way according to a given exercise (Bk,p.478). In order to set-up the exact conditions for enlightenment, the yogi must stop what he previously considered to be the very way of liberation. He must stop meditating in any arbitrary sense. Those who think they can achieve enlightenment by any form of meditation, in either Sutra or Tantra, misunderstand the pointing-out instruction. The yogi must systematically dismantle all of his previous attainments. He must give up acting by his familiar meditations or resorting to their benefits. He must simply safeguard and reduce all forms of activity.

A negative particle, med, has been added to the verbal-noun, sgom, "meditating." The use of the negative particle is a typical linguistic device of the "Yoga of Non-Meditation": "non-artificially constructed" (bcos med); "non-represented" (dmigs med); "non-recollected" (dran med); and "not-taken-to-mind" (yid la mi byed pa). Drawing upon the early source material, as made popular by Maitrīpa, Bkra shis rnam rgyal discusses the two most important negative terms. These are "non-recollection" (dran med) and "not-taking-to-mind" (yid la mi byed pa). Both pertain to the two fundamental "Non-Meditation" instructions, which are used while safeguarding the special samādhi. They are two of the most important terms in the specialized vocabulary of the Mahāmudrā tradition. Each is designed to negate the propensities toward activity in both the absolute and relative dimensions of the simultaneous. Table 46 illustrates the usage.

TABLE 46

USAGE OF THE TERMS, NOT-TAKE-TO-MIND AND NON-RECOLLECTION

	Term	Perspective on Truth
Non-Meditation	Not-Take-to-Mind	Absolute Truth
	Non-Recollection	Relative Truth

These terms are strictly used only when real recollection more and more approximates a state of inactivity as it ripens through continuous safeguarding of the simultaneous. According to the commentator these apply:

> . . . after the Special Samādhi state has been perfected, and after Closely Established Recollection (Bk,p.491).

Once awareness of the simultaneous becomes natural, the yogi is in a better position to comprehend the "Non-Meditation" instructions. However, if the yogi misinterprets the instruction and believes he should stop meditating before he has reached this advanced stage, he has thoroughly misunderstood the pointing-out instruction.

Not-taking-to-mind is defined as follows:

> Likewise, the meaning of Not-Taking-to-Mind is also defined in the Force of Entering Non-Cognition. It says,
>
> > 'Oh Sons of the lineage, anyone who wanders in the realms of Non-Cognition is said to be Not-Taking-to-Mind. When one really passes beyond the Attributes of all mental events, he who does so will learn how to really pass beyond all the mental events. This is the meaning of Not-Taking-to-Mind.'
>
> In this meditation manual it says to abandon the Attributes, e.g., form, by Not-Taking-to-Mind. If you use Insight to designate the meaning of the passage, you'll consider the meaning of Not-Taking-to-Mind to be whatever is Not-Represented. Simply Not-Taking-to-Mind is incorrect. As the passage goes, it says to abandon the Movement of the mind [yid], that is, to be without any False-Cognition. This is the meaning of Not-Taking-to-Mind. That is, be without any Order by Taking-to-Mind [gtan med pa min]. The Great Brahman says that it [pertains to] a yogi whose mind [yid] dwells in the Equanimity of the Natural Mind [gnyug ma'i yid]. Sabara says that there will be purification when in the Natural Mind. Moreover, the Nyan Sa says,
>
> > 'There is no intention [phyogs med] toward any Attributes because of Activity. This is Non-Distraction' (Bk,pp.493-493).

Not-taking-to-mind is the negation of one of the five ever-going mental factors each of which is necessary for perception. Not-taking-to-mind functions in close conjunction with another of the five, namely, "attention" (sems pa). Attention is the general movement of awareness. It is direction toward an object-of-awareness. Taking-to-mind is a more specific form of selection and fixation of an object-of-awareness. When taking-to-mind an object, some distinction is made. Taking-to-mind disrupts the mind's naturalness by selecting this or that object. By focusing upon a

particular object, the continuity of awareness with all phenomena is disrupted and one becomes distracted from the general awareness of one taste of all phenomena. This fundamental intentional and representational act is the basis of all forms of discrimination, which lead to false-cognition, and then to mistaken views. When not-taking-to-mind, the most rudimentary basis for discrimination falls away, and the yogi once and for all passes beyond all false-cognitions. The perfection of not-taking-to-mind purifies the mind of all its movements, more specifically, the activity of the "mind-perceiver" (yid shes), and clears the way for undistracted awareness of the natural mind.[1] When this state has been perfected, enlightenment may come forth. From an absolute perspective, there is no "mind" (yid). There is no basis nor support of activity beyond the spontaneous unfolding of relative activity due to causes and conditions. Not-taking-to-mind is the negation of any activity associated with the absolute dimension of the simultaneous. The staying-way is not associated with activity.

Likewise, non-recollection is the negation of activity associated with the relative dimension of the simultaneous. It is defined as follows:

> Recollection which is endowed with confusion [of the ordinary mind], in the distractions and calmness of its Cognitions. This is the meaning of Non-Recollection. Yet, forgetting the Truth, or any kind of Straying such as becoming obscured, fainting, or becoming stuporous, is not the meaning of Non-Recollection (Bk,p.492).

The term, non-recollection, is not the negation of recollection, but is another type of recollection. As with previous types of recollection, non-recollection implies undistracted awareness of the truth. What is negated is activity, and also, a particular object-of-awareness. The real object is the simultaneous in its relative dimension. No specific contents of the seemingly relative activity of the simultaneous, nor any form of activity, can bring forth enlightenment. Incorrect recollection is called "false-cognition-recollection" (dran rtog) because it discriminates

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[1]The previous term, yid, is now qualified: gnyug ma'i yid, "natural mind." The commentator still wants to use the term, yid, because he wants to preserve the relative dimension of truth. So that the reader not confuse the relative activity, seen with wisdom, with the false activity of the mundane mind, the author has qualified the term.

specific content over the entire simultaneous mind (Bk,p.497). Real recollection is "without certainty" (nges med) because no particular object is made definite with the five making-certain mental factors, of which recollection is one. The context, "endowed with confusion" suggests that non-recollection pertains to the entire array of relative events during knowledge of the ordinary.

Constant awareness of the spontaneous unfolding of the simultaneous through non-effortful safeguarding, and the negation of directed activity toward the simultaneous in order to approach the limit of total inactivity are the two non-means to set-up enlightenment. Once these are established, enlightenment will spontaneously come forth. Contrary to the slow ripening of meditative experience throughout the "Preliminary" and "Essential" stages, final enlightenment comes as an immediate and convincing event, wherein the continuum undergoes its final re-arrangement. One implication of the term, "Non-Meditation," is that the "path ceases." There are no more stages. Padma dKar po says,

> The Path ceases. Then, going by stages ceases. There are not stages that go anywhere else. You will attain the perfection of all the previous, without stages (Pk, fol. 13b).

The vocabulary illustrates the finality of the event. There are "no stages" (sa med) beyond this point. There are two kinds of perfection. First the yogi perfects "wisdom" (ye shes). The term, wisdom, is composed of the noun, shes pa, "knowledge" and the particle, ye, "complete." With enlightenment, the yogi completes his search for knowledge. Second, the term, thar ba, "liberation," is derived from the same root as, mtha', "final, last." The yogi frees himself from all defilements, such as false-cognitions and emotional-fetters. Whether enlightenment is considered in terms of knowledge or purification, completion is implied in either case. The terms pertaining to knowledge are "omniscience" (thams cad mkhyen) and "wisdom" (ye shes). Those pertaining to purification are "liberation" (grol ba) and again "liberation" (thar ba).

Nevertheless, the enlightenment experience does not exactly occur as a momentary event, though it happens within a relatively short span of ordinary time. It is experienced as three distinctive moments, which

follow immediately upon each other. These are called: (a) "basis" (gzhi), (b) "path" (lam), and (c) "fruit" ('bras bu). The first occurs during some period of meditation, i.e., during the special samādhi. The re-arrangement that takes place with basis- or samādhi-enlightenment puts an end to the stages of meditation, more specifically, to samādhi states. The yogi comes down from his special samādhi state. The second, or the path-enlightenment moment is called the post-samādhi enlightenment. Then, a third re-arrangement occurs by which the ordinary mind is transformed into the Buddha-bodies.

The first enlightenment moment is called "samādhi-enlightenment" (mnyam bzhag). As an outcome of the special-samādhi it is called the "height of the staying-way." All false-cognitions drop away in basis-enlightenment, which is "beyond all notions"; "beyond examination"; "beyond representation"; and "beyond false-cognitions" (Bk,pp.519-520). In an even more fundamental sense, the notion of a "mind" (yid) is a mere "concept" (btags pa), which once and for all, drops away. As Tilopa says,

> When the Mind comes to death,
> The Three Realms will be absorbed therein. . . .
> Through the Equanimity of self and other you become the blessed Buddha.
> The Mind becomes absorbed through the Force of the ripening perspective of Space.
> Then, the five Sense-Systems and their Objects, the aggregates, the elements, also dissolve into the perspective of space.[1]

Belief in the reality of the mind, its functions and its activities, gives way. All becomes Empty from the ultimate perspective.

A very new understanding called "the View of the Staying-Way" comes forth (Bk,p.517). When the concept of a mind is finally annihilated, a profound re-arrangement takes place. Wisdom comes forth in a new way, yet it has no "support" (brten). Although the yogi perfects his wisdom, he is unable to locate this wisdom within the relative activity of his continuum. It is transcendent. During the ordinary "Insight" meditations, the yogi searched for knowledge within assumed entities and arising events of his continuum. During the "Extraordinary" meditations, he located

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[1]Tilopa, Dohakośa, Suzuki, pp. 3132-3133 (fol. 150b-157b), verses 11-13.

knowledge within the simultaneous continuum. Now, with basis-enlightenment, knowledge takes on a new epistemological locus of control. Knowledge comes forth but is not associated with either the ordinary or simultaneous continuum. Wisdom has no basis. It is "without coming" ('ong med) in that it does not arise from the seeming activity of the relative continuum. It is "self-originated" (rang 'byung). Nor can wisdom cease with changes in the on-going activity of the relative continuum. It is "without going" ('song med). It is not affected by causes and conditions. It simply comes forth and then stays. Basis-enlightenment is called, "wisdom beyond the world" (Bk,p.542). Though the absolute dimension of truth reaches its final perfection, the relative activity of the continuum continues while this happens. Therefore, basis-enlightenment is still a form of simultaneous-enlightenment (Bk,p.523). Notice how the aphorisms from the oral readings capture both issues:

> [Naropa]
> From the beginning, the Pair, Naturalness [relative], Thatness [absolute] never moves from the Real Nature of its Basis, Mahāmudrā.[1]

> [Mtshur Ston]
> Single intent upon Emptiness, there is no Activity of Object nor Notion
> Appearance and Emptiness are indistinguishable. This is the Basis.[2]

In both aphorisms, the basis, or dropping away of the concept, mind, and its notions, is put-in-order. Yet this occurs within the context of both dimensions of the simultaneous.

Immediately following basis-enlightenment, a second re-arrangement will take place "in addition" (steng du), if the conditions are exact. Basis-enlightenment puts-in-order the absolute dimension of truth while "impartial" to the relative activity of the continuum. Path-enlightenment does the opposite. The relative activity of the continuum undergoes a profound re-arrangement while "impartial" to the previous attainment in the absolute dimension of truth. The staying-way continues, but wisdom takes on a new locus, the relative continuum itself (Bk,p.527).

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[1]Naropa, Phyag rGya Chen Po'i Tshig bsDus pa [Aphorisms], in Kong sprul, 5:47-48.

[2]mTshur ston, Phyag rGya Chen Po Tshig bsDus pa [Collected Words], in Kong sprul, 5:524-527.

The experience of path-enlightenment is profound. In a "single instant" (dus skad cig) or flash of clear-light the entire content of the relative continuum in all its interconnectedness--all realms, throughout all times--"arise as self liberation."[1] Path-enlightenment is marked by the instantaneous return of cognitions and perceptions in non-cessation. Because all of the content springs forth, as in the ordinary confusion of the Saṃsāric realms, the yogi seems to come down from the special samādhi state. Path-enlightenment is called "post-samādhi" (rjes thob) enlightenment, literally, "obtained after." It seems as if the entire potential of relative activity is "let loose" (Bk,p.497) or "spreads" (Bk,p.498). This sharply contrasts the moment of empty space of basis-enlightenment, wherein notions, mind, and other false-cognitions dropped away.

This second enlightenment-moment is marked by another shift in perspective. Ras chung says, "worldly phenomena themselves are considered to be the basis for self-liberation."[2] Whereas wisdom had no support during basis-enlightenment, the entire relative activity of the continuum now becomes its support. Path-enlightenment is called "wisdom of the world" (Bk,p.542). The entire temporal and interconnected mass of phenomena become the embodiment of wisdom. The mind's spontaneity is the very expression of wisdom.

This second re-arrangement is called "entering the path,"[3] because the entire content is "let loose" as if "undamming" (bskyil na ma 'gag pa; Bk,p.529). The yogi no longer "grasps" (Bk,p.529) nor "becomes entangled" (Bk,p.529) in any particular content because he no longer acts upon the events in any way. Therefore, the yogi "walks along the path" (lam 'khyer) of its entire potential content. As he is swept along, he becomes enlightened to the miraculous play of the unborn. From the new locus of wisdom, all the relative activity becomes an expression of truth. Wisdom spreads "like fire in a forest" amongst the relative content of existence. As a result of this catapult along the flow of content, the yogi achieves

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[1]Ras Chung, rDorje grags, Bde mChog sNyan brGyud kyi 'Og sGo bDe ba Chen po gZkan Lus Phyag rGya Ma bsTen pa'i gDams pa Ye Shes gSol ba'i sGron me [Clear-Wisdom Mahāmudrā], in Kong sprul, 5:326-332.

[2]Ibid.

[3]Ibid.

full understanding of all the relative events of all realms and all times. He has "path awareness" (lam rig), but is "without knowables" (shes bya med). That is, there is nothing particular to know because he knows everything.

Because path-enlightenment follows basis-enlightenment, the yogi does not corrupt his unfolding knowledge of the relative continuum with either false-cognitions (notions and emotional-fetters) or activity (rejecting and carrying-out). Running through the relative events of the continuum in such a manner affects liberation from the propensity to defile the continuum with false-cognitions or actions. The great weight of corrupting propensities is erased by going through all the relative content with this enlightened awareness. Path-enlightenment is called the "great cutting-off" (Bk,p.499). The continuum becomes "stainless" ('dri med).

As the yogi is swept along the path toward greater and greater knowledge and purification of his ordinary continuum, he experiences a third enlightenment-moment, fruit-enlightenment. As the name indicates, this brings closure to enlightenment. It is the final and most complete re-arrangement of the continuum. Wisdom pervades the changeless, staying dimension of experience, as well as its ever-changing, moving dimension. When wisdom ripens to the point of pervading the simultaneous dimensions of truth, the former two enlightenment-moments "mix" ('dres pa). Now, the ordinary continuum re-organizes, and comes forth in a new way. The yogi attains the Four Buddha-Bodies. These are the: Wisdom-body; Dharma-body; Enjoyment-body; and, Emanation-body. This is another way to say that the ordinary mind becomes identical with perfect Buddha-mind.[1]

These moments of enlightenment are very different from the Theravāda conception of enlightenment, or nirvāṇa. Theravāda enlightenment is described by the Mahāyānists as a form of dissolution experience. Mahāmudrā enlightenment is the culmination of non-dissolution. Furthermore, Mahāmudrā-enlightenment leads to both the destruction of defilements as well as to omniscience. Because Mahāmudrā accepts the relative activity

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[1]"'dir tha mal gyi shes rgyud yang dag pa'i ye shes su ngo sprod bar byed pa'i. . . ." (Pk,fol. 1b).

of the ordinary continuum, the nature of its enlightenment is qualified. It is called, "nirvāṇa not-staying."

The Stages-Way To Practice Non-Meditation; Setting-Up the Conditions for Enlightenment

Recognizing Wisdom

Bkra shis rnam rgyal calls the two stages prior to experiencing enlightenment "Recognizing Wisdom" and "Setting Up Wisdom." Upon completion of the "One Taste Yoga," wisdom first dawns. Then, in the "Yoga of Non-Meditation":

> you proceed from the perspective of having seen the Benefit of the aforementioned [special] Samādhi. Generate a fervent desire for this [Wisdom] to increase and proceed once you have removed all the pain from the mind (Bk,pp.499-500).[1]

The first stage of the "Non-Meditation Yoga" is a description of the profound changes that have resulted from the initial dawning of wisdom. That is why the exercise is called "recognition." Moreover, these exercises discuss how to proceed in light of such changes so as to set-up the exact conditions necessary for enlightenment. The way to proceed is by safeguarding the simultaneous with effortless recollection.

The root-instructions for recognizing wisdom are as follows:

> It is necessary to thoroughly Safeguard what has insufficiently arisen in meditation. Having arisen in meditation, they remain in the ordinary, not safeguarded, or, making Effort toward other practices and their Objects-of-Awareness is to turn away from the Truth, as if a king were to become a subject, or the lion [moon] had gone into the dog-moon. Instead, proceed in the future by being inclined to only be without an Essence--without Attachment to that, th e basis of mistaken meditation, Without the miseries of Saṃsāra brought by the existence of Self; and, without the impermanence of this life. Generate a Notion by which Activity becomes Equanimous--rejecting the Notions of the world and Carrying them Out are the same. Because you have Respect and Desire the apex of meditation, or, the Benefit [enlightenment], you utter a prayer, deep within your heart, to have the View of each [perspective of the Simultaneous], but not without the consciousness-faculties of your own lama and the real bKa' brgyud pa Buddhas.[2] [That is, be

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[1] Quoting sGam po pa, source unclear.

[2] Tib., 'du shes; Skt. saṃskāras.

> empowered.] Since [Real] Recollection is the main point or essential of the meditation, do not abandon it during this unit of practice by having Notions otherwise. So, at all times and in all situations, practice to not be without [Real] Recollection of the Staying-Way. Distinguish Compassion from the [previous] work of meditation. Meditate upon the Enlightened Attitude with Love and Compassion toward all sentient beings. Proceed under the Refuge of Prayer and Devotional Prayer. If you don't reach the limit of the meditation [in enlightenment], you have taken Support in some other truth, which others teach and which may now increase, as if what seems to be the truth you grasp is [really] the impediment of Mara. First, Set-Up the mind inwardly so as to unfold the height of meditation and its first heat [i.e., dawning Wisdom]. After that, make Earnest Application to meditate from the perspective of firm belief, molding [the vessel], and having all the stages [of meditation]. Do not be ashamed of taking the Lama-Three Jewels and spiritual fellowship as your friend (Bk,pp.674-675).

The phrase, "arisen in meditation," is a reference to the initial wisdom that has arisen in the special samādhi. Wisdom is the first "condition" (rkyen) necessary for enlightenment. Therefore, it must be appropriately safeguarded. Bkra shis rnam rgyal quickly qualifies that safeguarding is not a form of activity. If so, the yogi would "turn away from the truth" or lose the wisdom he has gained.

Next, the passage alludes to the changes that follow from the dawning of wisdom, or from its recognition. These are: (1) non-attachment, (2) no Saṃsāric misery, and (3) no more impermanence nor death. The commentary merely alludes to these changes with a brief passage from sGam po pa, "having removed all the pain from the mind" (Bk,p.500). These and other changes, however, are described in great detail by Ras chung.[1] Briefly, the yogi "unties the ckakra knots that prevent full experience of enjoyment, the mind, and the heavens, respectively." He understands that the basis of giving anything or desiring anything is emptiness. Giving itself becomes a behavioral manifestation of the wisdom of emptiness. "Attachment" (zhar ba) changes into great "enjoyment" (dga 'chen). Furthermore, because emptiness and the relative activity of the continuum are coupled, the yogi experiences "great bliss" (bde chen) simply from experiencing the ordinary phenomena as they arise in his continuum. The natural

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[1]See Ras Chung, Clear-Wisdom Mahāmudrā.

spontaneity of the mind is let loose. Bliss replaces misery. Furthermore, the yogi's body and mind (Skandhas) are seen as both empty and unborn. Notions such as impermanence and death do not apply from an ultimate perspective. He transcends the ordinary notions about death and gains access to the god-realms while still in this life-time.

The remainder of the passage describes the two conditions which strengthen wisdom so that it is "not abandoned." The first condition is empowerment. Like the "Yoga of One-Taste," the "Yoga of Non-Meditation" is a pointing-out instruction. There is a difference however. Whereas the former instructions pertain to the simultaneous nature of the continuum, the latter pertain to the Buddha-nature of the same continuum. As the root-text indicates, the yogi's prayer is for empowerment of the same mind as a Buddha. The second condition is safeguarding, real-recollection. According to the commentary, wisdom must be strengthened by effortless recollection and recollection beyond notions." An important change that comes with wisdom is the eradication of notions about how to proceed. Such notions are artificial constructions. Recollection is a manifestation of the mind's spontaneity "at all times and in all dituations, [he] practice[s] to not be without [Real]-recollection of the staying-way" (Bk,p.674).

If the yogi acts in any way, he fails to set-up the exact conditions of real recollection, and wisdom goes astray. The remainder of the root-instructions describe how wisdom may "go astray" ('chor ba) and how it can be safeguarded with earnest application.[1] Then, the yogi strives toward "reach[ing] the limit," namely, full enlightenment.

Recognition is summarized as follows: (1) recognizing the initial wisdom; (2) proceeding in light of the changes (non-attachment, non-misery, and non-death); and (3) strengthening general-safeguarding (empowerment of view [simultaneous, plus Buddha-nature], and real-recollection, effortless, beyond notions).

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[1]The type of "earnest application" in question here is an effortless form.

Setting-Up Enlightenment; Non-Activity

Once wisdom is established so that the yogi recollects the same wisdom in all situations, he is given a second set of more "specific" (khyad par) instructions in order to "set-up" (bzhag) the exact conditions necessary to bring forth enlightenment. The general condition is called "awareness-recollection" (dran rig). What prevents him from "reaching the limit" is the sheer weight of karmic propensities to act. Enlightenment comes forth only when the full spontaneous activity of the continuum arises without obstruction. The specific instructions are therefore designed to negate mental activity.

The root instructions are as follows:

> Specifically, the Way to Safeguard the meditation in Samādhi and in Post-Samādhi: Do the Samādhi and Post-Samādhi [enlightenments] each in their own right. The definition of Samādhi and Post-Samādhi is not [included in any meditations] from just beginning meditation up to One-Pointedness. Yet, during the Safeguarding Meditation [of the Special Samādhi] you meditate, generally, upon everything in the Undistracted Recollection of Self-Awareness.
>
> You take the Samādhi as the Basis unit of [enlightenment-] practice. That interval, in which Samādhi and the post-Samādhi bring Understanding, free from [the Activity of] Taking Up and Abandoning, are not yet mixed. In so doing, you Safeguard the Real Entity, One-Pointedly.
>
> Then, in the interim, you take the Post-Samādhi. In so doing, you are Carried-Along-the-Path of Cognition and Perception.
>
> Allow yourself to comprehend the design of those in the lineage [this way].[1] Although each of these meditations is produced in great yogis, this Great [Safeguarding Meditation] appears.[2] Therefore in this text, it is explained as follows:
>
> The Means to Safeguard the Real Entity is explained as Setting-Up three ways: freshly [so ma]; self-evidently [rang thang]; uninterruptedly [lhug par].
>
> These are taken to have Nine Points [gnads]: [A] freshly, [1] Body-

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[1]Root-text uses phal char=commentary, rnams; compare Bk, root-text, p. 676 to Bk,p.499.

[2]"'di che snang ba" refers to the "Great Safeguarding Meditation," i.e., to "mixed," or "Fruit" enlightenment (Bk,p.499).

Points, inwardly relaxed; [2] Speech-Points, not pressed for breath;[1] [3] Mind-Points, without any calculation that takes something as a Support; [B] Self-Evidently; [4] Set-Up in Inidfference [rang lugs]; [5] Set-Up without Recognition [nzo bzung med pa]; [6] Set-Up in Undistraction [ma yengs par]; [C] Uninterruptedly; [7] Set-Up without Rejecting nor Carrying Out [dgagsgrub med]; [8] Set-Up effortlessly ['bad rtsol med]; [9] Set-Up so that the Six Sense Systems Settle-into-themselves [rang dabs].

Or, they are taken to have three Points: [1] Set-Up without any calculation, i.e., freshly; [2] Set-Up self-contentedly [rang gar], i.e., without Artificial Construction by Rejecting or Carrying-Out; [3] Set-Up Uninterruptedly, i.e., without Carrying-Out Effort.

The similes are: [1] Set-Up Appearance as a peaceful expanse, like Infinite space; [2] Set-Up Recollection to greatly penetrate everywhere, like the Great Earth; [3] Set-Up the Mind to be without movement or agitation, like a Massive Mountain; [4] Set-Up Awareness of Emptiness to be clear and bright, like a Clear Lamp; and [5] Set-Up Knowledge to be Non-Cognition, clear and peaceful, like a Flawless Crystal.

Or, Set-Up [the mind] in Equanimity by these three similies: [1] Set-Up [Bliss], without Recognition, a peaceful expanse, free from the shrouds of darkness, like a Cloudless Sky; [2] Set-Up Non-Cognition, Undistracted everywhere, immovable, like a waveless Ocean; and [3] Set-Up Clarity, peaceful and bright, like a Bright Lamp that is unmoved by wind.

[Basis-enlightenment]
Furthermore,
Begin by Not Carrying-Out Effort; inwardly Let-Go the body and mind.
Next, when you no longer waver, Set-Up freshness, non-artificiality.
Finally, Resolve all the perceivable events to be Unborn, Self-Liberation. This is called Safeguarding.

All the perceivable events are Resolved to be Unborn.
Appearances are immediately seized by the Recollection of Self-Awareness,
so as to be the very Bliss of Liberation,
when a [false] Entity of the three--Arising, Staying, Ceasing--is Not-Carried-Out.
Since you Understand the Unborn as Self-Liberation, everywhere, then,
there can be no increase [of this Understanding], and so,
you Safeguard this without Recogntion [of an Entity anywhere].
It is very important to Safeguard the knowledge One-Pointedly,
as if throwing a spear to its target,
because each of the Points could be falsely Set-Up, Artificially Constructed, not in Equanimity, due to Drowsiness and Excitement.

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[1] bting ba. This may be a spelling mistake. It makes more sense as btsang ba, perfect form of 'tshang ba, "to press."

After that, comes the unit of the Faults, the Post-Samādhi [or Path-enlightenment].

[Path-enlightenment]
Doing the Recollection of Self-Awareness toward everything in the Arising-Continuum and yogi Safeguards these Doors-of-Arising of Perception and Cognition, and also the Appearances which have arisen, in Undistraction.

As an example [of the way to Safeguard], it is like a wise shepherd who watches his cattle. Just as it is not necessary to [take the pains to] gather together the cattle who graze contentedly, but sufficient to simply follow them with your eyes,[1] so also, it is not necessary to Obstruct nor Dam up all the Appearances--those Doors-of-Arising of Cognition and the Sense Systems which could appear, and those Appearances which already have arisen. The Recollection of Self-Awareness is watchful of that arisen. That is, you Safeguard whatever has arisen without Recognition [of an Entity], uninterruptedly.

Furthermore, since you Undistractedly Recollect those types of Activities as the Basis- [enlightenment], then the Arising-Continuum is taken as the Support [in Path-enlightenment].
First, Distraction greatly increases, or better, Recollection which gradually gains strength increases [during this]. That is, ordinary Cognition and Perception arise more and more clear--as Clarity and Emptiness. Then, if Safeguarding is difficult to do, from the perspective of Samādhi, [go back and] Put-in-Order the Entity of that when any suitable Cognition or Perception happens to arise. Then, Safeguard it as before.

By making effort as such in the Way to Safeguard the Samādhi and Post-Samādhi [enlightenments], everything, at any time, is penetrated by the Recollection of Self-Awareness. All these Cognitions and Perceptions that have arisen, and those that [now] appear, arise as Clarity and Emptiness, without Recognition [of an Entity], through their merely having arisen or merely now appearing.

[Mixed, Fruit-enlightenment]
Furthermore, in addition to Safeguarding the Entirety, One-Pointedly, in Samādhi and in Post-Samādhi, Safeguard Fresly and Nakedly, because both kinds of Safeguarding come forth without difference.

The states--Bliss, Clarity, Non-Cognition--occur. Being familiar with these states, then, the [previous] Obscurations to the Staying-Way [once again] arise [along] with Awareness-Recollection. You meet with the wetness, in which the [Obscurations] inherent in these states are known again and again as its marvels (Bk,pp.675-678).

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[1]Root-text reads, "mig lam nas mdor bas chog pa" (Bk, root-text, p. 677); the commentary reads, "mig lam nas mdor tsam du bskyang bar chog pa" (Bk,p.529).

Pointing-Out Instruction; Empowerment.--The root-instructions begin with a description of the three enlightenments and follow with instructions for setting-up each of these. As the text indicates, enlightenment occurs "during safeguarding meditation" once the general condition of awareness-recollection, as opposed to effortful recollection, has been established. The latter condition of inactivity, is indicated in the line, "free from [the activity of] taking-up and abandoning." The resultant enlightenment, called "bring[ing] understanding," comes as three events. The first occurs during Samādhi; it is the basis-enlightenment. According to the commentary, basis-enlightenment is penetration of the "uppermost entity" (ngo thog; Bk,p.514). It "brings out the force of the uppermost entity in samādhi" (Bk,p.541). The real-nature of the mind is purified of any notions and any concept, mind, which might serve as a support for these notions. As a result, the locus of wisdom passes beyond the falsely designated mind and into the transcendent realm of emptiness, like space:

> The Great Brahman, [Saraha], says:
> The undefiled Essence [snying po] is not covered by extremes.
> Having purified the Real Nature from-the-beginning, it cannot be Analysed with anything.
> If Analysed, it becomes the threat of a poisonous serpent.
> By Analysing in and by a Mind for One and Many, you have given up Clarity and gone to sin.
> Seeing, likewise, is scattered.
> Then, what Compassion can you have?
> The mind which is without Examination Stays Like Space.
> It is free from a Concept [,Mind,]. It is Space without Staying.
> It isn't necessary to Examine and Analyse in the mind which is beyond the [mind] (Bk,pp.504-505).

The resultant "re-arrangement" (Bk,p.506) is called, "The Certain Truth of Space-Samādhi," or "the Wisdom that is beyond the World in Non-Cognition Samādhi" (Bk,p.542).

The second enlightenment-moment occurs in post-samādhi. Path-enlightenment:

> brings out the force of both the Simultaneousness of Cognition and the Simultaneousness of Perception in the Post-Samādhi. . . .
> Cognition and Perceptions arise from the force of the Co-Dependent Origination of various causes and conditions and also by the force of familiarity, yet, it is not necessary to Carry them Out (Bk,p.542).

The entirety of arising phenomena comes forth due to karma and its effect so that the yogi is "carried along the path of cognition and perception." As a result, the locus of wisdom shifts once again to the cognitions and perceptions themselves. The "arising-continuum is taken as the support," as the root-text says, so that the allurements of the relative continuum themselves become a source of certain knowledge. Karma and its effect is known for the first time "without ensnarlment" (Bk.p.542). The resultant re-arrangement is called the "post-samādhi-magic show" or "wisdom of the world in post-samādhi" (Bk,p.542).

The third and final enlightenment event is suggested in the root lines, "the great [safeguarding meditation] appears." According to the commentary, the fruit-enlightenment "mixes" (<u>'dres ba</u>) the samādhi and post-samādhi into a pair, and thereby yokes the ordinary continuum and the Buddha-Bodies. The passage, "comprehending the design of those in the lineage" alludes to the perfection of the Buddha-bodies. Furthermore, such mixing completes the stages of meditation and returns the yogi to the realm of ordinary reality. Fruit-enlightenment is "said to arise only in the appearance of 'reality' [<u>'thas pa</u>] of that grasped and that grasping" (Bk,p.547), i.e., subject and object perception. The "final knowledge" (<u>rjes shes</u>) of fruit-enlightenment returns the yogi to his seemingly ordinary mental continuum and his ordinary Bodhisattva virtue-practice (Bk,p.547). The difference, of course, is that the yogi's seemingly ordinary mind is simultaneously yoked to the Buddha-bodies. More, its various ordinary experiences arise along with awareness-recollection. From the perspective of the staying-way, the yogi now "marvels" at the dance of experience, which again and again is emptiness.

<u>The Means to Set-Up</u>.--The majority of the root-instructions is devoted to the "Means-to-Set-Up" (<u>bzhag thabs</u>) the three enlightenment-moments. Instructing the yogi at this point in practice to relinquish all activity is such a radical departure from all previous meditation instructions that Bkra shis rnam rgyal goes to considerable length to make his point very clear. The yet missing condition for enlightenment is inactivity within the continuum.

The various means are ways to negate the remnants of activity in

the continuum. These instructions are so subtle and difficult to comprehend that many different types of oral instructions to point-out the means to set-up exist within the tradition. Whatever works is useful. Therefore, Bkra shis rnam rgyal lists two different means in the root-text alone: the three means to set-up and its variations (all taken from sGam po pa), and five and three similies (also taken from sGam po pa). All of these instructions are directly transmitted to the yogi during the appropriate stage of the "Non-Meditation Yoga" when his continuum is ripe for hearing the instruction.

Because these particular instructions contain the most difficult yet most critical preconditions for enlightenment, Bkra shis rnam rgyal goes to great length in his commentary to review the "many means to safeguard," though in his root-text, he prefers his own interpretation of sGam po pa's oral instruction (Bk,p.514). He begins the commentary by reviewing one of the most famous oral traditions of such pointing-out instruction. This is Tilopa's Six Means to Set-Up:

> mi mno/mi bsam/mi sem/mi sgom/mi dpyad/rang bzhin.
>
> Do not recall/ do not reflect/ do not anticipate/ do not meditate/ do not analyse/ settle into the Real-Nature.[1]

The recurrent use of the negative particle, mi, "do not," is designed to put an end to activity. Tilopa's oral instruction is a classic example of the negation-type, or non-meditation type of means. These means stress the negation of activity, though failing to emphasize the awareness-recollection that must continue as activity diminishes.

The first three form a unit in themselves. The reader is familiar with these during the practice of the mind-isolations. There, the instructions were used to eradicate spreading into thinking. Here again, the same instructions are used to eradicate "notions" (blo) as to how to set-up enlightenment.

The latter three form another unit, specific to the "Yoga of Non-

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[1]The last term is given as rang babs when used in the "Mind Isolations" (Pk, fol. 3b), and as rang bzhin when used in "Non-Meditation" (Bk,p.514).

Meditation." These are designed to negate "activity" (byas ba) within the continuum, or taking-to-mind. The purpose of the passage, "do not meditate," is summarized as follows:

> Do not meditate upon anything that becomes an Object of Notions, whether having Attributes or not having Attributes. If meditating upon that, you Take-to-Mind with subject and object (Bk,p.503).

"Meditation" (sgom ba) must be negated because the very notion of meditation presupposes a subject/object duality. 'Something' is to be meditated. The yogi also expects some sort of attainment. These mistaken notions are due to the subtle activity of grasping:

> The Great Brahman says,
> 'Alas! It is not considered to be meditation upon that which is free from [False] Nature. If you Understand that meditated and that meditating, you have given up the Enlightened Attitude with a mind that grasps Duality. Such people take Sin in and by itself. The mind which is free from that meditated and that meditating is free from a [false] Nature. The attainment is without hope and fear. This is the Diamond Mind' (Bk,pp.503-504).

Second, "analysis" (dypad)--an important factor in the "Insight" meditations--also has to be negated because the very notion of examining and analysing presupposes some distinction between the events in the continuum, e.g., arising/staying; spreading/calm. Again, analysis is a form of the subtle activity of grasping:

> Do not Analyse. Do not Act with Examination and Analysis as previously with Notions toward the perspectives of Spreading and Calm. When Acting, you start to Grasp Attributes and generate Dual Appearance due to the False-Cognition of such a Notion (Bk,p.504).

To the extent that meditation and analysis are done away with, the yogi has perfected the source Mahāmudrā instruction of not-taking-to-mind.[1] As a result, the simultaneous continuum settles-into-itself (rang babs) so that the naturalness of its "real-nature" (rang bzhin) can be properly established:

> Real-Nature: Set Up in Non-Artificial Construction as either the Real-Nature of the mind [absolute truth] or the Way-of-Happenings

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[1]The source appears to be the King's Songs of Saraha, v. 29-30. See Guenther, Royal Song, pp. 169-176.

[relative truth]. Other than that, the Staying-Way becomes corrupted by the Activity of Notions [blos byas]. The Great Brahman says,

> 'So long as the Real-Nature is Set-Up, the unimpeded Fruit Stays as the perspective from-the-beginning. . . . The mind whose Nature is pure is not defiled by contemplation. Stay in the Bliss itself. You won't fail' (Bk,pp.505-506).

Table 47 summarizes Bkra shis rnam rgyal's discussion of the instructions.

Bkra shis rnam rgyal then sets forth another famous oral instruction, sGam po pa's Four Means to Set Up, of which the root instructions give an abbreviated version:[1]

> Look to the Real-Entity, the Mind itself.
> Set-Up that by Letting Go.
> Set-Up that Freshly.
> Set-Up that self-Contentedly.
> Set-Up that Uninterruptedly (Bk,p.507).

sGam po pa's oral instructions are a classic example of the safeguarding-type of instruction. Though not directly negating activity, these instructions have the advantage of specifying exactly how to set-up the mind once activity is negated. The instructions pertain more to recollective-awareness of the natural, simultaneous mind. Bkra shis rnam rgyal gives a brief definition of each, and then illustrates drawing from the early sources:

> Of the Four above, first is Set-Up by Letting-Go [glod]. When you know to Let-Go the mind, there comes the Ways-of-Happenings of the mind. This is a very profound means to cut off Doubt about the Entity, which is Non-Artificial. . . . (Bk,p.507).
>
> . . . . . .
>
> Tilopa says,
>
> > 'Set Up the mind Non-Artificially, in the perspective of the Natural.
> > That bound, when Let-Go, becomes liberated, without a doubt. . . .
> > The Mind, like the realms of Space are beyond objects of thought.
> > Set-Up to Let-Go so that you are without Rejecting and Carrying-Out.
> > Continual Concentration is Mahāmudrā.
> > When familiar with that, you will attain perfect enlightenment'
> > (Bk,p.508).
>
> 'Set-Up that Freshly': pertains to that Set-Up in the Equanimity of the Staying-Way from-the-beginning. This is the Mind which the lamas

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[1] sGam po pa has his own condensed version for these practices. They are cited in Bk,p.511.

TABLE 47

USE OF TILOPA'S SIX MEANS TO SET-UP TO AFFECT ENLIGHTENMENT

		Negation	Definition	Mistake
Inactivity of Notions	No Spreading	do not recall	not pursue past object	distraction
		do not reflect	no artificial construction no categorization of present	losing samādhi
		do not anticipate	not advance to future	unsteady
	Not-Take to Mind	do not meditate	subject/object duality	grasping
		do not analyse	activity with Notions	grasping
		Settled-into-itself Real-Nature	Set Up Real-Nature in Non-Artificiality	Artificial Construction

Point-Out, the Real-Entity or Real-Nature which does not Spread at all. The real meaning of that which is without Recognition, [Empty], is to be Set-Up Freshly. For example, fine gold does not lose its lustre through the Artificialness of melting or molding it. Likewise, the Way of Arising, from-the-beginning (Bk,pp.508-509).

Biravada says,

> 'With the Simultaneous, from-the-beginning, you do not Search elsewhere. The mind, Empty of words, free from Spreading, is Mahāmudrā' (Bk,p.509).

'Set-Up Contentedly': Set-Up in the Bliss that is Indifference, just the Staying-Way and Way-of-Happenings of the mind. Concentration becomes bound with attachment and aversion. The mind is not very gentle. For example, a man taken prisoner wants to run away. When Set-Up alone, you Stay in what Bliss there is, in Indifferences. The Great Brahman says,

> 'What is bound roams in all ten directions, release it. Staying, immovable, firm, I understand the mind to be like a camel' (Bk,p.510) . . .

'Set-Up that Uninterruptedly': unwavering; without grasping; without Acting to bind existence/non-existence; good/bad; Rejecting/Carrying-Out. For example, it is like untying the rope which binds a heap of straw (Bk,p.510) . . .

If you Safeguard, with Non-Artificialness, the Doors-of-Arising by which the Appearing-Conditions come forth, from perspective of Naturalness, Carried-Out-en-Masse, there will be Self-Liberation (Bk,p.511).

Table 48 summarizes the root-and commentarial discussion of sGam po pa's Means:

TABLE 48

sGam po pa's FOUR MEANS TO SET-UP ENLIGHTENMENT

Means	Definition	Simile
Let Go (glod; lhod)	Not Reject nor Carry Out	untying a post
Freshly (so mar)	Unspreading; Natural	fine gold
Self-Contentedly (rang thang; rang gar)	Indifferent; Alone	camel; prisoner
Uninterruptedly (lhug par)	Without Grasping Without Binding	untying a staw bundle

According to the root-text, each of sGam po pa's Means is considered along a continuum from greater to lesser activity. Letting-go is the most effortful, active means, as if taking the effort to unstring a bow. Freshness is the resultant state, having let-go of activity to some extent. With the decrease in activity, recollection "does not waver" (tshom tshom). Self-contentedness is a consequence of further ripening inactivity, so much so that the yogi becomes acutely sensitive to disturbing activity. Uninterruptedness is the culmination of total inactivity so that the spontaneous unfolding of the mind is unbound. This is another way to understand liberation. Freedom from acting upon the continuum in any way frees one from bondage to false cognitions and emotional-fetters, though these contents may still occur in a relative sense.

There are many other types of safeguarding instructions.[1] Sometimes they are given in the form of similes, as in the root-instructions. These are also taken from sGam po pa. No matter what form of instruction is used, it must meet the criterion of effortless, undistracted recollective-awareness of the simultaneous-mind:

> . . . any unit of time there is the [special] samādhi, on that occasion, there is the Truth of both of what comes forth: a) the Clarity-Awareness of the Uppermost Entity [absolute], and the Partial Staying which is not distracted from that [during Arising, i.e., relative] are considered to be necessary (Bk,p.515).

The missing conditions for enlightenment are complete inactivity, and with it, uninterrupted awareness of both the absolute and relative dimensions of truth.

After discussing Tilopa's and sGam po pa's Means-to-Set-Up, Bkra shis rnam rgyal "condenses" the meaning of these (Bk,p.515). He says there are two types.

> Way of Not-Meditating with Notions which are Taken-to-Mind;
> Way in which you must be Undistracted from the Uppermost Truth (Bk,p.515).

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[1]See Bk,pp.512-514 for a list of the other "Safeguarding" instructions. These include instructions by Maitrīpa, Nagārjuna, sGam po pa and mKhas grub lce.

In other words, there is a non-meditation, or negation-type of instruction, and there is a safeguarding, or undistraction-type of instruction, as exemplified by Tilopa and sGam po pa, respectively. Here is a definition of the non-meditation-type:

> First, the Way of Not-Meditating with Notions which are Taken-to-Mind. When Safeguarding the meditation of Mahāmudrā, if you meditate while Artificially Constructing with Notions that have Spread, or do any other Activity except for that which cannot go astray, namely, being in the Perspective of that which has the Way-of-Happenings and the Indifference of the Mind, then, you learn about the various reasons why the Truth of the Staying-Way is incorrect. These have been explained a little already. When you are impartial toward the Staying-Way of the Mind, you do no meditation which grasps the proximity and direction of the [movement] of the Doors-of-Arising, in which you become Aware of Appearance and Emptiness. Likewise, you don't Recognize anything [particular] as the Truth of the Mind. You do no meditation, which has Recognized something existing or not-existing, Taken-Up or Abandoned, and so forth. When you cannot find anything to be Certain, in the Truth of the Mind, you do no meditation that has given Recognition and Attention to Rejecting or Carrying-Out. When you are without the incessant Switching and Changing in the Truth of the mind, you do no meditation that has taken account with the passions of hope and fear. When you do not find anything good or bad in the Truth of the Mind, you do No-Meditation, that has Acted by the Artificial Construction of Rejecting and Carrying-Out. When you do not Represent anything in the Truth of the Mind, you do no meditation that Carries something Out with Representation and Effort. In sum, 'do-not-meditate' is when there is nothing to meditate in the Staying-Way of the Mind. If you meditate upon something, you only generate the conscious-components of the Mind--Mind-Perceiver, Object-of-Awareness, Attributes, Grasping, and Attachment. These, then, are incorrect in the Real Meditation, the View of the Staying-Way (Bk,pp.515-517).

The use of the negative in a preverbal position, mi sgom, "do not meditate," instead of a post-verbal position, sgom med, "there is no meditation," is designed to negate improper meditative activity in contrast to the more appropriate "recollective-awareness" (dran rig). The use of either negative depends on whether or not some counterpoint is intended. If the negative were used in a post-position, no other means would be implied, thereby signifying enlightenment, or the "end of the stages" (sa med). These two uses of the negative are drawn from debate-style of discourse[1] mi + verb = "it is not X"; verb + med = "there is no X." Here,

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[1]Alex Berzin, trans., Śamātha & Vipaśyāna (Dharamsala, India: Library of Ribetan Works & Archives, n.d.), p. 603 (mimeographed).

the strategic use of the negative particle, mi, in the pre-position is designed to negate only activity: "there is no" (mi) activity in meditation, as opposed to, "there is" (yin) awareness in meditation. Tilopa's "Six Means," likewise, use the same preverbal negative, as does Maitrīpa's famous not-taking-to-mind instruction (Bk,p.517). The use of any of these "non-meditation"-type of instructions is intended to offset the great propensity to consider samādhi-meditation in terms of activity.

Next, Bkra shis rnam rgyal summarizes his comments on the safeguarding, or undistraction-type of instruction. Oral instructions such as sGam po pa's means or his similes are designed to set-up the mind in undistracted recollection:

> Second, the Way in which you must be Undistracted from the Uppermost Truth: Even though you are free from any cause to meditate by Artificially-Constructing Notions, it is still necessary to have Undistracted Recollection, which does not Stray in the ordinary Self-Continuum [rang rgyud]. In as much as you are unfamiliar with this, don't make the slightest distinction. Merely have an Undistracted mind. For the Truth, Undistracted Recollection is necessary, in which meditation is in its own right, and each of the Four Yogas are in their own right, too. In this text, besides Pointing-Out the Truth of the Simultaneous as before, Undistraction is necessary (Bk,p.518).

Recollective-awareness stays with the continuum and follows it from the perspective of the view which has been pointed-out. Undistracted recollection never loses sight of the view of the simultaneous during meditation.

So that absolutely no distinctions are made, which might very well cut off the natural unfolding of enlightenment, Bkra shis rnam rgyal concludes his comments by saying that the non-meditation and safeguarding means to set-up form an "indistinguishable pair." They are "one taste" as illustrated in Table 49.

TABLE 49

THE INDISTINGUISHABLE PAIR OF MEANS TO SET-UP ENLIGHTENMENT

Type	Source	Truth	
Non-Meditation	Tilopa	relative truth	Pair
Safeguarding	sGam po pa	absolute truth	

In fact, it is necessary that a beginner practice both types, although an advanced yogi, not hindered by activity, may be given only the latter instruction (Bk,p.525).

Most beginners have a difficult time stabilizing their awareness of wisdom. Because of the great propensities toward activity, they are given non-meditation instructions. These often lead to drowsiness, whereby the yogi slips from the uppermost truth. On the other hand, a beginner who practices only recollective-awareness has a tendency to hold-fast excessively thereby losing the truth through excitement. The best pointing-out instructions for beginners combine the non-meditative and safeguarding instruction so that the yogi is more likely to perfect a balanced awareness, free from the extremes of drowsiness and excitement. One proceeds both in inactivity and undistraction, as if spinning a Brahman's thread (Bk, p.525). On the other hand, an advanced yogi may already have sown the seeds of inactivity within his continuum. He need not consider the non-meditation instructions, but may find the safeguarding type sufficient. Bkra shis rnam rgyal's root-text uses only the safeguarding-type, and is apparently written for more advanced students.

Benefit; The Moments of Enlightenment

Basis Enlightenment

When a state of total inactivity is reached, the continuum is unbound as if untying the tope that binds a sheaf of straw. This is another to describe basis-enlightenment. Inactivity and recollective-awareness are the final conditions needed. Once set-up enlightenment comes forth. To be free from activity is to be free from bondage to the emotional-fetters and cause and effect of karma. What disappears is the concept of mind and all the false-cognitions associated with it. What is released is the entirety of the relative activity of the continuum. The line of the root-text, "since you understand the unborn as self-liberation, everywhere," refers to the resultant basis-enlightenment. This phrase captures both the absolute and relative dimensions of truth.

Path Enlightenment

The Basis-enlightenment-moment is immediately followed by the path-enlightenment-moment. The latter is also set up in two preparatory stages --a stage of recognition and a stage of setting-up the exact conditions to bring forth path-enlightenment. The former stage is called, "The Recollection of the Post-Samādhi, i.e., Recognition." As a result of achieving basis-enlightenment, the yogi proceeds "from having seen the benefit." He continues in light of the changes that initial enlightenment brings. A most important change is the final eradication of grasping, in general, and grasping notions, in particular. A concomitant change is that uninterrupted recollection of the truth has itself become a manifestation of the enlightened mind's own spontaneity:

> When the Simultaneousness of the Mind previously Pointed-Out is experienced as the Uppermost [Entity], Recollection becomes the cause of Recollection. . . . [you proceed] . . . from the perspective of the Force or sum total of Recollection (Bk,p.528).

Undistracted recollection of wisdom of the simultaneous becomes a given. It will continue as if caused by itself so as to encompass all experience.

Recollection, however, is a term which usually pertains to the ultimate truth, the simultaneousness of the mind. Recognition is the corresponding term for relative truth, the simultaneousness of cognition and perception. As both are indistinguishable, Bkra shis rnam rgyal has placed them in apposition in the title. Nevertheless, he says, "the post-samādhi experience [literally, "after knowledge"] isn't even a bit like the previous" (Bk,p.528). It occurs "in addition to" (steng du) the previous. Though recollection of emptiness continues without possibility of going astray, the relative activity of the mind returns once again. Perceptions from the sense systems, cognitions, even the events of the three (arising, staying, and ceasing) begin to re-appear. This is called the "arising continuum" (rgyun chags).

Most important, the relative content, "which is like clear appearances," must be:

> Recognized as the Uppermost [Entity], i.e., without grasping it as a reality nor Rejecting or Carry it Out (Bk,p.528).

> . . . the perspectives of both Virtue-Practices of the Simultaneousness of Cognition and that of Perception, as previously Pointed-Out, must be Safeguarded (Bk,p.528).

Thus, the first condition to set-up path-enlightenment is recollection/recognition of the arising-continuum, without being distracted by the arising intensity of events.

The second condition for path-enlightenment is, once again, the condition of inactivity. The very re-appearance of the relative activity immediately following basis-enlightenment brings "high bliss" (bde steng). Because recollection/recognition now has its own "force" (shugs); it goes on by itself without effort. Therefore, Bkra shis rnam rgyal likens the situation to a wise cowherd who watches his cattle wander about and graze contentedly. He feels no need to interfere with the cattle in any way outside of merely being aware of them. Likewise, cognitions and perceptions re-appear, but are not to be acted upon, neither "obstructed" (dgag pa) nor "dammed up" (bkug pa). The commentary adds they are "not to be pursued" (rjes su 'brang ba). To "take such trouble" (dka tsheg bya) only serves to "entangle" ('jur ba) the yogi, and thereby, distract his incessant recollection/recognition, which might lead to mistaking the events as "real" ('thas ba). Rather, they are illusory, they are "like clear appearances" (snang gsal bzhip pa). The yogi need only let-go and safeguard these in indifference. He should safeguard from the perspective of the enlightened samādhi state. The exercise is sometimes called, "the way of Safeguarding as if Meditating." Although the relative events of the mind re-appear and the yogi seems to return to ordinary consciousness, he does not really leave Samādhi as long as he maintains the basis-enlightenment view. With this inactive awareness, he sets-up the second condition for path-enlightenment. As a result the cognitions and perceptions unfold at a faster rate and with increasing clarity.

Once the conditions are exact the yogi is able to recognize certain "signs" (btags) of path-enlightenment. He recognizes that the relative activity of the continuum comes forth in a very new way due to the newly acquired perspective of basis-enlightenment. Every single seeming moment of relative activity is nothing less than another instant of

wisdom, emptiness. Furthermore, the relative activity, for the first time, unfolds without the slightest obstruction, because all the remnants of grasping and other propensities toward action have been eradicated. Several expressions capture the acceleration of wisdom: "arising continuum" (rgyun chags); "arising as self-liberation" (rang grol); and "walking along the path" (lam 'khyer).

When the root text says, "ordinary cognition and perception arises more and more in clarity and emptiness," it alludes to the relative stages of ripening path-enlightenment. According to the commentary, there are three stages to path-enlightenment. The first is called "meeting and destroying" (phad 'joms). It occurs just after the onset of path-enlightenment, when the yogi has "little familiarity" (chug zad goms pa) with post-samādhi enlightenment.

> For example, if you meet both mixed acquaintances and intimate friends you once knew along a path, you Recognize them as soon as meeting them, without having to Examine or Analyse who's who. So also, it is not necessary to Examine and Analyse just what Cognitions and Perceptions merely have arisen. From the perspective of the Unborn mind, there is Liberation. As the Great Brahman says,
>
> 'In the ten directions, back and front of you,
> whatever you see, again and again, . . .
> whatever Spreads from the mind is the highest Real-Nature of life.
> Are water and waves different?'
>
> Maitrīpa says,
>
> 'By merely meeting with the Real-Entity of the Mind
> which appears as Various, so that it is Not Carried Out,
> there is Mahāmudrā' (Bk,pp.532-533).

The second stage is called "craving after" (phyi bsnyag). It occurs once there is "only a little unfamiliarity" (cung zad ma goms pa) with path-enlightenment:

> For example, when a snowflake falls into a volcano or a lake, it must become water because it melts. So also, even if you have been a little distracted from the conditions of Recollection when [Path-enlightenment] first comes, if you look to any Cognitions and Perceptions hereafter, they now become One Taste, from the perspective of the Unborn Mind. . . .
>
> Śabara says,
>
> 'Just as a crow who flies from its ship circles in the [ten] directions, and flies back to the ship again, [because it doesn't sight land], so also, the desirous mind pursues the Cognitions, but this initial intention Settles-itself into the Natural' (Bk,p.533).[1]

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[1]"dang po'i sems." The mind moves in the general direction of or

The mind may still be somewhat desirous to crave after objects-of-awareness at this stage. However, wisdom has ripened sufficiently that all seeming desire, at the most rudimentary level of initial intention, is immediately replaced by the wisdom of emptiness. The simplest impulses to act upon the continuum become eradicated as they occur.

The third stage is called "emanation of nothing" (med sprul). It occurs with "great familiarity" (shin tu goms pa):

> For example, there is no danger when burning wet wood in a small fire. Yet, when a great fire goes astray in a forest, due to burning dry shavings in the wind, you can't help but notice the fire. So also, ordinary Cognitions and Perceptions arise as the unborn. The previous mental mire and miserable Cognitions and Perceptions are produced and Emanate, but they arise as the Play of the Unborn Mind. The Great Brahman says,
>
> > 'Like tongues of fire which destroy a forest as they advance, All Appearances are taken to be Simultaneous with their Root, Emptiness' (Bk,p.534).

At this final stage wisdom spreads rapidly so that all possible emanations of the mind become the embodiment of wisdom. The phase, "emanation of nothing," captures both the relative and ultimate dimensions of wisdom. However, in contrast to basis-enlightenment, the fundamental re-arrangement that occurs during path-enlightenment takes place amidst the relative activity. All becomes the "play" (rol du) of the unborn. In a flash, like a rapidly spreading fire, all the content is disclosed as the wisdom of the simultaneous. This is "self-liberation" or the "great cutting-off. The locus of wisdom has shifted from the ultimate to the relative. Where ordinary cognitions and perceptions once were, "only the great fire of understanding burns" (Bk,p.536). This is called the "wisdom of the world" (Bk,p.542). The yogi experiences continuous "great bliss" (bde chen po; Bk,p.536). All the "stains" ('dri ma) of the mind are consumed. He becomes fully liberated from bondage to the ordinary continuum, though the ordinary continuum still occurs. As the root-text says, "everything at all times is penetrated by the recollection of self-awareness."

What does the world look like from the perspective of path-

---

turns toward whatever arises, but does not fix the event, does not "take-to-mind" the event.

enlightenment? It appears "like a mirage" (sgyu ma lta ba). Bkra shis rnam rgyal is careful to define this new technical term so that there be no misunderstanding. To paraphrase, some people define "like-a-mirage" by "certain notions" (blo nges), but are incorrect because they are trying to grasp it. Other people confuse "like-a-mirage" with the arising-way, in which cognition and perception arise from the skill, but appear "without brightness." They have failed to put-in-order basis-enlightenment. Still others, who have indeed experienced basis-enlightenment, think that path-enlightenment comes from the mere desire to safeguard. They falsely boast and fail to set-up the appropriate conditions (Bk,pp.536-538). Those who correctly understand the meaning of "like-a-mirage" understand as follows:

> Not Carried Out as an Entity in itself, yet, still appearing as Relative Truth (Bk,p.538).

For example, the yogi may see horses or elephants. They are not-carried-out or falsely asserted to be real horses or elephants, but rather, are seen as emanations or "seeming appearances" (snang ltar), which arise due to karmic conditions. The entire world and though arise as a magic show.

When path-enlightenment fully ripens, the relative activity of the continuum carries exactly the same wisdom as the mind's uppermost entity. Basis and path-enlightenment become one. Bkra shis rnam rgyal calls this, "bringing together both the allurements and the certainty" (Bk,p.542).

Fruit Enlightenment

When in a flash, the entire continuum of cognition and perception becomes wisdom, basis- and path-enlightenment become "mixed" ('dres ba). Then, the yogi enters the final moment of fruit-enlightenment. The necessary condition by which fruit-enlightenment comes forth is, once again, inactive safeguarding:

> The Way-of-Happenings of the Three Realms of Saṃsāra is when there is no Artificial Construction of the Cognitions and Emotional-Fetters.
> Not Artificially Constructing the experience is cause for being born in the highest realms of the gods.
> Not Artificially Constructing the Staying-Way of the kind is Staying at the base of Nirvāṇa.
> Not Artificially Constructing the attainment, which is beyond

thought, is Self-Occurrence, Self-Origination.
No other meaning exists outside of being without Effort and without Carrying-Out.
This is the attainment of the Fruit which cannot be taught (Bk,p.544).[1]

Fruit-enlightenment is defined in the root-texts as follows:

The State of Bliss, Clarity and Non-Cognition, solid and firm, though Various events occur (Bk, root-text, p. 698).

Fruit-enlightenment, as the name indicates, is the perfection and fruition of the practice. The "states" (nyams) of bliss, clarity and non-cognition pertain to the relative content, emotional-fetters, perceptions, and false-cognitions, respectively. Another way to contrast fruit from the other two enlightenment-moments is as follows:

Regarding the Samādhi and Post-Samādhi [enlightenment] that you come by, they are called Boddhisattvahood.
Regarding going beyond these, it is called Buddahood (Bk,p.547).

Path-enlightenment puts an end to the stages of meditation. The yogi no longer needs to meditate. Fruit-enlightenment is an expression of the fulfillment of the practice. The yogi once again returns to the world. He returns not only to a world which is "like-a-mirage," but also, begins to concern himself with how to act in that world. Ethical behavior once again becomes his relative concern. He acts according to the "four services" (spyod lam), day and night. He acts, paradoxically, in a manner which is:

. . . not without One-Pointed Samādhi, yet familiar with Cognitions as if not in Samādhi (Bk,p.548).

The other important feature of fruit-enlightenment is yoking to the Four Buddha-bodies. Though a perfect Buddha, not affected by the "stains" of the mind's ordinary relative activity, the very relative activity itself becomes an expression of the embodiment of wisdom and compassion. The Tibetan name for Mahāmudrā, phyag rgya chen po, means "great gesture." As the perfected yogi returns to the world, his relative appearance or Emanation-body becomes a great gesture of wisdom and compassion.

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[1] I.e., "not-taken-to-mind" (yid la mi byed pa).

Setting-Up the Conditions for Enlightenment--
Condensed Style of Pointing-Out Instruction

Padma dKar po's root-instructions are highly compact. Consistent with the style of pointing-out instruction, he does not want to give elaborate explanations of the enlightenment instructions. These could easily lead to "grasping with notions." Bkra shis rnam rgyal's extensive commentary helps clarify the nature of the practice. However, his remarks are somewhat misleading in that the actual instructions are seldom given in such a manner. With some knowledge of the practice, the reader is now in a better position to understand the usual condensed form of instruction. Here are the complete root-instructions:

> Second, having Put-in-Order all phenomena as the Natural, Simultaneous, Dharma-Body, you experience the Yoga of Non-Meditation. By having done away with the Emotional-Fetters, which were Abandoned, you do away with the Antidote, which was to do the Abandoning, and so, the Path ceases. Then, proceeding [by stages] also ceases, i.e., there are no stages that go anywhere else.
> Then, you will attain the perfection of all the previous, without stages, the Nirvāṇa of Not-Staying, the Siddhi of the most excellent Mahāmudrā. Further, in the BsRe sKor, Naropa quotes Tilopa by saying:
>
> > 'Well, this is the Self-Awareness of Wisdom, beyond the Path of speech, without a mental Sphere-of-Activity. Tilopa can say nothing about it. Its Attributes should be known in and by themselves. . . . Set it Up by not Recalling, not Reflecting, not Anticipating, Not meditating, not Analysing, [but rather], being Settled-into-Itself.'
>
> As the sayings go, this is Truth (Pk, fol. 13b).

'Jam dpal dpa' bo's commentary is also brief. He begins by defining the opening lines, "you experience the 'Yoga of Non-Meditation.'" The juxtaposition of the words, natural, simultaneous, and Dharma-body, respectively, pertain to the basis, path and fruit-enlightenment-moments. Through enlightenment, the yogi "reaches the limit" of the Two Truths. He perfects wisdom. The respective names for perfection of each of the Two Truths are: "great abandonment" (spangs ba chen po) and "great understanding" (rtogs pa'i chen po). The former pertains to relative truth, in which bondage to the emotional-fetters and false-cognitions is permanently eradicated. This is liberation. The latter pertains to ultimate truth. This profound and permanent re-arrangement is distinctly different from

that of the "One Taste Yoga." It is given a new designation, the "simultaneousness of transcendence" (Jp, fol. 82b), because wisdom, relatively, penetrates all of Saṃsāra and ultimately, transcends the type of understanding possible to the ordinary mind.

According to the commentator, the "Yoga of Non-Meditation" is the perfection of the relative as ultimate enlightened-attitude. Wisdom and compassion form a non-dual pair. He cites Saraha to explain:

> The [ultimate] Sacred Tree of the Non-Dual Mind has come to penetrate the entire Three Realms. You grasp the Benefit and Fruit of the other, namely the flower of [relative] Compassion. That is more useful than the former. You increase the Sacred Tree of Emptiness as well as the Flower [of Compassion]. The nectar of the Flower are the Aspects, which are Compassion. Its subtle Fruit are Carried-Out-en-Mass. Bliss is none other than mind (Jp, fol. 80b).

Now, the very activity of the yogi's relative continuum captures the interest of those who meet with him along the path. With compassion he serves for the enlightenment of others.

The commentator then briefly defines each moment of enlightenment. Citing several Tantric sources, he calls the meditation a "causeless meditation" that is "free from effort." Likewise, the root-text uses the now familiar "Non-Meditation" instructions of Tilopa, which are designed to negate activity and thereby set-up the exact conditions for enlightenment. Then, enlightenment which comes forth is carefully qualified in the root-text. It is "Nirvāṇa Not Staying," i.e., it manifests both the ultimate and the relative as a simultaneous pair. The commentator concludes with a discussion of the types of simultaneousness as they are experienced during each moment of enlightenment, as illustrated in Table 50.

TABLE 50

'Jam dpal dpa' po's COMMENTARY ON MIXED ENLIGHTENMENT

Samādhi	Simultaneousness of Mind	Basis	Ultimate Truth	Temper-ament	Tree
Post-Samādhi	Simultaneousness of Cognition/Perception	Path	Relative Truth	Harmony	Fruit
Mixed	Simultaneousness of Transcendence/Saṃsāra	Fruit	Pair		

Review

Cutting Off Mistakes

Even though enlightenment has come forth, it is by no means a stable experience. Enlightenment contains the possibility of overcoming the entire force of karmic propensities which perpetuate ignorance. However, the great Weight of these remaining propensities may indeed effect the nascent enlightenment mind in such a way that it loses the perspective it has gained. Therefore, most commentators include a review section in which they discuss the ultimate fate of the enlightenment experience. Either the enlightenment experience will ripen, so that it becomes a stable and permanent experience, or, it will go astray. The "fate" (Bk,p.590) of enlightenment depends upon the configuration of post-enlightenment "conditions" (rkyen).

Consistent with the style of pointing-out instruction, the conditions which affect its ripening are carefully set forth in the oral readings and oral advice. The oral readings precisely specify the exact optimal conditions for both the pre- and post-enlightenment practices. It is very important for the yogi to accurately understand the oral readings. If there is any mistake, he may lose his enlightenment experience or fail to develop it. Therefore, it becomes more clear why the exact wordings of the oral readings is so important, and why the ceremony of direct transmission has to be preserved. In order to adjust the conditions to the exact configuration needed, the enlightenment experience is immediately followed by a review period. In this review, the enlightenment experience is compared to the descriptions set forth in the oral readings, so that any necessary corrections can be made.

There are three types of improper conditions which hinder the development of enlightenment: (1) enlightenment may "go astray" (shor sa). One may not completely attain enlightenment or may lose it once he attains it. (2) Enlightenment may come into "error" (gol sa). He may have achieved enlightenment but behave in such a way so as to misunderstand it. (3) He may have reached and stabilized the enlightenment experience, but may then "obstruct" ('geg pa) its subsequent ripening.

Going Astray (shor sa)[1]

The first "general" (sphyi) hindrance to enlightenment is called "straying" (shor sa). In a general sense, the yogi loses the enlightened view, whence he cannot proceed with the task of allowing enlightenment to stabilize in his experience. Bkra shis rnam rgyal defines straying as "turning to bad view" (Bk,p.555). There are two "classes" (tha snyad) of straying: "completely going off the track" (ye shor), and "going astray in which the mode of experience deviates into mistake" (nyam su len lugs 'khrul pa la 'phral shor). The phrasing of the former suggests that one never quite attains the enlightened view; the latter intimates that one attains the view but loses it in subsequent experience. The commentators disagree as to the importance of these distinctions. 'Jam dpal dpa' bo feels that all classes of straying are equally negative. Therefore, he does not distinguish between these (Jp, fol. 85a). Bkra shis rnam rgyal, on the other hand, is careful to differentiate each type. He believes that the former class of straying is much more serious than the latter (Bk,p.552). In either case both commentators agree that there are four types of straying. There is remarkable consistency in their presentation, perhaps because these types illustrate the most common types of mistakes recorded in the literature. All four types pertain to the "abandonment of emptiness" (Bk,p.560; Jp, fol. 85a). This means that the "highest view" of emptiness (go yul) has been lost.

In order to insure that the enlightenment experience will ripen, these four types of straying must be "cut-off by understanding" (Pk, fol. 14b). Likewise, Bkra shis rnam rgyal says that if the yogi recognizes everything properly he will not stray (Bk,pp.551-552). The very act of correctly understanding enlightenment by means of a review sets forth the propensities for wisdom which will manifest themselves in the maturing and stabilization of the enlightenment experience. This review sets the exact conditions for its continuance over and against the ripening of previous bad karma. The "four types of straying" (shor sa bzhi) and the

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[1]The sections on cutting off mistakes are found in: Bk,pp.551-562; Jp, fol. 85a-85b.

"means to remove them" (sel pa'i thabs) are given in Padma dKar po's brief root-instructions:

> The Four Strayings: Staying in the Temperament of Emptiness is cut off by Emptiness being Compassion;
> Straying in Sealing is cut off by Understanding the Way of Existence as it really is;
> Straying in the Antidote is blocked by taking that Abandoned and its Antidote to be Indistinguishable; and
> Straying on the Path is blocked by Understanding that Arisen and Liberation to come at the same instance (Pk, fol. 14a-14b).[1]

The former two types of straying--temperament and sealing--pertain to the ultimate, basic-enlightenment; the latter two--antidote and path--pertain to the relative, path- and fruit-enlightenment moments.

The natural temperament of the mind is the basic-enlightenment experience. Straying in the "temperament" (gshis) of emptiness is said to be a "very great fault" (Bk,p.555). 'Jam dpal dpa' po comments on the root-text as follows:

> Since you have become attached to Emptiness, and thereby do not know Emptiness and Compassion to be a Pair, then, the Emptiness, which previously destroyed cause and effect, becomes an enemy. Although you have clung to the main point, it now becomes the Fault of your meditation. The best [Truth] becomes the worst Faulty View (Jp, fol. 85a-85b).

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[1]The commentators present these in a different order as illustrated in Table 51.

TABLE 51

COMPARISON OF THE ORDERING OF THE FOUR STRAYINGS IN THE COMMENTATORS

'Jam dpal dpa' bo	Bkra shis rnam rgyal
temperament	temperament
sealing	path
antidote	antidote
path	sealing

The dissertation follows 'Jam dpal dpa' bo's model. The reason for the difference in order is unclear.

'Jam dpal dpa' po's comments are limited to deviant-types of straying. He assumes that the yogi has attained enlightenment and previously destroyed ignorance. However, due to subtle grasping, namely attachment to basis-enlightenment itself, the latter fails to give proper credence to the relative mind. Enlightenment goes astray. This is the worse kind of mistake because the yogi continues to think that he is enlightened. Bkra shis nam rgyal also mentions the complete-type of straying. He explains:

> The highest View of Emptiness, though not really at fault, is not entirely Carried Out, because it has been resolved only with [Notions] and not with meditative experience (Bk,p.552).

The yogi has reached enlightenment only through an examination-meditation, but has not made it part of his continuum of experience by a samādhi-meditation. Therefore, he "does not understand the uppermost entity and is not self-aware of the staying-way" (Bk,p.553). The means to "not-stray" (mi 'chor ba) in the temperament is to "cut-off" (bcod pa) the straying by experiencing basic-enlightenment, so as to eradicate all notions, and also by becoming self-aware that the ultimate and relative dimensions of reality are one and the same. By having such an experience, the yogi at least has not completely gone astray. Once having the experience he may deviate into an attachment to emptiness. This is cut off by realizing that emptiness and compassion are the same. Compassion here refers to the relative aspects of existence. If not seen as the same, "the view of emptiness goes bad" (Bk,p.555). Once this is properly understood, the yogi can prevent deviation from the right view by "very great safeguarding" (Bk,p.556).

Next, straying in "sealing" (rgyas 'debs) is explained by 'Jam dpal pda' bo:

> By Acting on Non-Cognition with Notions, so as to misunderstand all the very Virtuous phenomena to be Not Carried-Out in reality, there is Sealing (Jp, fol. 85b).

Just as it is possible to view basis-enlightenment incorrectly, it is also possible to view basis-enlightenment correctly and yet to "act" (byas ba) so as to distort it. Once again, 'Jam dpal dpa' po refers to the deviant-type of straying. After enlightenment the yogi may feel he needs to behave in a certain way in order to maintain the enlightened mind. He may

intellectualize about it as well. According to Bkra shis rnam rgyal, this yogi "fails to become aware that all phenomena will stray in their real nature" (Bk,p.557). He "need not act by representing nor grasping the attributes of enlightenment, nor examine these hereafter" (Bk,pp.554-555). There are no means by which enlightenment can be maintained. He says, "the means and knowledge of such meditation are indistinguishable" (sgom thabs shes dbyer med; Bk,p.554). The yogi completely strays to the extent he artificially-constructs a false-nature for the enlightened mind. He deviates from this enlightenment when his safeguarding practice is "inadequate" (ma grig), so that his sense of practice is not in harmony with the relative activity of the continuum (Bk,p.555). Such actions after enlightenment tend to construct or fix certain notions about enlightenment. The yogi becomes narrow about his view of enlightenment. His view becomes intellectual. He becomes closed-minded to the naturalness and spontaneity of the enlightened experience. He has "sealed" (rgya 'debs) the flexible, open experience of continuous enlightenment."

The way to cut off this type of straying is by "understanding the way-of-existence as it really is." 'Jam dpal dpa' bo explains this passage as "knowing the same entity to be without arising, staying and ceasing" (Jp, fol. 85b). Bkra shis rnam rgyal comments:

> Know the Naturalness, Mahāmudrā, the Self-Penetrator of all the world. . . . Then you will know the reason for not passing from Emptiness, and so, do not Stray into Sealing, in which you Act on that with Notions about Emptiness as you once did (Bk,pp.558-559).

Common to both commentators is the assumption that the yogi can stop sealing by not-carrying-out the enlightened experience. Instead, he should let his awareness penetrate all realms and all times. When he thoroughly knows all of reality, he will have no desire to intellectualize because all seeming appearance will be perceived as merely the "play" (rol pa) of the natural mind. There is no need for purposeful behavior (Bk,p.559).

The third type of straying is straying in the "antidote" (gnyen po). This type of straying pertains to the relative activity of the continuum as it begins to arise at the onset of path-enlightenment. 'Jam dpal dpa' bo explains:

> When you do not Intellectually Understand their real nature as Indistinguishable, you might cling to Wisdom in such a way that the Emotional-Fetters, which are to be rejected, and the Antidote are seen as being different. Then, you might Reject the former and Carry-Out the latter (Jp, fol. 85b).

Again, 'Jam dpal dpa' bo mentions only the deviant-type of experience. Here, the yogi might fail to grasp that both the arising emotions and any possible antidote are both empty. Bkra shis rnam rgyal says, "you might grasp the emotions and emptiness separately and [then try to] reject the emotions." One type of complete straying is said to be "meditating on enlightenment in addition to emptiness." That is, even after enlightenment, the yogi may cling to virtue-practice. Another type is said to be "analysing with notions so as to not-carry-out any nature of the emotions" (Bk,p.554). This latter type of complete straying is exactly the opposite of the former. Instead of persisting with virtue, the yogi may become preoccupied with trying to establish the emptiness of emotions even after enlightenment. To the extent that he tries to search for emptiness of emotions, he has missed the entire point of the enlightenment experience. Even if the yogi has experienced enlightenment correctly, he may deviate by failing to safeguard when cognitions have arisen. In so doing, he loses sight of basis-enlightenment and then worries about destroying or suppressing the cognitions that have arisen.

This type of straying is cut-off by "knowing that [which has] arisen and its antidote as to be indistinguishable." The yogi should know that they are simultaneous (Jp, fol. 85b). As such, there is no further need for any activity. He need do nothing to affect the liberation from emotions. They become "self-liberation" (rang grol). As the emotions arise, self-awareness shows them to be relative manifestations of wisdom (Bk,p.558).

The last type of straying is straying on the "path" (lam). This pertains to the relative activity of the continuum once path-enlightenment has been established and the fruit begins to come forth. 'Jam dpal dpa' bo explains:

> In not being Aware of the Truth of the Four Paths,[1] and the Path and Fruit as being Indistinguishable, you Understand each Path as having a different Fruit and so, are corrupted by the desire to Taste each, and make effort to do so (Jp, fol. 85b).

Bkra shis rnam rgyal says that the fruit is "carried-out-en-masse." Fruit enlightenment comes spontaneously. No effort can bring it forth. According to Bkra shis rnam rgyal, a yogi may completely stray by "desiring to attain something other than this fruit--the Three Bodies and Five Wisdoms" (Bk,p.553). The fruit is the limit of the path. Nevertheless, the yogi may fail to safeguard Wisdom in its fruition and thereby "seek elsewhere" (gzhan du 'tshol ba) in hope of finding something else. This is because he is "loaded with notions." Because each stage of the entire practice had its respective insight, and also because the enlightenment experience is so convincing, the yogi may think that he may keep going and discover some new kind of wisdom. Having notions about other kinds of wisdom and their embodiments only kindles this desire and harmful karmic propensities are thereby set in motion. As a result, the yogi deviates from fruit enlightenment.

This final type of straying is cut-off by "understanding that what has arisen and liberation, being the same, stay in the self-manifestation [rang chas] of the Three Buddha-Bodies" (Jp, fol. 85b). Another way to say this is that the yogi has reached the upper limit of his understanding. His awareness stays. There is nowehere else to go. This is the implication of "staying-way." As Bkra shis rnam rgyal says, "basis, path, and fruit are indistinguishable" (Bk,p.553).

In sum, it is necessary to have a "cognition-Mahāmudrā" (rnam rtog phyag rgya chen po) in order to abandon these four strayings.[2] One gets such a positive cognition of wisdom by "knowing the oral readings"

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[1]The "Four Paths" are: "One-Pointedness"; "Unspreading"; "One Taste"; "Non-Meditation."

[2]One might compare this review process to that in the Theravāda Visuddhimagga. See Buddhaghosa, 2:789. "At the end of the fruition his consciousness enters the life-continuum. After that, it arises as mind-door adverting interrupting the life-continuum for the purpose of reviewing the path."

and using these to guide the meditation, so that their advice "changes into Mahāmudrā" (Bk,pp.560-561). The yogi proceeds by hearing the right view through the oral readings, and then, in his formal practice, reviews the state so that his view will properly ripen. If he does this correctly he will not completely stray. Furthermore if he safeguards the state according to his previous knowledge of the oral readings, he will further prevent deviation and strengthen the enlightened view.

Table 52 illustrates how the four strayings correlate with the stages in which enlightenment ripens:

TABLE 52

THE FOUR STRAYINGS ALONG THE RIPENING OF ENLIGHTENMENT

Type of Straying	Stage of Ripening Wisdom	Mistake
Temperament	Recognition of Wisdom	De-coupling
Sealing	Setting-Up the Basis	Activity as condition
Antidote	Path Enlightenment	Reject/Carry Out
Path	Fruit Enlightenment	Search elsewhere

Errors in the State (gol sa)[1]

The "particular" (bye brag) hindrances to ripening enlightenment are the "errors" (gol sa). The strayings pertain to "Insight Practices," wherein a yogi may fail to achieve or lose his insights into the ripening knowledge of the simultaneous. The errors, on the other hand, pertain to "Staying-Calm Practices," which are coupled to the "Insight Practices" throughout the unfolding of wisdom. The errors pertain to the quality of the "samādhi state" (nyams) while enlightenment ripens. With the initial enlightenment experience, meditation is no longer necessary. As was clear in the "Yoga of Non-Meditation," the stages of meditation come to an end because any distinction between meditation and non-meditation is arbitrary. Nevertheless, many yogis are found to persist with their practices. Many

[1]The sections are: Bk,pp.562-586; Jp, fol. 85a; and Pk, fol. 14a.

indulge in various yogic experiences. These yogis become too attached to the "Staying-Calm-Practices" and the distinctive benefits of specific samādhi states. Padma dKar po warns against such attachment in his brief root-instructions:

> The Three Errors: Attachment to the state of the Staying-Calm-Practice. Remove these by adhering to Insight-Practice (Pk, fol. 14a).

By not following this advice, the yogi loses sight of the developing knowledge. He "no longer sees the staying-way" (Bk,p.573). He "does not see the truth" (Bk,p.579). There are two consequences. First, he "misunderstands" (mi rtogs pa) the truth. According to Bkra shis rnam rgyal, "analysis has become defective" (Bk,p.586). Knowledge that is lost is different from erroneous knowledge. In the former case, the yogi knows that he has gone astray. In the latter case, the yogi does not know that he has misunderstood. He persists with his practice as if he has perfected enlightenment. Erroneous knowledge can be more harmful because the yogi has become deluded, or, in the words of Bkra shis rnam rgyal, he has "very great pride" (Bk,p.563). As a second consequence, such yogis "depend on special means" (thabs khyad par can la brten pa; Bk,p.562). These people call themselves "advanced saddhus." They devote most of their time practicing special yogas, such as the Tantric "energy yogas" (brse 'pho).[1] Instead of following the natural, spontaneous course of enlightenment, and its manifestation as compassion toward others, these yogis are forever preoccupied with seeking some perfected state of body and mind (Bk,pp.562-563).

The commentators explain why an enlightened individual may readily become such a misdirected yogi. It is because of the "particulars" (bye brag) of the samādhi state. These are threefold: "bliss" (bde ba); "clarity" (gsal ba) and "non-cognition" (mi rtog). These three particular attainments correlate with the categories of emotional-fetters, perceptions, and cognitions. Depending on the level of samādhi, there can be many unusual states of consciousness. These are different kinds of bliss, clarity and non-cognition, or, in other words, a variety of altered

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[1]Padma dKar po, bSre 'Pho'i Khrid Yig [A Practical Manual of Energy Yoga] (Solukhumbu: Trakar Monastery, n.p., 1970).

emotional, perceptual and cognitive experience. A yogi may become fascinated with these states and mistake them for the development of truth. 'Jam dpal dpa' bo comments on the root-text accordingly:

> The Three Errors come through Attachment to the state of Bliss, Clarity and Non-Cognition, which are [part of the] Staying-Calm-Practice. Baravada says,
>
> > 'When you Take-to-Mind the Staying-Way and become Attached to the State and Represent the Truth of the meditation as being these, you are in Error. . . . '
>
> As an example [of the consequences] you will be in Error in the Desire-Realm by Bliss; in the Form-Realm, by Clarity; in the Formless-Realm, by Non-Cognition (Jp, fol. 85a).

The first part of the passage lists the particulars of the samādhi state which may or may not lead to error. Bkra shis rnam rgyal gives a much more detailed commentary on these in which he gives examples of the unusual experiences that commonly occur. For example, there are three "kinds" (rigs pa) of unusual bodily bliss:

> Your body becomes filled with Bliss; Bliss comes forth from every sensation; and, you lose the sense of your body and get the Bliss of not feeling anything (Bk,p.564).

There are also three kinds of unusual bliss:

> Mental joy Spreads like fire; you have only happy Notions; day and night, not knowing Entities, Bliss comes (Bk,p.564).

These experiences come forth due to re-arrangement of the connectedness of the body, energy currents and mind (Bk,p.566). There are also unusual perceptual experiences that come at different levels of clarity:

> The Mind is crystal-clear while the perceptual state is Various [i.e., emanating]; Attempting to see things at some distance during the nightime; Finding no attributes but [still] Aware of seeing; [all] perception comes forth as Clear-Light; In addition to these phenomena of the perceptual state, there are [types of] extra-sensory perception, [for example] in which you can know the mind of someone else (Bk,p.564).[1]

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[1]The psychic powers are: supernormal strength; invisibility; levitation; materialization; knowledge of the moment of death and rebirth; ability to see long distances; ability to hear long distances; ability to read minds; knowledge of the future; and knowledge of past lives.

There are also unusual non-cognitive experiences:

> Being Empty of Propensities, Forms arise from nowhere in the void; . . . You generate a Style of Grasping Emptiness in regard to all the Fixed and Moving Substances. All the Sense-Objects, such as forms and sounds, though not obstructed, arise very little. All Perception, whether [thought to be] Self-Existent or not, arise as Empty Patterns [without cognitive interpretations], Emptiness in which even the Subtle Cognitions get absorbed like vast, pure Space (Bk,pp.564-565).

With so many possible unusual experiences within each of the categories of emotion/sensation, perception, and cognition it is easy to see why the commentators become concerned with the potential dangers of becoming preoccupied with these states.

These states are not inherently harmful. They are simply manifestations of the changes that accompany "Staying-Calm-Practice." What the commentators are concerned about is the "way these become errors" (Bk,pp.567-579). The second part of 'Jam dpal dpa' po's passage describes the way. He uses a citation from Baravada to make his point. Bkra shis rnam rgyal makes the citation a bit more clear:

> In brief, all attachment and desire and all resorting to Representation are said to make these become Erroneous (Bk,p.568).

There are two ways to bring about error: "attachment" (zhen ba; chags) and "resorting to representations" (dmigs gtad). The former pertains to "clinging" ('dzin pa) to the particulars of the samādhi state; the latter pertains to "examining with notions." The harmful types of representations are those of the sixth sense system. The yogi thinks about his experiences. Each of these two ways leads to different harmful consequences.

The last part of 'Jam dpal dpa' bo's passage alludes to the consequences of error. Those who become attached to either bliss, clarity, or non-cognition open themselves to the Desire Realms, the Form-Realms, and the Formless-Realms, respectively, the various realms of experience included in the "Enjoyment-body" (longs spyod; Bk,p.570). These experiences are accessible only to those within the realms of the gods. However, the considerable pleasures do not last. According to Bkra shis rnam rgyal's commentary on the same passage, these yogis "fall into the lower realms" in future re-births where they experience "endless wandering" (Bk,p.569).

Bkra shis rnam rgyal adds that the experience of the Enjoyment-body pertains only to the error caused by attachment, and then again, only to a certain kind of attachment. These experiences are "errors of the Three Realms" (khams gsums pa'i gol sa). There are other kinds of errors also associated with attachments. There are the "errors of the Four Contemplative States" (bsam gtan bzhi) wherein the yogi becomes attached to the sublime qualities associated with the one-pointedness of the absorptive states, namely joy, bliss, rapture, and equanimity.[1] Then, there are the "errors in the sense-fields" (skye mched), by which the yogi loses the functions of perception, cognition or consciousness (Bk,pp.572-573).

In addition, there are "errors caused by thinking." A yogi may try to make his enlightenment experience an object of thought. In doing so, he has "not listened to the oral readings" (Bk,p.572). He may continue his practice believing that he has properly understood and become deluded:

> Even if you have no Attachment, but are Equanimous, Even if you have a lot of knowledge but don't know the Oral Readings, the reason you are [still] in Error when you're trying to remove the defects of meditation is because you have done away with these sayings (Bk,p.579).

The consequence of faulty understanding is "not seeing the staying-way" (Bk,p.573).

The reason for all these errors is an imbalance of "Staying-Calm" and "Insight Practice." As Padma dKar po's root-text says,the way to remove them is "by adhering to Insight Practice." The commentator explains:

> These are removed by generating Certain Knowledge about the Truth of Emptiness, which cuts-off the root [Mind], the means to inciting these [Errors].
> sGam po pa says,
> 'In the Unborn, the three--Bliss, Clarity, Non-Cognition--become Certain' (Jp, fol. 85a).

No such attachment to the state occurs when the yogi properly sees the Emptiness of even these unusual experiences. He may fail to do so by:

> Suppressing ['gog pa] what can only be mastered by Examination-of-Each-and-Every Moment [so so rtog pa] (Bk,p.577).

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[1] Buddhaghosa, 1:144-184.

The way to correct the mistake is by bringing forth "Insight Practice." Bkra shis rnam rgyal summarizes:

> Then, by Continuous Recollection of Certain Knowledge about the Unborn, in all situations, you will not be in Error. Safeguard so as not to start grasping and become attached to the Truth (Bk,p.580).

Obstructions to Ripening ('gegs pa)[1]

Strayings pertain to accuracy of in absolute truth while errors pertain to clinging to relative truths. These types of hindrances are complementary in that they are associated with the conditions for setting up and adjusting the enlightenment experience. Unlike these former hindrances, "obstructions" (gegs pa) can only occur after the yogi has perfected his enlightenment, while he lets it unfold in his everyday experience. Obstructions are related to inadequate "safeguarding" (skyong ba). They "cut off the duration" (bar du gcod pa) of enlightenment so that the yogi returns to viewing the world in a mundane manner.

Obstructions occur when certain "conditions" (rkyen) block the unfolding of the enlightenment experience. At that point, the relative and absolute components of the enlightened mind "become enemies" (dgrar langs). For example, cognition is a welcome "friend" (grogs) to the enlightened individual. Yet, he may lead his life in such a way after enlightenment that he loses the truth. Once again, cognition becomes an enemy.

The commentators differ in their presentation of the types of obstructions. Bkra shis rnam rgyal lists two categories: general and other (external and internal). 'Jam dpal dpa' bo lists three: perception, cognition, and emptiness. The correlations are given in Table 53. According to Bkra shis rnam rgyal, the general obstructions occur during samādhi while the other obstructions occur during everyday life (Bk,p.586).

The yogi may have learned to correctly safeguard the samādhi state so that he is no longer attached to its particulars (Bk,p.586). Then, Bkra shis rnam rgyal says:

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[1]The sections are: Bk,pp.586-590; Jp, fol. 84b-85b; and Pk, fol. 14a.

TABLE 53

TYPES OF OBSTRUCTIONS TO THE CONTINUATION OF ENLIGHTENMENT

General	Emptiness	(Absolute perspective)	
	Clarity	(Relative perspective)	
Other	Perception		External
	Cognition		
	Emotion/Physical Unpleasure		Internal

> [1] Clarity that is not covered by Obscuration comes forth. . . .
> [2] This Clarity is not moved by the slightest Distraction. It is very Firm (Bk,p.586).

The commentator is describing the unfolding of perfect enlightenment in its relative dimension. Even though it unfolds, it may become obstructed:

> Obstruction of the former [1] happens by drifting into Drowsiness. . . . Obstruction of the latter [2] happens by drifting into Excitedness (Bk,p.586).

Drowsiness and excitedness are considered to be the worst and most common obstructions for those with nascent enlightenment experiences. The enlightenment experience itself can serve to remove them:

> To purify these and come to direct Understanding, you should have become Aware of the Real-Nature of all phenomena and thereby become Aware of the Real-Nature of Drowsiness and Excitedness as they arise in meditation (Bk,p.586).

Even if they continue, they manifest themselves as the embodiment of wisdom rather than as obstructions.

Padma dKar po and his commentator mention another obstruction which falls into the general category. The root-instructions are:

> The Obstruction in which Emptiness becomes an enemy is removed by knowing Appearance and Emptiness to be a Pair (Pk, fol. 14a).

And the commentator says:

Saraha says,

> 'If you have Emptiness without Compassion, then, you won't attain the highest Path. Or, meditating Compassion only, you will not master Liberation. Staying, here in Saṃsāra, . . . whatever arises in its Interconnectedness that is desired as Emptiness.'[1]

As the saying goes, it is removed by Reflecting upon the Certainty about the Truth that Emptiness and Interconnectedness are Indistinguishable (Jp, fol. 84b-85a).

The root-instructions are very much like those of Bkra shis rnam rgyal, but from the complementary perspective, namely the unfolding of perfect enlightenment in its absolute dimension. Saraha's reference to "meditating" illustrates how this obstruction pertains to samādhi. Another very common obstruction, then, is the uncoupling of relative and absolute truth due to ignoring the relative world in favor of emptiness. In so doing, the yogi fails to appreciate that the vast interconnectedness of everything is the very embodiment of truth.

The other obstructions occur in the everyday world. These are more likely to occur once the yogi has deepened his understanding of enlightenment to some degree. Padma dKar po's root-instructions are:

> The Obstruction in which Perception becomes an enemy is removed by knowing Perception to be Mind.
> The Obstruction in which Cognition becomes an enemy is removed by knowing Cognition to be the Dharma-Body (Pk, fol. 24a).

According to Bkra shis rnam rgyal, Perception is an "external" (phyi) obstruction. That is, certain obstructions are likely to occur while going about the everyday world. There are two kinds of external obstructions, human and non-human. He explains:

> Having fallen into power of obsessing over Nirvāṇa and Saṃsāra, you become obsessed by the Various Perceptions of the world. Tormented by these thieves, you give up Virtue-Practice.
> Mara is backed-up by the incessant support of her Emanations, demons and pretas, and can stop you with lions and other beasts of prey, so that, coming under her power, you cut-off the duration [of unfolding enlightenment] (Bk,p.588).

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[1]"rten 'brel 'byung ba," often translated as "co-dependent origination." Here, it is translated literally, keeping in mind how it was used in the exercises on the "Body-, Mind-, and Breath-Points," and in the "Yoga of Unspreading." In each case, the term refers to some preceived rearrangement of the continuum, followed by a sense of the interconnectedness of all events in the continuum.

When distracted by the clutter of the world it is possible to forget about service and compassion toward others. Moreover, when encountering difficult life situations it is possible to lose sight of the emptiness of all such frustrations. In either case, one or the other of the simultaneous dimensions of the enlightened mind is blocked.[1]

Cognition is an "internal" (nang du) obstruction according to Bkra shis rnam rgyal. The yogi fails to master cognitions so that they once again spread. Drowsiness and excitedness and the emotional-fetters may distract him from the enlightened view. Practicing the Eight Worldly Dharmas may increase the likelihood of becoming distracted.[2] Furthermore, Bkra shis rnam rgyal mentions "internal problems" (nang nad) under which he includes various physical discomforts and sickness. It may be hard for the yogi to maintain his enlightened attitude at these times.

Bkra shis rnam rgyal gives two means to remove these obstructions. The first is safeguarding. To strengthen his safeguarding the yogi should repeat Guru Yoga many times over (Bk,p.590). Second are the "various antidotes."[3] 'Jam dpal dpa' bo's commentary to Padma dKar po's root-instructions list some of these:

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[1]The correlations are given in Table 54.

TABLE 54

EXTERNAL OBSTRUCTIONS

Category	Mistake	Dimension of Truth	Way
human	distracted by world	relative	compassion
non-human	frustrated by dangers	absolute	emptiness

[2]The "Eight Worldly Dharmas" are: pleasure from gain; displeasure from no gain; happiness from worldly pleasure; sadness from displeasure; pleasure from praise; displeasure at criticism; pleasure from hearing gossip; displeasure from hearing gossip. See Geshey, p. 49.

[3]Bkra shis rnam rgyal only mentions the "various antidotes" but does not explain. He gives a rather lengthy explanation of "Guru Yoga" in order to strengthen "Safeguarding." On the other hand, 'Jam dpal dpa' bo lists several examples of the "various antidotes" but does not mention "Safeguarding."

> The Means to remove the first is by knowing Perception with Notions to be none other than Mind. Then, Understand the Mind to be nothing. As the [root] passage says, remove it by Certainty so that Perception is the embodiment of Mind. The Means to remove the second: [Understand] Cognition is the Great Wisdom. It is no different than the Dharma-Body as it really is. Saraha says, 'The Great Wisdom of Cognition dries up the ocean of Saṃsāra.' It is removed by Representing the Truth as in the [root] passage (Jp, fol. 84b).

The passage, "knowing . . . with Notions. . . . Then, Understand the Mind to be nothing," alludes to a two-step meditation, an examination-meditation, followed by a Samādhi-meditation. When becoming overly preoccupied with worldly events, the yogi whould return to meditation temporarily in order to strengthen his enlightened view. In contrast, when cognitions or physical discomforts occur, the yogi should take these to be manifestations of wisdom and then go about his affairs.

Making the effort to review the enlightenment experience and its development strengthens awareness over and against the ripening of previous karma. Paradoxically, awareness of enlightenment is no longer effected by laws of cause and effect in an ultimate sense, yet is still subject to their power, in a relative sense. Therefore, a review strengthens safeguarding. As a result, the awareness of the simultaneous deepens, the yogi attains the various siddhis associated with Mahāmudrā and continues to practice for the sake of others (Bk,p.590).

Post-Enlightenment Experience and Life-Style
(rjes shes; rjes snang)

The final set of practices are not considered part of the formal stages of practice because there are "no stages" (sa med) after enlightenment. Nevertheless, wisdom may or may not enhance its ripening, depending on certain "conditions" (rkyen) of everyday life. Some texts and commentaries, therefore, include a section on post-enlightenment practices. There are two such practices: "Transcendence" and "Path-Walking." The former pertains to the post-enlightenment experience of wisdom, and the latter to the post-enlightenment life-style, or means, to deepen enlightenment. "Transcendence" and "Path-Walking" form a pair; wisdom and means; absolute and relative truth.

Transcendence

"Transcendence" (la bzla ba) pertains to how wisdom deepens as a yogi returns to his everyday world. Man's greatest skill is his return to the ordinary. The word, "transcendence," means "to walk across or go beyond." The verb is often used for the act of walking over a mountain. No matter what the events of the everyday world, the yogi, in one sense, maintains an absolute perspective that has totally transcended that world, as if he walks in the world totally uneffected by it. Transcendence refers to the ripening perspective of absolute truth. Bkra shis rnam rgyal says that transcendence is the way "to Resolve everything as the Unborn" (thams cad skye med du thag bcad; Bk,p.590). It is the means to "gradually let go of everything except for the fundamental Staying-Way [of Emptiness]" (Bk,p.617).

Bkra shis rnam rgyal begins his commentary with a discussion of the "right time" (dus tshad) for transcendence (Bk,p.590). The right time is all the time. The yogi is able to resolve "whatever happens" (gang shar) as being certain knowledge, day and night. Moreover, he need not artificially use effort. The absolute perspective of enlightenment will just happen by itself, but only when not-reflecting, not-taking-to-mind, or not-attending (Bk,p.592). Transcendence is a process of "continuous meditation" (sgom khor yug; Bk,p.590). The yogi never leaves samādhi:

> Having Purified the Density [of your mental] experience in [the State of] Non-Cognition, Clarity and Bliss, you should Become-Assured by letting that pure Clarity-of-Mind come forth. You will go into Continuous Meditation on Emptiness and Clarity like Space [from the Absolute perspective], or, into Continuous [Meditation] by those experiences or Various Appearances due to the Movement of the Six Sense Systems during the day, as well as into Recollection on the Movement of Cognitions during the night, so that Movement and Emptiness arise, instead, as Clarity and Emptiness through Recollection (Bk,pp.592;690).

One can ascertain the temporal perspective of the above passage. Though transcendence pertains to the ripening of absolute truth, transcendence uses time as its vehicle, or as Bkra shis rnam rgyal says, it "happens by way of the Three Times or its Unit (Arising, Staying and Ceasing)" (Bk,p.592).

Transcendence is a way to develop the mind's natural "temperament" (ghis; Bk,pp.594-597). Bkra shis rnam rgyal describes the mind's temperament in terms of the "staying-way" (gnas lugs). The final perfection of absolute truth is no more than the staying-way of emptiness. The structure of human existence, once perfected, is such that emptiness "stays" as a continuous component of consciousness, as an expression of its "real-nature" (rang bzhin). As an illustration of this ultimate perspective, Bkra shis rnam rgyal uses the famous opening passage of Vairocana rakṣita's Oral Advice, previously cited.

This ultimate mind is also the "Dharma-body" (chos sku). The conscious state of the fully enlightened yogi is the consciousness of all realms and all times, which comprise the Dharma-body. This is the conscious mind of a Buddha. It is no different than the mind of the lama, who originally empowered the disciple to attain this lofty realization. Bkra shis rnam rgyal continues with a discussion entitled, "Recognizing and Viewing the Mind which Causes Transcendence" (Bk,pp.597-606). The yogi should reflect on the lama who empowered his progress. Rather than artificially generating respect, as has been the case up until enlightenment, the enlightened yogi should more accurately realize that his own conscious state is the very embodiment of respect, and in so realizing this, he can "separate the dense from the pure mind" (Bk,p.598). He will come to understand that his state of consciousness is identical to that of his lama, and more, that his state of consciousness is the "Dharma-body of all Saṃsāra" (Bk,p.598).

Bkra shis rnam rgyal closes with a discussion of the benefit (Bk,pp.606-614). It is called, "The Great Penetration of the Unborn" (skye med zang thal chen po; Bk,p.592). The yogi no longer needs to use right-cognitions to secure transcendence (Bk,p.608). There is nothing to "generate" (Bk,p.608). There is nothing to "meditate" (Bk,p.609); nothing to do. There is no benefit to hope for nor fear of failure (Bk,p.609). There is only the "self-awareness of the staying-way" (Bk,p.609), or, the "wisdom without reflection." Absolute truth is "self-occurring" (rang byung) and "self-staying" (rang gnas). Wisdom has become the very process of conscious existence, irrespective of the content of consciousness. This is transcendence.

Path-Walking (lam 'khyer)

Path-walking pertains to the life-style and specific practices of post-enlightenment. The term, lam 'khyer, means to walk along a path. One may travel across a mountain, but he must do so by walking along a mountain path. Likewise, transcendence and path-walking are one and the same practice, from different perspectives. Path-walking refers to the ripening perspective of relative truth to its final perfection. How does the yogi act after enlightenment, or more accurately, what sort of spontaneous activity manifests itself so as to deepen enlightenment? The yogi proceeds by continuous recollection of the Three Simultaneousness (mind, cognition and perseption).

There are various situations in which to practice path-walking. In a general sense, any life-situation is a manifestation of path-walking. In a more specific sense, certain situations in one's relative, everyday life are more likely to deepen enlightenment. According to Bkra shis rnam rgyal, these fall into two categories. First, the best spontaneous situations to deepen enlightenment are "when difficulties [dga' ba] arise on the path but settle-into-themselves" (Bk,p.619). Some of the greatest difficulties are the "passions of the mind" ('khu phrig), those moments of emotional-fetters and false-cognitions. Some of the greatest difficulties are also the "conditions of the perceptual world" (rkyen snang). The best situations are those which are most "intense" (drag po; Bk,p.619). Second, the best formal situations to deepen enlightenment are when doing "virtue practice" (dge sbyor). A yogi may spend his time after enlightenment engaged in any of the accepted moral or meditative practices for no other reason than to deepen the enlightenment he has already attained. The list of acceptable practices is very large. Bkra shis rnam rgyal mentions a few: the "Yoga-of-Unspreading"; secret Tantric meditations and behavior (left-hand Tantra); the Sutra meditations; the restraints; behaviors related to self-awareness; the "Four-Yogas"; the "Tantra-Stages of Generation and Perfection"; the Heart of Siddhi texts of Saraha; and, the practices related to the "Eighty Four Siddhas" (Bk,p.622). If the yogi has propensities toward a certain type of practice, there is no need to discontinue it after enlightenment, so long as it does not become an end in itself.

This chapter concludes with three very different texts on the spontaneous type of path-walking. The first, by Padma dKar po, uses the most difficult situations, i.e., the passions-of-the-mind, as vehicle for path-walking. The most difficult situations of life, according to Padma dKar po, are: the difficulties of genuinely praying; the greatest difficulty of all, false-cognition or ordinary thinking; the impediments set upon man by gods and demons, namely, man's greatest temptations and greatest terrors; the state of human misery and sickness; and finally, the hour of one's death. The second, by Si tu, uses the rhythm of waking and sleeping and the parts of the day and night as a vehicle. The quality of consciousness of cognitions and perceptions undergoes various transformations throughout the full sleep-wake cycle. Si tu uses these conditions-of-the-perceptual-world as an opportunity for path-walking. Whereas the first two texts are about wisdom, the third text, by Rang byung rDorje, is about compassion. The perfected Bodhisattva endlessly works for the sake of sentient beings. The visualizations found in his Devotional Prayer constitute the Bodhisattva's unique vehicle for path-walking.

Bkra shis rnam rgyal says that a practicioner of these types of spontaneous practice must remember "three important points" (Bk,p.630). These are as follows. First, he need "recognize the cognitions" for what they are so as not to stray. Second, he should have completely let-go of grasping these with a self. Third, he should have no hope for benefit or fear of failure (Bk,p.631).

An enlightened yogi, who is able to walk the path, keeping in mind these three points, is said to experience "five benefits" (spyod dngos la lnga). Each is described with a metaphor:

> Yoga like a Wounded Deer. Like a wounded deer, the yogi does not associate with others. He has no Notions about anything. He Stays by himself. He Safeguards the Real-Entity and Cuts-Off both Antidote and Enemy. He no longer needs Advice nor does he need friendship.
>
> Yoga like a Lion. Like a lion who is never frightened about the game [he seeks] or other beasts of prey, the yogi has no terror in his mind. Whatever the Conditions of the Cognitions that Move within, or the Perceptions without, he finds no obstacle. He never sheds tears.
>
> Yoga like the Currents of Space. There are no Substances in the Currents of Space. Yet the hawk spreads its wings [and soars above all]. The yogi penetrates [the Unborn] when he walks. The Bliss of his

practice is the Enjoyment Body. He has abandoned all attachments, Notions, too. He need not Take-Up anything nor Grasp anything.

Yoga like Space. Space has no Support. The yogi does not take Support in Objects-of-Awareness, nor Attend to Notions such as acting, or intending to act; having or not having Attributes, and so on.

Crazy Yoga. The yogi is like a mad man who has nothing fixed in his experience. He finds nothing good nor bad; neither Rejects nor Carries-Out anything; Neither Takes Up nor Abandons anything (Bk,pp.625-525) (underlining mine).

This chapter concludes with some expressions on the ultimate enlightened attitude. Padma dKar po's and Si Tu's texts are an expression of a Bodhisattva's quest for the wisdom that will allow him to become genuinely compassionate toward others. Whether using spontaneous or formal life-situations, both become an expression of the ultimate enlightened-attitude. The yogi walks-on-the-path using his difficulties or virtuous practices to serve self and others. Self and others, non-dual, are contained within his own conscious state, the Dharma-body. And so, it is not surprising that the term, Mahāmudrā, literally means "great gesture." Mahāmudrā enlightenment is said to be "man's greatest gesture."

Walking-on-the Path of the Passions: The Oral Transmission of the "Same Taste" (ro snyoms) by Padma dKar po

Containing the so-called 'rolled into a ball'[1] experience of the Six Cycles of Same Tastes.

Homage to the holy lamas.

While remaining in Undistracted Samādhi, having its dwelling in the inner forest of the mind, you pay homage to the Glorious Mind [of those lamas] who have shown the haughty [Fruit] to the school of the Elephant Siddhas, by means of the Skill of the Five Faces of Perfect Wisdom.

Herein, are explanations about the Same Taste, i.e., Mahāmudrā, by the three and three of the 'Cycle of the Same Six Tastes,' or 'Liberation Rolled Into a Ball.'

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[1] sgang dril=snyan gyi shog dril.

I. Prayer [Guru Yoga]

Among the two instructions of the chronicles of the lineage, the first pertains to Offering Prayer to the lineage. The second [has two parts]--the Preliminaries and the Basic [practice]. First, having cast out all sentient beings from the cage of Saṃsāra, fix yourself on the perfect enlightenment. To do so, think, 'I should Meditate on this profound realization that comes in miseries which are the same Taste.' Establishing the body virtuously, view yourself as Vajrayoginī. In general, pray to those lamas of the Tantric-Stages. [Specifically,] you should offer a prayer for the One Taste. Second, [those lamas], melted into light, are absorbed into yourself. Then, having turned back the mind's movement toward Sense-Objects you should establish the mind in Samādhi.

II. Cognition

Second, among the Six Cycles. First, the instructions in which you experience evil as a blessing by Viewing the Cognitions while Walking on the Path. First among its three parts of the Preliminaries, offering up the Seven [Limbed-Worship]; the Basics, Established in Emptiness; and the Conclusion, Same Taste--is as follows: since ordinary Cognition is the basis for existence in Saṃsāra, not wishing for that to arise, you might abandon it. This [is wrong]. You are ignorant of Walking on the Path; You do not master the Highest Purity, [because you] grasp that Abandoned and its Antidote [as dual]. So don't do that; Do the Reverse Meditation. In this One Taste, the Three Insights into ordinary Appearance occurring in the Equanimity of Self-Awareness will increase the basis of Wisdom by as much Cognition as comes forth, like fire and fuel coming together in flames. Therefore, when Cognition occurs, it is the Activity of only joy!

Second [of the preliminary Meditations on Cognition] is as follows: at the time Cognition Has-Arisen, if it is merely Recognized, then, what Has-Arisen becomes Liberation. Here is the Wisdom which is known by turning away from ignorance. If not Recognized, you have become ignorant by this very [Cognition]. As before, you are no more than Attached to some Concept of an Antidote. By being without that [Attachment], that Abandoned and its Antidote are Indistinguishable. Here is the Equanimity of the peaceful life--the Cognition-Dharma-Body. Then, the mind is able to stay in Self-Awareness and yet also have the Perspective [of Cognition]. How can there be another Path? In the Showing of the Oral Readings on Inner Contemplation, it says, 'the first moment of the mind brings Staying-Calm Practice; by seeing its progression from the Unborn and so forth, what comes forth is called Insight-Meditation.' Proceeding in Staying-Calm and Insight-Practice is explained, herein. This is Bliss, the root of the experience of the Ear-Whispered [Tradition].

Third [of the Preliminary Meditations on Cognition] is as follows: Equanimity, being without both the knowledge of Recognizable Sense-Object and that which Acts to Grasp it [as Dual], is like pouring water

onto water. If [a given] Cognition does not Spread, then, the Path of Non-Artificialness is Distracted; if it does Spread, then it does not continue into a second Cognition and you can Recognize [the given Cognition] at the very moment in which it Has-Arisen.

Second, [the Essentials]: First, the Emotional-Fetters Walking on the Path with, or Abandoning, the Desire for an Entity of Meditation, effects the Extraordinary Experience which is: (a) the Arising of the Emotional-Fetters; (b) their Agitation; (c) having gone under the Influence of the Emotional Fetters. The second, the basic practice, being established in Emptiness, is as follows: if the Root and Subsidiary Fetters are condensed, [they] contain the Five Fetters. Regarding such a Fetter as Confusion during sleep, especially at the deepest point of sleep, be established in Non-Distraction. Then during the stages of the disappearance of sleep [i.e., toward waking] Liberation will manifest itself. Regarding the Basic Clear-Light, its cause is the experience of any mental event in Self-Recognition. Hence, the mind sustains its familiarity [with Truth] as in your meditations. You should penetrate the Clear-Light. At the time of swooning from all ten kinds of Attachment, such as the Fetter of Desire, etc., Merely Recognize the Attachment for what it is, and there will be no swooning. The Great Bliss of just this is called 'Self-Awareness.' With respect to Hatred, by Self-Recognition of Hatred when Hatred occurs, Clarity will be great. Hence, [these become] the capacity for both: (a) transformation of these into: Direct-Practice and (b) Guidance [in Truth]. Having illustrated these, Pride and Jealousy could also be explained [in this manner].

Third, [the Conclusion], Self-Liberation through the Mere Self-Voidness of the Fetters, thus, it is called 'the Wisdom of the Fetters.'

III. Gods and Demons

Third, [of the Cycle], has three instructions which refine the Impediments, put forth by the gods and demons when walking-on-the-Path, into Miraculous Powers. The first is as follows: in a chain of mountains, or the site of a latrine, or briefly, in any of those places where in [a yogi] shudders with Fear, whether going or staying, if the [normally] existing Impediment does not exist as Fear, you can Abandon the council of the Joyous-Ones because the Impediment has [now] become the leader of all Miraculous Powers.

Second are the dangers of the Impediments and Deceptions put forth by the gods of those places. When these have arisen and you are afraid, are you afraid of body, or afraid of mind? If afraid of body, Visualize your body as the ransom for all [suffering] sentient beings, and abandon it. Give it over to all those gods and demons. When the mind is Empty, they are not able to harm the body either. If you are afraid of Mara, feed the Fear-maker with your body, since you have Cut-Off the Root of the Agent [Mara]. Both are the Same Entity, There is Self-Liberation. You shall exalt in the Arising Fear! This is [Real] Virtue-Practice!

Third, if you look to the gods, and demons in association with the gods, then you are at fault and as such, Impediments occur in this lifetime. If Recognizing [the Act of] Grasping [them] as gods and demons, then the lineage of Mara will arise to protect the Dharma, and so, Impediments and Miraculous Power are mixed.

IV. Misery

Fourth, [of the Cycle], has three instructions. Walking on the Path with Misery on behalf of the Enlightened Attitude. The first is as follows: Not Viewing Misery as a Defect. When wandering in Samsāra, Reflect on your present misery and, furthermore, having Acted Non-Virtuously in your previous rebirths, now at least, these greatly Ripen. Now at least, you should think 'there is joy when sin [arises].' Hence, when it arises you should be joyful.

Second, there of two kinds, which are Training the Notion of Relative Truth as an Enlightened Attitude and Training the notion of Absolute Truth as an Enlightened Attitude. (a) Since there are many sentient beings who are tormented by whatever misery happens to their body, then join the misery of all these [beings]. Let all of them be endowed with Bliss, by thinking, 'as much [torment] as is carried by all these, that much, must be carried by me!' (b) By observing the Entity of the misery, you and they will not fail to enter into Self-Purification, by means of the Points in which you do not Experience Carrying-Out either Misery or Bliss. Since there is no other Bliss than [that found in] purifying Misery, it is called, 'Misery Borne in Bliss.'

Third, the close [of the practice]: Enter into an Enlightened Attitude which gives the same weight to the Misery of self and other. This becomes the highest Skillful Means of Practice on the Path.

V. Same Taste

Fifth [of the Cycle], among the three instructions of the Same Taste for Walking-on-the-Path, the first is as follows: while cleansing the inner obscurations, be acquainted with their bad and virtuous conditions. As you do Meditate joyfully!

Second, when you get sick be yoked to the Diseases and all the Illnesses [suffered] by sentient beings! Let them be endowed with bliss, by thinking, 'they must not be carried by all these [Illnesses], but, it is better for me to carry this; they should be only in Bliss!' You should not let the thought be lost. Meditate on the Compassion-Which-Reverses, herein. By having Cut-Off the root of Disease Illness and the Master who is the Agent of Illness [i.e., Self], there can be no Representation of these. You are established immovably so as not to Carry-Out anything. This is called the Emptiness-Which-Reverses, herein. If anything rises up, you should Meditate to increase Meditations of the Compassion-Which-Reverses and the Emptiness-Which-Reverses.

Third, since the Fetters are the Cause of Disease, then, the Dharma is

the Cause of Walking-on-the-Path. Since there is False-Cognition, the Condition [of disease], you can remove [these] by Walking-on-the-Path like a deity. Since there is suffering, The Effect, you can destroy [it] by practicing with the Skill of both their One Taste and their [Various] Aspects. In the Thirteen[1] it says, 'Take Up the Great Spreading Forth of yogic Insight; each of the hundred Conditions which go against the [teachings of] kind lamas and [the hundred] Conditions of those precious [lamas].' So it is said.

VI. Death

Sixth, [of the Cycle], has three methods of Pointing-Out the Mother and Son Walking-on-the-Path with Death. The first is as follows: if [you] know that you are dying, do not view it as a defect. Think, 'through death, the Dharma-body will become Clear!'

The Second, has two parts for Walking-on-the-Path--the Subtle Death and the Gross Death. The Subtle is as follows: It is the Arising and Passing Away of the moment, because [at] Death, the very Passing Away of the former moment does not lend to the Arising of another. When Pointing-Out whatever Cognition Has-Arisen at that time, you also Point-Out that illuminated to be Clear-Light. They are the same. This is the Subtle Death, because there is Recognition. It is only Mother and Son. The Reverend [Mila] says, 'the former and the latter Cognition are the same; here lies the blessing, the Wisdom.' The Gross Death is illuminated in the Clear Light as four moments dissolution of the dying existence; the end of the stages of Consciousness; the Cutting-Off of the Outer Breath; the Staying of the Inner Breath. Having Recognized the dissolution and stages by that [Clear-Light] herein, there is Purification. Due to Purifying all the Propensities through realizing the Basic Clear-Light, you enter Buddahood.

Third, due to Recognizing the Clear-Light of Death, then, death is Not-Represented, and so, you become yoked to the Truth of Naturalness, without Death!

So are the life-situations which teach you to Practice the Six Cycles.

Having fused your own mind and that of your lama, at the time of practice, you safeguard the Samādhi. Then, from Cognition up until Death, no progression [actually] occurs. When anything whatsoever is encountered, it thereby comes to train [the same] Skill, and so it is called 'the One Practice Session,' [i.e., you do all six at once].

Composed by Master Padma dKar po (underlining mine).

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[1]Title of text illegible on block print.

Walking-on-the-Path of the Conditions-of-the-Perceptual World: Oral Advice on Path-Walking (lam khyer) by Si Tu of the 'Bri gung bKa 'brGyud Sect

From the Possessing-Five School (lnga ldan) transmission of Mahāmudrā

. . . Fifth, the Conclusion, Sealing [the practice] with Prayer. Set forth the Two Assemblies [of Buddhas] on the mandala, in which you [generate] your spiritual teacher as you own Self-Awareness in your heart and gain the two Accumulations of Virtue. Petition for as much Virtue as the Three Times: Endowed with the object of your prayer, the agent and activity [of prayer] are absorbed into one [process]; all sentient beings, self and other, become Liberated from the snares of Saṃsāra with the View of Emptiness, i.e., Not Representing the Three Realms. You should pray One-Pointedly for the sake of attaining the state of Mahāmudrā, i.e., the Pair, Simultaneousness and Wisdom.

Now, what has this extensive Virtue accomplished? Through Perfectly Viewing these Three Realms, they are Done-With. So, the Conqueror, [Buddha], said in the Sutras, e.g., the Prajnāpāramitā, that [the View] is like a being without eyes, or like having food mixed with poison. Such Stainless Liberation has no Cause. Therefore, what [kind of] Virtue-Practice should you, who are forever endowed with Benefit, do? The Yoga of Generation or of Perfection? By your Efforts you have sown the seeds of enlightenment.

Henceforth, the Five Units [of Practice] will become the same with time. From the beginner's Experience of cleansing, then, at the time of Concentration, from the Essentials wherein you become familiar with it while the Meditation is Settled-into-Itself. Other than the Yoga of the Pair [Staying-Calm and Insight] there is no Spreading. Hereafter, the time to practice is when events occur as follows:

1. The Yoga of Setting Forth the Clear Wisdom at Daybreak.

Immediately arising from sleep, there comes the Samādhi whose temperament is the Self-Awareness and Recognition of the Pair--Clarity and Emptiness--that are unimpeded by False-Cognition. Having fervently Meditated on Compassion toward all those sentient beings who do not understand this, only Virtue-Practice comes. Then, as you get more experience, it will happen correctly from the [very] moment you begin [to practice upon awakening]. This is the Oral Advice for entering into the habit of Virtue-Practice.

2. The Yoga which Seals Perceptions during the Day.

All Perceptions, being mistakens of the mind, are like dreams, unmistaken in their Real-Nature. View them accordingly, in Emptiness, Dreams are unable to be Grasped as Substances. Henceforth, Meditate on the Seal. While completing the Search, no longer under the Power of being mistaken, the Skill of Self Awareness can arise. This is

the Oral Advice for Safe guarding the state of the Bardos.

3. The Yoga in which Desired Things Are Carried as 'Friends' in the Morning and Evening.

Train yourself in absorbing phenomena into themselves. Know the entity of food, drink, clothes, and resting place, to be Empty. Do not be attached [to them]. Not only that, but you should [also] be trained in the way of [giving things away and] offering to the gods and to the lamas. This is the Oral Advice of the Perfected Assembly [of Buddhas]--not being bound to desired things.

4. The Yoga in which [Five] Main Sense-Faculties Are Gathered In at Dusk.

Recollect the mistakes [of Cognition and Perception] that have arisen during the day. View the Entity nakedly so as not to increase the Spreading, [as you leave aside the day's practice and prepare for sleep]. This is the Oral Advice for guiding Virtue-Practice during the night towards Liberation.

5. The Yoga in which Knowledge Resides in the Pot at Midnight.

Having meditated on your lama in the center of your heart, pray. You should enter into sleep as you did in the Samādhi of Unspreading Phenomena [in which you] cut-off all the False-Cognitions. Henceforth, in this state [of sleep] and [also] in death-like sleep, do the Oral Advice which mixes the mother and the son, i.e., the Clear-Light.

6. The Yoga of Penetrating the Wisdom of Death.

You will be cut-off from Attachment to all [Substance]: Confess all the sins and evils of this and previous existences to the lineage. Having prayed to all those of virtuous nature, Meditate on joy and pray for perfect enlightenment. When especially agitated, make an offering of the Skandhas [i.e., offer up your body and mind]. Resolve the Arisings of your own mind to be without death. While witnessing any of the stages of its dissolution, don't Act upon the many shifts in Objects-ow-Awareness. Just stay in the Samādhi of Mahāmudrā, Settled-into-itself, which is without even the smallest trace of Meditating and Non-Meditating, and it transforms itself into the expanse in the Dharma-body. The [Sense] Doors [controlling] what has and will take rebirth in a lower existence [will forever] cease. [This] destroys any Attachment to mistakes [in either] the general Saṃsāra or the specific Bardo [planes]. [This] is the Oral Advice for Understanding death to be the Dharma body.

This is the little elaboration of the brief Advice on the Possessing-Five School of Mahāmudrā. I pray before the great master of virtue. This has come from the mouth of the intelligent, bsGres po Chos song. By exhorting [his words], I speak in serenity, unattached to Recollecting anything and unattached to Virtue-Practice. [This mode of writing] is called, 'Arising of the Dharma-Science.' (Underlining mine.)

Walking-on-the-Path of Compassion: The Devotional Prayer of Mahāmudrā by Rang byung rDorje

Here is the Devotional Prayer of Mahāmudrā, Certain Truth

Homage to my lama.

The deities of Mandala, lama and gods, proliferating in the Ten Directions
and Three Times, [yet] Contemplated as a [single] point inside me,
are my Devotional Prayer.
And so, I must become Empowered to the state of the Siddhas.

Let me enter into the Stream of those undefiled, virtuous Families of the Three Realms,
and then, into the ocean of the Four Buddha-Bodies
for [the sake of] all sentient beings, self and all others,
and [specifically] for those practicioners who are born in the frozen mountains.
Then, they can reach that state, not only those already born, but all those yet to be born, too.

Let me practice to remove every instance of Sin and Misery
while filling the ocean of Bliss and Virtue.
I have taken Support in good spiritual friends [i.e., lamas], taken the nectar of their Advice.
Now, having Insight into this precious Opportunity, [which is so] difficult to attain,
let me practice the holy Dharma at all times until I obtain Perfection,
according to the Way.

Let me increase my Perception of the Three Insights:
Liberation from the defilement of Ignorance through Hearing the Oral Readings.
Cutting-Off the muddlement of Doubt through Reflecting the Oral Advice.
Clarity of the Staying-Way through the [Clear-]Light of the Arising-Meditation.

Let me Meet-With the Dharma, without any Error, for attaining:
the Basis, the Two Selflessnesses, free from the extremes of Eternalism and Nihilism.
the Path, the Two Accumulations, free from Hope & Fear.
the Fruit, the Two Truths, free from the extrems of Saṃsāra & Nirvāṇa.

Let me Directly become: the Pair, Clarity & Emptiness of Mind, the Basis-of-Purification,
the Great Yoga of Mahāmudrā, the Agent-of-Purification,
the Stains, the moment-by-moment Mistakes, which are to-be-Purified
the Stainless Fruit, the Purified.

Let me be able to set forth the practice of meditation on the deities:
setting forth the deities to Cut-Off Doubt about the Basis,
the Points of meditation, and being Undistracted in that, Safeguarding that,
the Perfection of practice, Skill, about the Truth of meditation, at all times.

Let me Cut-Off the root, having well Understood that:
all Phenomena are but Emanations of the Mind, i.e.,
the Mind is No-Mind; the Mind is Empty of any Entity,
and being Empty, there need nowhere be Cessation of its Appearances.

Let me now Cut-Off Non-Awareness, the root of Mistakes:
Mistaking the Self-Appearances, which are not experienced as 'existent,' as an [external] Sense-Object,
Mistaking the Self-Awareness for a Self, through the influence of Non-Awareness.
Wandering in Saṃsāra through grasping Duality.

Let me Understand the Phenomena of the Mind, free from extrme [views]:
having mastered that there is no 'existence,' fearlessness comes,
that there is no 'non-existence,' the Basis of all Saṃsāra & Nirvāṇa comes,
that their is no contradiction, the Pair, the Middle Path comes.

Let the resulting genuine Truth be Certain:
no one asserts, 'this exists.'
no one asserts, 'this is non-existent.'
these Phenomena, which surpass Notions, are Non-Aggregated.

Let me become Aware of the fundamental error, which is the Basis of all Phenomena:
If I have not Understood this, I shall wander in the ocean of Saṃsāra.
If I have Understood this, I could be no other than a Buddha.
All [Phenomena] neither exist nor non-exist.

Let me Cut-Off all Doubt in the Mind.
Not only Appearances, but also Emptiness in the Mind is the [very] Mind.
Moreover, I understand that Mistakes in the Mind are the very Mind.
So also, what Arises and what Passes-Away in the Mind is the Mind.

Let me become Wise and Safeguard my Experience of the Mind's Truth,
so that I am not corrupted by the meditation which Acts with Notions or uses Effort,
and so that I am not agitated by the vibrations of noise in the Ordinary [world],
but rather, know how to Set-Up the Non-Artificial, Natural, Self-Originated [Mind].

Let the ocean of Staying-Calm Practice be Immovable, Firm:
the waves of Gross & Subtle Cognition, Calm in their own right,
the stream of the Mind, Immovable, Staying with its Perspectives,
where it is free from the defilement of Drowsiness, Heaviness, & Defilement.

Let there be Self-Recognition, which cannot be mistaken:
when Viewing the Mind which cannot be Viewed, again and again,
when having Insight, likewise, into the Truth which cannot be Seen,
and when, Cutting-Off Doubt about a Truth which cannot Exist.

Let me Understand the Clear-Light and the Staying-Way of the Mind,
by Viewing Sense-Objects, but Seeing them not as Sense-Objects, but as Mind,
by Viewing the Mind, not as Mind, but Empty of an Entity,
by Viewing both, there being Self-Liberation from grasping Duality.

Let me Become Assured in my Understanding of this sole omniscient Truth:
this Not-Taken-to-Mind, Mahāmudrā,
what is free from extremes, the Great Middle [Path].
This is called the Great [Process of] Perfection, beyond everything.

Let my Experience be Effortless and not Cut-Off the Continuum:
not Cut-Off the Continuum of the Great Bliss of Non-Attachment,
not the Clear-Light of Not Grasping Attributes, so as to be not covered by Sin,
nor the Non-Cognition beyond Notions, Carried-Out-en-Masse.

Let me Understand the Truth of Phenomena to be Unspreading:
attachment to good, Grasping the State, becomes Self-Liberation in its own right,
attachment to the bad, Mistaken Cognition, becomes Purified in the realm of its Real-Nature.
This is the Knowledge of the Ordinary, free from Taking-Up and Abandoning, without an Attainment.

Let the Real-Nature of beings, Buddhahood, come forth evermore, and
toward all sentient beings who wander endlessly in Saṃsāra, through their Ignorance,
and who are incessantly in Misery,
do not tolerate it! Let Compassion arise in their Continuum!

Let there be continuous meditation, inseparable from the [relative] Attributes.
This is the Highest Path, the Pair, without Straying,
in which there is the Skill of infinite Compassion, and also, Non-Cessation.
[But] when this kindness has arisen, do [not] forget the Truth, Emptiness of Entities.

Let there be Ripening of Perfection, reaching the limit of the Three Purifications, Buddhahood:
the Extraordinary Knowledge which arises from the Power of meditation,
the Complete Purification of Buddhahood, whose Actions Ripen [for the sake of] sentient beings,
and, the Perfect Devotional Prayer, which Carries-Out the Dharma of the Buddha.

Let me accomplish the Devotional Prayer, and likewise, the Complete Purification,
in so far as I have the power to attain the heights of Compassion of the Conqueror of the Ten Directions [i.e., the Buddha], and the good Virtues thereof,
for all sentient beings, self and other!

THE UNIVERSITY OF CHICAGO

MAHĀMUDRĀ MEDITATION-STAGES AND CONTEMPORARY COGNITIVE PSYCHOLOGY

A STUDY IN COMPARATIVE PSYCHOLOGICAL HERMENEUTICS

VOLUME TWO

A DISSERTATION SUBMITTED TO

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CHAPTER III

AN UNDERSTANDING OF THE MAHĀMUDRĀ MEDITATION-STAGES ACCORDING TO THE TRADITION OF CONTEMPORARY SOCIAL AND COGNITIVE PSYCHOLOGY

Introduction

This chapter begins with a brief discussion of the preliminary meditation practices, even though these are not considered to be the main body of the practice. These have been included as a corrective to the wide spread idea that Buddhist practice, or any form of spiritual practice, begins with meditation. A practicioner must undergo a profound psycho-behavioral transformation in order to prepare himself for meditation-proper. This total transformation occurs in a number of steps. First, the practicioner must change his attitude, so as to evaluate Buddhist practice favorably, and thereby become motivated to practice. Moreover, he must evaluate the practice against his everyday behavior in order to gain the conviction about its value, so as to make a genuine and irreversible commitment to the practice. He must further adopt a new ideology. He must learn Buddhism. He will use this ideology to guide his subsequent psycho-behavioral transformation. One of the first signs of progress will be change in the quality of awareness of internal cues, especially those related to affective experience and the construction of self-images. The practicioner's life-style will also undergo a radical change. Only after the practicioner is able to see himself and his world in a new light, and act differently according to the ideal of the Bodhisattva, he has prepared himself for meditation-proper.

These various changes constitute the necessary precursors to the desired effect: a profound change in information-processing. This is the goal of the "Concentrative" and "Insight" practices. Through these

meditations, the yogi will experience significant changes in his assignment of meaning for the events in his experienced world, in the detection of perceptual events, and in the awareness of the internal flow of information within his mental continuum. This new style of information-processing will replace his ordinary higher-cognitive operations, e.g., thinking processes, as a mode of interpreting ongoing experience.

The interpretive categories to be used in this chapter are drawn from two related disciplines within psychology, namely the cognitive or information-processing school of social psychology, and also, the tradition of cognitive psychology. Some empirical studies on meditation will be mentioned. However, these studies are rare. The steps of the interpretive process will follow the basic structure of Mahāmudrā practice that was established in Chapter 2. According to that chapter, there are six major divisions of practice, each of which contains three substages. Discounting the prefatory stages of conversion and the final post-enlightenment practices, there are eighteen stages in all. Counting these, there are a total of twenty-two stages in the entire meditative discipline. Each of these stages will be briefly reviewed. A brief abstract of the essential elements of each stage of practice will follow with an interpretation according to contemporary psychological research. An attempt will be made to select constructs from contemporary psychology which are at least somewhat congruent with the experiences along the path of meditation and the concepts used by the Buddhists to express these experiences.

Interpretation pertains to the meaning that these meditative experiences have to an audience of modern western psychologists. Therefore, an effort was made to choose psychological constructs from only the established traditions of social and cognitive psychology, and moreover, to choose constructs which represent its most current concerns. Any scientific discipline, psychology being no exception, has a body of current active research problems and a variety of constructs to explain these. A perusal of the main texts and current issues of research journals reveal the trends of the discipline and their most actively debated issues. These constructs, in turn, were evaluated for their possible congruency with the constructs of Buddhist meditative experience.

The exegetical focus of Chapter 2 was intended to present meditative experience from the perspective of the Buddhist authorities. The focus of the current chapter, being interpretive, is to present the perspective of a Western experimental psychologist who views such experiences. The introspective method of the Buddhist yogi and the experimental method of the contemporary psychologist are vastly different. The areas of inquiry are also quite different. Most of the research discussed is not about meditation. Rather, it is drawn from research on social interactions, psycho-behavioral change, intellectual processes, perceptual processes, and information-processing. Nevertheless, an attempt will be made to demonstrate that these areas of research have considerable relevance to an understanding of meditation.

Interest and Persuasion

The Tibetan texts begin with three preparatory sections which detail the transformations that ensue following an auspicious meeting with a holy being--interest, admiration, and respect. Such a detailed and sophisticated analysis of the process of conversion as that given by Kung dga' bstan 'dzin is comparable to the extensive research on attitude change by social psychologists, especially the research on persuasive communication. In Western terms, the process of conversion outlined in the sections on "Interest," "Admiration," and "Respect" pertained to conditions which maximize attitude change through persuasion. Though it would be impossible to review the massive litererature on persuasive communication, several brief points can be made.[1]

Research shows that attitude change affected through persuasion is

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[1]For a detailed review of the research on persuasion see: Arthur R. Cohen, Attitude Change and Social Influence (New York: Basic Books, 1946); Chester A. Insko, Theories of Attitude Change, ed. Richard M. Elliot and Kenneth MacCorquodale, The Century Psychology Series (New York: Appleton-Century-Crofts, A Division of Meredith Publishing Co., 1967); David L. Ronis, Michael H. Baumgardner, Michael R. Leippe, John T. Cacioppo, and Anthony G. Greenwald, "In Search of Reliable Persuasion Effects: I. A Computer-Controlled Procedure for Studying Persuasion," Journal of Personality and Social Psychology 35 (1977): 548-569.

largely unstable.[1] Whether such change persists depends upon the direct presence of a communicator, who must be a highly credible source.[2] A direct and surprising encounter with a holy being, as in the "Interest" section, is consistent with conditions which social psychologists say will maximize attitude change. The type of communication also affects the stability of attitude change. Change persists when the communicated message is more discrepant from the recipient's initial attitude,[3] so long as the message does not surpass the latitude of acceptance of the recipient.[4] The lama's advice about spiritual concerns, in contrast to the mundane concerns of an ordinary person, may be considered a highly discrepant communication, which would be expected to maximize the conditions for stable attitude change.

Maximum persuasion occurs under conditions of a highly credible source and a highly persuadable recipient. Of all the variables that affect attitude change, source credibility is perhaps the most reliable and valid. The Tibetan descriptions in the "Admiration" section could be interpreted accordingly. Admiration begins with intensified perception of the unusual qualities of a holy being. Similarly, persuasion research has found that attitude change increases when the source of the persuasion

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[1]Carl I. Hovland, Irving L. Janis, and Harold Kelly, Communication and Persuasion (New Haven: Yale University Press, 1953); Carl I. Hovland and Walter Weiss, "The Influence of Source Credibility on Communication Effectiveness," Public Opinion Quarterly 15 (1951): 635-650; Herbert Kelman and Carl I. Hovland, "'Restatement' of the Communicator in Delayed Measurement of Opinion Change," Journal of Abnormal and Social Psychology 48 (1953): 327-335.

[2]Cohen, pp. 23-30, 37; Insko, pp. 43-49.

[3]Carl Hovland and Henry Pritzker, "Extent of Opinion Change as a Function of Amount of Change Advocated," Journal of Abnormal and Social Psychology 54 (1957): 257-261; Philip G. Zimbardo, "Involvement and Communication Discrepancy as Determinants of Opinion Conformity," Journal of Abnormal and Social Psychology 60 (1960): 86-94.

[4]Muzafer Sherif and Carl I. Hovland, Social Judgment (New Haven: Yale University Press, 1961).

is an expert, and who is physically attractive.[1] Cohen summarizes the extensive research findings on this topic as follows:

> Whether a person is effected may depend on whether he is perceived as an expert, but also on whether he is fat, sloppy, neat, ugly, handsome, a poor athlete, or a member of a minority group. This generalization reflects people's tendencies to make use of all the information they possess about a social situation in forming a general impression on which they can act.[2]

Emphasis on the saintly and physical qualities of the holy being increases the likelihood of persuasion. In addition, personality factors also greatly affect the degree of persuasion, irrespective of source credibility. Certain factors contribute to the fact that some people can be made to alter their attitude more than others in experimental situations, so that it may be possible to speak of a "trait of persuasability."[3] Similarly, the Buddhists stress that the overall effectiveness of the lama's message is related to the configuration of the mental factors which comprise the recipient's continuum. Though Western and Buddhist views of personality differ considerably, both equally emphasize the unique qualities in both the source and recipient of persuasion as related to the effectiveness of persuasion.

Research has also pointed out that attitude change is not only unstable, but has a complicated relationship to behavioral change. Attitude change does not necessarily lead to behavioral change. Therefore, researchers have been interested in specifying the conditions under which attitude change is more likely to lead to behavioral change. The "Respect" section in the Buddhist text has a similar aim. According to the research, attitude change can lead to behavioral change when: (a) the source is present to model the intended behaviors;[4] (b) the behaviors intended for

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[1]Hovland and Weiss, pp. 635-650; Kelman and Hovland, pp. 327-335; Cohen, p. 91.

[2]Cohen, pp. 28-29.

[3]Hovland, Janis and Kelly, Communication and Persuasion, pp. 174-214.

[4]Albert Bandura and Frances L. Menlove, "Facts Determining Vicarious Extinction of Avoidance Behavior through Symbolic Modeling," Journal of

persuasion are highly specific and normative;[1] and (c) the recipient is able to accurately perceive and then make a mental representation for the model-behavior.[2] Such a description of vicarious learning parallels the Tibetan writings on "Respect." The Buddhists stress the importance of the direct presence of the holy being. The recipient observes specific behavioral qualities of the lama and reflects upon these again and again. Subsequently, the recipient alters specific behaviors of body, speech, and mind.

The process of conversion detailed by the Tibetans is consistent with what research shows to be conditions which maximize attitude and related behavioral change. As the Tibetans describe it, the recipient "builds the vessel." The recipient purifies his reflections and begins to reconstruct the mental continuum. The beginner is said to gain increasing clarity in his attitude towards the Dharma, that is, becomes effectively persuaded.

Faith and Self-Efficacy

Though an individual undergoing the process of conversion may alter both attitude and behavior in the direction of Buddhist practice, conversion is incomplete without some sense that the individual is capable of affecting the goals of Buddhist practice. According to the Tibetans,

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Personality and Social Psychology 8 (1968): 99-108. Such vicarious learning is defined as learning which does not require learning trials. Such learning occurs through observation of behavioral models.

[1]This area of social psychology research is called research on the "attitude-object." Researchers began to focus more on specific qualities and behaviors of the source of persuasion. See Martin Fishbein, "Attitudes and the Prediction of Behavior," in Readings in Attitude Theory and Measurement, ed. Martin Fishbein (New York: John Wiley and Sons, 1967), pp. 472-492. Allan W. Wicker and Richard Pomazal, "The Relationship between Attitudes and Behavior as a Function of Specificity of Attitude Object and Presence of Significant Others during Assessment Conditions," Representative Research in Social Psychology 2 (1971): 26-31.

[2]Albert Bandura, Nancy E. Adams, and Janice Beyer, "Cognitive Processes Mediating Behavioral Change," Journal of Personality and Social Psychology 35 (1977): 125-139. See the discussion, pp. 136-138.

faith is the most essential ingredient to the beginner's practice. It is the cornerstone of practice. The social behaviorist, Bandura, has developed the notion of "self-efficacy," which is somewhat akin to the Buddhist notion of faith. Bandura is careful to distinguish efficacy-expectations and outcome-expectations. Outcome-expectations refer to an individual's expectation that a given behavior will lead to a given outcome. Efficacy-expectations are defined in terms of "the conviction that one can successfully execute the behavior required to produce the outcome."[1] Like the Tibetans, Bandura believes that efficacy-expectations are the cornerstone of all behavioral change, such as social learning and psychotherapy. Therefore, he has conducted detailed studies of the conditions under which individuals develop positive efficacy-expectations. Of these conditions vicarious experience and successful performance are the most important. According to Bandura, a cognitive behaviorist, both conditions depend on "cognitive processing of efficacy information."[2] In a series of experiments, those who successfully mastered a fearful situation such as a snake phobia, were those who effectively believed they could watch others handle the snake and then successfully enact the snake handling themselves based on their positive efficacy-expectation. Effective mastery of the phobia was based on generation of positive efficacy-expectations. Similarly, the Buddhists write on generation of faith first by having the lama directly model the difficult fear-arousing Buddhist discipline, followed by the disciple's own efforts to learn and enact what is learned in the oral readings.

The Ordinary Preliminaries; Reactance and Perceived Control

The "Ordinary Preliminaries" are a set of visualizations designed to motivate an individual to take up the Dharma. The manipulation of motivation through visualization is comparable to what social psychologists have called "reactance theory." Wortman and Brehm have attempted

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[1]Albert Bandura, "Self-Efficacy: Toward a Unifying Theory of Behavioral Change," Psychological Review 84 (1977): 191-215. See page 193 for the definition of outcome and efficacy-expectations.

[2]Ibid., p. 200.

an integration of two lines of research--reactance theory and learned helplessness--into a general model of uncontrollable outcomes.[1] They review research on how individuals react when they are unable to exert control over the unpleasant aspects of their environment. Brehm developed a model for such research called reactance theory. He discovered that individuals harbor specific "expectations concerning their freedom." When this freedom is threatened the individual experiences "reactance," which is defined as a stable arousal in which the individual becomes motivated to act to recover his freedom. The greater the threat and more important the issue, the greater the reactance. Under experimental conditions Brehm observed several effects of reactance: (1) increased attractivensss of the threatened freedom; (2) direct attempts to restore the freedom; (3) indirect attempts at restoration by engaging in related behaviors; and (4) aggressive feelings if restoration fails.[2]

A learned helplessness model was developed by Seligman and his colleagues.[3] Animals are exposed to electric shocks and allowed to escape by jumping to another part of a cage. The animals were then exposed to shocks from which they could not escape, even if they previously learned to do so. Under these conditions they relinquish their previously learned avoidance behaviors and passively accept the shock. Seligman reasons that the lack of control over the shock they had once learned to control produced a stage of profound helplessness.[4]

Wortman and Brehm integrate these seemingly contradictory findings

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[1]Camille B. Wortman and Jack W. Brehm, "Responses to Uncontrollable Outcomes: An Integration of Reactance Theory and the Learned Helplessnes Model," in Advances in Experimental Social Psychology, ed. L. Borkowitz (New York: Academic Press, 1971), 8:277-336.

[2]Jack W. Brehm, Responses to Loss of Freedom; A Theory of Psychological Reactance (Morristown, N.J.: General Learning Press, 1972). These findings are reviewed and summarized in Wortman and Brehm, pp. 285-287.

[3]Martin E. P. Seligman, Steven F. Maier, and James H. Geer, "The Alleviation of Learned Helplessness in the Dog," Journal of Abnormal Psychology 73 (1968): 256-262.

[4]This is reviewed in Wortman and Brehm, pp. 288-293.

by comparing the subject's initial expectations of control, the degree of exposure to helplessness, and the importance of the outcome. A given subject may become more motivated or more helpless depending on these variables:

> Expectation of control and small amounts of evidence that one has no control produce reactance and consequent renewed efforts to exert control. More convincing evidence that one has no control produces helplessness and consequent impaired learning and performance in regard to other outcome.[1]

Wortman and Brehm qualify their statement by saying that the outcome of either reactance and helplessness is somewhat dependent on the individual differences in the assignment of causality. A person who is unable to control a specific outcome may conclude that the outcome was beyond his control, i.e., dependent on external situational factors. He may also conclude that the outcome may be due to his own personal failing. Dweck and Reppucci found that children who attributed successful performance to their own efforts were motivated (reactance) to persist with a series of insoluble problems followed by soluble problems, whereas children who attributed deficit performance to lack of ability were not motivated to solve the problems.[2]

The conclusion from reactance and learned helplessness theory is comparable to the design of the "Ordinary Preliminary" practices. The practicioner begins the series of visualizations on precious opportunity with a meditation called the "Sixteen Obstacles to the Conditions," by which he learns to attribute the direction and outcome of his life to his own efforts and abilities. Then he proceeds to meditate on the "Ten Treasures" and the "Difficulty of Attaining the Dharma," which are designed to increase both the desirability and the threat of losing the Dharma. According to the integrated reactance and learned helplessness model, the beginner should experience reactance, not helplessness under such conditions.

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[1]Ibid., p. 318.

[2]Carol S. Dweck and N. Dickon Reppucci, "Learned Helplessness and Reinforcement Responsibility in Children," Journal of Personality and Social Psychology 25 (1973): 109-116. This study is reviewed in Wortman and Brehm, p. 323.

The meditations on impermanence and the sufferings of Saṃsāra are likely to increase the threat, and with it, the reactance.

According to the integrated theory, reactance, not helplessness, occurs only when the individual expects to control the outcome. Research has shown that individuals differ in the degree to which they attribute control over their behavior to internal or external forces. This is called a difference in locus of control. Locus of control of a given behavior may be internal, i.e., a manifestation of the action and skill of the individual, or, may be external, i.e., a manifestation of situational factors. Individuals also differ in their attribution of predictability. The given behavior may occur by certain laws or it may occur by chance. Internalizers believe they control their own behavior and can thereby get what they want from the environment. Externalizers believe that the events of the world and their lives are largely beyond their control.[1]

The meditations on the "Cause and Effect of Karma" are designed to manipulate locus of control in the direction of internalization. One concern is to teach the practicioner that he is the agent of all the events that happen to him. These events are manifestations of ripening karma. The other concern is to teach the practicioner that specific actions lead to specific and ascertainable consequences. In locus of control terms, the exercise teaches the practicioner both to attribute control and also to predict the consequences of the actions that are within his

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[1]The original research was initiated by Phares, who investigated individual differences in expectancies for reinforcement learning tasks. See Jerry Phares, Elaine Ritchie, and William L. Davis, "Internal-External Control and Reaction to Threat," Journal of Personality and Social Psychology 10 (1968): 402-405. The main article in the field is that of Julian B. Rotter, "Generalized Expectancies for Internal Versus External Control of Reinforcement," Psychological Monographs: General and Applied 80 (1966): 1-28. Collins and his colleagues have taken the scale developed by Rotter to measure individual differences in locus of control, the Rotter Internal/External Scale, and have subjected it to factor analysis. The two most important dimensions measured by this concept are skilled action versus situational factors, and predictability versus unpredictability of outcomes. See Barry E. Collins, Joan C. Martin, Richard D. Ashmore, and Lee Ross, "Some Dimensions of the Internal-External Metaphor in Theories of Personality," Journal of Personality Research 4 (1973): 471-492.

control.[1] Faced with the ultimate and uncontrollable outcome of his life, death, the individual comes to believe that life according to the Dharma is very precious. Combined with an internalization of locus of control through the "Cause and Effect" exercise, the entire thrust of the set of meditations is an increase in reactance, or in the words of the Buddhist texts, a motivation to "turn to the Dharma."

Taking-Refuse and the Enlightenment-Attitude; Ideology and Behavioral Change

The refuge vow and cultivation of an enlightened attitude complete the process of conversion to Buddhism. During the vow the practicioner makes a formal vow in the presence of appropriate refuge-objects, during the enlightened-attitude-which-desires the practicioner constructs an ideology of altruism. During the enlightened-attitude-which-perseveres the new belief system is put into action with such practices as the Ten Deeds or the Six Perfections.

The vow and enlightened-attitude-which-desires can be interpreted according to social psychological findings on the conditions which lead to stable attitude change. Research has shown that stability depends on social acceptance and rejection. Making a formal public vow in the presence of a favorable audience can be interpreted as the manipulation of social acceptance to insure stable attitude change.[2] Moreover, attitude change

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[1]A pilot study of the effects of meditation on locus of control was conducted by the author at the Insight Meditation Society, Barre, Massachusetts, September-December, 1978. This was a pre/post design. After three months of daily intensive mindfulness meditation there were significant changes in locus of control in the direction of internalization.

[2]Leon Festinger, A Theory of Cognitive Dissonance (Stanford: Stanford University Press, 1957), p. 203. Festinger's observation that the stability of attitude change was dependent on social acceptance and criticism became the basis of his theory of cognitive dissonance. Other researchers have studied the conditions under which attitudes become resistant to change. For example, McGuire and his colleagues have developed an "innoculation theory" of persuasion. When subjects are required to advocate a weak argument counter to their own position, their own attitude becomes more resistant to change. When Buddhists require their new

is found to be more stable when the cognitive elements which comprise the attitude undergo a change in the direction of internal consistency.[1] In other words, the transformation of an attitude into a stable consistent belief-system guarantees increased stability. The enlightened-attitude-which-desires is designed to complete the process of conversion by offering a stable belief system to the practicioner.

Nevertheless, the individual is likely to experience some discrepancy between his newly formed ideal of altruism and his everyday behavior. The enlightened-attitude-which-perseveres is designed to alter the practicioner's behavior in line with the new ideal. The relationship between ideology and behavioral change has been discussed at great length in Frank's Persuasion and Healing.[2] Frank attempts to describe the common features in different forms of healing in psychotherapy. Sickness and health are mediated by the interaction of two variables: and "emotional state of arousal," for example, anxiety and stress; and an "assumptive system." An assumptive system is defined as a highly structured, complex interaction set of values, expectations, and images of one's self and others." Healthy assumptive systems have internal consistency and bear close relation to reality, not so for unhealthy assumptive systems. Unhealthy assumptive systems, besides being inconsistent, interact with emotional stages, so that individuals experience negative affects like stress and despair. Assumptive systems are generally resistant to change. However, the aim of psychotherapy is to help a person "to make modifications

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converts to study heterodox philosophical tenets, as well as their own tenets, they adopt a strategy which is likely to "innoculate" the converts from changing their mind. The vow of refuge, combined with such study, may be designed to insure the stability of the attitude change. For a discussion of innoculation theory see William McGuire, "Inducing Resistance to Persuasion," in Advances in Experimental Social Psychology, ed. Leonard Berkowitz (New York: Academic Press, 1964), 1:191-229.

[1]Timothy C. Brock, "Cognitive Restructuring and Attitude Change," Journal of Abnormal and Social Psychology 64 (1962): 264-271.

[2]Jerome D. Frank, Persuasion and Healing: A Comparative Study of Psychotherapy (Baltimore: The Johns Hopkins Press, 1961; New York: Schocken Books, paperback, 1963), pp. 1-35.

in his assumptive world." As the assumptive system becomes more consistent and reality-congruent, the individual experiences a concomitant positive change in his emotional state. Modifications in the assumptive system can occur through direct persuasive manipulation by a healer. The healer may also carry the assumptive system of a community. The patient is forced to learn this assumptive system through social pressure. The healer and/or a group can also manipulate the patient's emotional state. Crucial to Frank's theory is the concept of "expectation of health." As a patient modifies his assumptive system with the expectation of relief, he experiences significant behavioral change in the direction of health. Frank applies this same model to a wide variety of forms of healing: shamanism; thought reform; persuasion; placebo effect; and group, individual, and milieu therapy.[1]

Generating the enlightened-attitude-which-desires, in Frank's terms, may be seen as the manipulation of an assumptive system along with an expectation of health. Bandura's discussion of cognitive mediation and self-efficacy is very similar in this regard. The resultant enlightened-attitude-which-perseveres may be likened to the resultant affective/behavioral change. The Buddhist practicioner experiences the benefit of his exercise in two ways. Affectively, he is said to experience great compassion, while behaviorally, he is said to act according to the altruistic deeds and perfections of a Bodhisattva.

There is not a great deal of experimental literature to directly test Frank's constructs. Fortunately, however, there is one study that directly tests similar constructs regarding behavioral change accruing from meditation. Smith has selectively and critically reviewed the experimental design of studies on meditational change.[2] Most studies on

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[1]For an excellent discussion of the relationship between symbol-systems and behavioral regulation and organization, see Frank, pp. 1-35, and also Philip Rieff, The Triumph of the Therapeutic: Uses of Faith after Freud (copyright by the author, 1966; New York: Harper & Row, Publishers, Harpertorchbook, 1968), pp. 1-29, 232-261.

[2]Jonathan C. Smith, "Psychotherapeutic Effects of Transcendental Meditation with Controls for Expectation of Relief and Daily Sitting, Journal of Consulting and Clinical Psychology 44 (1976): 630-637.

meditation consistently report striking behavioral changes with virtually no negative findings. While Smith does not question the validity of the subjective reports on behavioral change, he questions whether the reported changes have anything to do with meditation. Meditation is usually defined in terms of the controlled use of attention. However, these changes may also be due instead to an "expectation of relief," or "sitting on a regular basis." To test these hypotheses, Smith used a double-blind study, in which he compared transcendental meditators to two matched controlled populations. He wished to measure the amount of anxiety-reduction in each one of these conditions. One of the control groups was taught regular sitting, but not meditation. The other group was taught to generate as many different thoughts as possible during regular sitting. The instructions given to both control groups were made to sound as official as the transcendental meditation instructions. 'Official' teachers were used, who themselves were taught the fake (control) system, as if it were an established method of anxiety-reduction. Both the teachers and the students were told about the significant changes that could occur through these procedures. Bogus research was presented in support of the behavioral changes. Consistent with the hypotheses, all three groups demonstrated comparable degrees of anxiety-reduction. Smith concludes that the controlled use of attention in meditation is not a crucial variable in the behavioral change that has been reported for meditation. Instead, the "expectation of relief" is the critical factor when accompanied by: (1) a highly credible source who believes that the system works; (2) a complex and structured belief-system; (3) claims of effectiveness; and (4) instructions as to the signs which indicate the treatment is working. Likewise, a new disciple in Buddhism is more likely to experience behavioral change if he first generates an expectation of relief. The refuge vow and enlightened-attitude practice generate such an expectation. These expectations become effective towards the end of behavioral change in the context of a belief-system which is learned through the observation of models, study, and enactive experience.

The Extraordinary Visualizations; Objective Self-Awareness Theory

The Tantric meditations--"rDorje Sems dpa' Meditation," "Mandala Offering," and "Guru Yoga"--may be considered as a unit. They all share the same visualization structure. In each, the visualization process contains three stages. First there is a generating-visualization of the cosmic form of the refuge-objects, e.g., the lama and lineage upon one's own head. Next comes an absorbing-visualization, wherein the generated refuge-objects emanate light. The light is then absorbed into the practicioner, thereby bestowing an influence. Last is a dissolving-visualization, wherein the refuge-objects are condensed into light and absorbed into the practicioner's heart, thereby making the mind of the refuge-object indistinguishable from that of the practicioner. These exercises differ only in "what is given," i.e., the type of influence, and the resulting refuge-object that becomes "indistinguishable" from the practicioner's own continuum.

Such Tantric visualizations are based upon assumptions about the structure of reality that are so very different from Western psychology that they are difficult to interpret using psychological categories. What is known as "objective self-awareness theory" in social psychology offers constructs that bear some resemblance to at least some aspects of these visualizations.[1] Duval and Wickland's A Theory of Objective-Self-Awareness is an important volume that offers a way to link the process of social awareness, studied by social psychologists, to the process of self-awareness described by the Buddhist texts. Moreover, the theory offers a way to link the discussion of attitude change and ideology-construction to the investigation of internal meditative states. The central concept in the theory is "self-focused attention,"[2] by which a person takes himself to be an

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[1]Shelley Duval and Robert A. Wicklund, A Theory of Objective Self-Awareness (New York: Academic Press, 1972); Robert A. Wicklund, "Objective Self-Awareness," in Advances in Experimental Social Psychology, ed. Leonard Berkowitz (New York: Academic Press, 1971), pp. 232-275.

[2]Wicklund, p. 234.

object. The authors assume that conscious attention is dichotomous. Attention may either be directed towards the self or directed towards the environment, but never to both at the same time. The state of self-consciousness may pertain to the "rising and falling of self-focused attention." During self-focus, a person scrutinizes his thoughts, fantasies, feelings, actions, or appearance. Usually, however, a person lacks self-focus. He is "distracted" to the immediate sense-data of the environment, e.g., sights and sounds. Thus, the vicissitudes of internal and external stimulus-conditions determine whether one is self focused at a given moment.[1]

Duval and Wickland discuss the consequences of self-focused attention by assuming that individuals do not readily do so. Self-focus precipitates a process of self-evaluation. How does a person objectify himself? The authors assume attention is directed to current behavior or to salient ideals. The initial reaction is either avoidance or approach. They assume that a person who focuses attention on himself experiences a discrepancy between his current behavior and his ideals. In nearly all instances self-focus leads to an intensified negative evaluation or self criticism. A self-reflective person is usually aware that his current behavior falls short of his ideals. This experienced "intra-self discrepancy" usually results in the experience of a negative affective state proportional to the experienced discrepancy.[2] Under rare circumstances, notably recent successes, self-focus leads to an intensified positive evaluation along with positive affect. These positive discrepancies are assumed to be transitory. In response to the perceived intra-self discrepancy, individuals either become motivated to alter their behavior, so as to approximate the ideal, or failing to do so, they avoid self-focus and escape into external distractions.

Duval and Wickland developed an ingenius method to manipulate the state of focus. They discovered that exposing experimental subjects to a camera, mirror, tape recording of their own voice or audience each proved to be a valid way to increase self-focus. The mirror method proved to be

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[1] Ibid. [2] Ibid.

the most convenient. The authors observed subjects' reactions to self-focus when not allowed to avoid a mirror. The following discrepancy-reducing behaviors were noted: increase in aggression, great sociability and social conformity, and intellectual productivity.[1]

In general the act of visualization may be analogized to Duval and Wickland's experimental manipulations self-focus. Upon perfection of the generating-visualization a lama and the entire family of refuge-objects are imagined as present on the crown of a practicioner's head. They 'witness' the visualization ceremony. The generating-visualization may be likened to a self-directed manipulation to increase self-focus. As it is performed by the subject himself, visualization may be a more efficient and stable means for self-focus than a mirror because it also enhances self-efficacy. As the entire cosmos stands to 'witness' the visualizer, there is no escape from self-focus.

While Duval and Wickland's analysis of avoidance behaviors do not apply, their analysis of discrepancy-reducing behaviors do. According to their theory, the act of visualization initiates a process of self-evaluation. More specifically, the practicioner experiences a profound discrepancy between his current behavior and the ideal of the visualized perfect Buddhas and Bodhisattvas. To continue the analogy, the rDorje Sems dpa' meditation, mandala offering, and guru yoga may be likened to the varieties of self-focusing followed by discrepancy-reducing behaviors, negative affect, and so forth.

rDorje Sems dpa' Meditation; Working through Negative Affect

Self-focusing precipitates an awareness of intraself discrepancy. Normally, the self-focus leads to attribution of the self as the causal agent, and also to a condition of "heightened self blame" for observed events. To test this hypothesis Duval and Wickland evaluated subjects' responses to a series of ambiguous causal statements under mirror and no-mirror conditions. The statements were as follows:

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[1]Ibid., pp. 236-237.

"You're diving off a diving board and just as you dive off, someone swims up from under the water and you land on top of him?"

Subjects presumably self-focused by the mirror tended to see themselves as responsible, regardless of whether the outcome was good or bad, and tended to be more critical of themselves. Discrepancy-reduction took the form of self-blame.[1]

A number of other studies have demonstrated discrepancy to be associated with increased awareness of affect. In a number of experiments subjects were found more aware of aggression under self-focus conditions. When led to believe it was desirable to act on that aggression, subjects tended to act more aggressively.[2] But when led to believe it was undesirable to act, subjects did not tend to act aggressively, even though they were more aware of aggression.

These experiments have been extended to other affects. In every case, self-focus subjects showed increased responsivity to affect, when affectively stimulated. They showed more attraction, aversion, and depression. In the Buddhist exercise the meditation begins with a reflection on the cause and effect of karma. After generating rDorje Sems dpa' on the top of the head (self-focusing), the practicioner experiences an increased awareness of the defiled state, which he responds to with confession. According to the experimental evidence, the practicioner would attribute greater causality to himself through this reflection, and greater self-blame for the internal affective states. The greater awareness of defilement would be explained in terms of a discrepancy between one's own mental continuum (current behavior) and the mind of lama (ideal).

The practicioner confesses his past sins and vows to restrain from sinful acts in the future. He visualizes rDorje Sems dpa' emanating light.

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[1]Shelley Duval and Robert A. Wicklund, "Effects of Objective Self-Awareness on Attribution of Causality," Journal of Experimental Social Psychology 9 (1973): 17-31. The questionnaire items are on pages 21-22.

[2]Michael F. Scheir, "Self-Awareness, Self-Consciousness, and Angry Aggression," Journal of Personality 44 (1976): 627-644; Michael F. Scheir and Charles S. Carver, "Self-Focused Attention and the Experience of Emotion: Attraction, Repulsion, Elation, and Depression," Journal of Personality and Social Psychology 35 (1977): 625-636.

The light purifies the practicioner's body. Then he recites the hundred-syllable-mantra and visualizes rDorje Sems dpa' giving his influence. This stage of visualization may be likened to a discrepancy-reducing act, wherein the practicioner attempts to bring his traits (confessed sins) and behaviors (restraining from sinful actions) into alignment with his ideal (rDorje Sems dpa'). The exact nature of receiving the influences is unclear.

Next, the practicioner condenses the form, rDorje Sems dpa', into light and absorbs it into his heart, so that rDorje Sems dpa' and his own mind become "indistinguishable." Scheier and Wicklund report an experiment that may help to clarify this stage of the process. They asked subjects to rate their degree of psychological mindedness (ideal). Subjects were misled to believe they had scored poorly, and the experimenters filled out their scores (real). If the real self were anchored in this manner, the subjects were hypothesized to reduce the discrepancy between the current behavior and their ideal by shifting the ideal. In the subsequent ratings, the subjects rates their ideal psychological mindedness much higher. The authors reasoned that when subjects cannot change their current behavior, they can reduce discrepancy by changing or exaggerating their ideal. They also become more motivated to attain this ideal through subsequent behavior. Thus, the practicioner might shift his ideal by becoming "indistinguishable" from the perfect model, rDorje Sems dpa'. This awareness motivates the practicioner to restrain from sin and to repeat the visualization again and again until he thoroughly transforms both his behavior and his internal affective state.

The function of the visualization, viewed longitudinally, serves to restructure the practicioner's defiled mental continuum and actions, somewhat analogous to the process of working through in psychotherapy. The self-focusing and ideal self-manipulations through visualization enhance affective and behavioral change, much as insight and self-image changes enhance psychotherapeutic change.

Several empirical studies on meditation have documented that affective changes occur at the initial stages. Goleman explains the often reported experience of intense affect on the part of beginning meditators

in terms of a process of "unstressing." Meditators become aware of and release pent up emotional and psycho-physiology stress.[1] Davidson and his colleagues put these claims to empirical test. Using the State-Trait Anxiety Inventory, they found that beginning meditators experienced a significant increase in anciety. This was followed by a reduction in anxiety below base-level over a period of time. These same subjects also increased their level of absorption in the meditation process, as measured by the Tellegan Absorption Scale. That the anxiety and absorption measures failed to correlate indicated that affective and awareness changes within the same stage of practice are largely independent processes.[2] In a pilot study Twemlow and Brown found changes in the quantity and quality of affect over the course of three months of meditation. Using the Profile of Mood States, they found that meditators, in general, became more aware of their affect, and in particular, more aware of subtle shades of affect. Affect was experienced as more intense and more labile, relative to base-levels. The initial reports on affect were generally negative, but gradually shifted to reports of more positive affect over the three month period.[3]

The Mandala Offering; Virtue

This same kind of reasoning applies to the mandala offering. The practicioner makes a preparation-mandala consisting of the five refuge-objects. Then he makes the offering-mandala. In other words he makes an ideal universe, and then, offers all the possessions of this universe to the refuge-objects. He also offers these to all sentient beings. Then,

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[1]Daneil J. Goleman, "Meditation and Consciousness: An Asian Approach to Mental Health," American Journal of Psychotherapy 30 (1976): 41-54.

[2]Richard J. Davidson, Daniel J. Goleman, and Gary E. Schwartz, "Attentional and Affective Concomitants of Meditation: A Cross-Sectional Study," Journal of Abnormal Psychology 85 (1976): 235-238.

[3]This was a pilot study conducted on three month meditators at the Insight Meditation Society, Barre, Massachusetts, September-December, 1978. The research was conducted through the Veterans Administration Hospital, Topeka, Kansas, Research Division. It is yet unpublished.

he once again dissolves the refuge-objects, so as to become indistinguishable from them. This is said to be a means to cultivate virtue. The generating-visualization enhances self-focus and a form of intra-self discrepancy. Discrepancy-reduction occurs by bringing the trait (virtue) and the behavior (practice) in line with the ideal, and by shifting the ideal, so as to become a Bodhisattva. This visualization process motivates the practicioner to become more virtuous.

The exact meaning of virtue for Buddhists is complex. A virtue refers to a positive mental factor in combination with a specific action-set, within a social context. For example, the virtue of loving-kindness, is composed of a positive affect (warmth), an action (altruistic behavior), and a social context, altruism towards all sentient beings regardless of who they are. Ickes, Wicklund and Ferris found that experimental subjects, who were given favorable feedback and success-experiences before self-focusing, showed more positive affect and higher estimation of themselves.[1]

Wicklund believes that people are not highly motivated for self-improvement of their appearance, behavior and mind-state. However, the need for self-improvement can, under some conditions, lead to altruism. Self-focus, also can lead to greater sociability and greater conformity.[2] Taken together these findings present a picture analogous to a Buddhist understanding of virtue. If a person can be made to realize that discrepancy-reduction can be affected through altruism, then self-concern and self-focused attention should engender and increase in helping. The current visualization exercise, i.e., being able to offer the entire universe, is assumed to create a positive discrepancy between that behavior and the ideal self-image. The practicioner experiences a positive affect (virtue) and is motivated for self-improvement (virtue-practice). The Buddhists claim that virtue-practice has to be "cultivated." This claim is similar to Duval and Wicklund's speculation that positive self-

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[1]William J. Ikes, Robert A. Wicklund and C. Brian Ferris, "Objective Self-Awareness and Self Esteem," Journal of Experimental and Social Psycholcgy 9 (1973): 202-219.

[2]Wicklund, pp. 263-264.

discrepancies are more transitory and have to be reinforced if they are to sustain motivation.

Guru Yoga; Revaluation of Self-Cognitions

The same reasoning applies to "Guru Yoga." The practicioner generates a visualization of his lama in the form of the cosmic rDorje 'chang and also the entire lineage. During the absorbing-visualization, the lama emanates various lights to which he bestows the four influences. In the dissolving-meditation the practicioner's continuum and the lama's mind become indistinguishable. The benefit, in general, is said to be the wisdom of emptiness, and in particular, is said to bring understanding of each of the four main stages of the overall practice. This wisdom replaces false cognitions. The visualization is said to "steal away notions." Again the visualization enhances self-focus in a form of intra-self discrepancy, this time in relationship to one's cognitions and view of one's self and the world. Discrepancy-reduction occurs by bringing the trait (false view) and behavior (meditation uncertainty) in line with the ideal so as to see one's self as indistinguishable to the lama.

An experiment by Geller and Shaver supports this interpretation.[1] They criticized Duval and Wicklund's original theory for ignoring the cognitive processes that mediate focusing and discrepancy-reducing behaviors. In order to ascertain the affect of self-focusing manipulations on cognition, they utilized the Stroop Color-Word Test. In this test, subjects are given a series of cards with words printed on them. The words are painted in different colors. Subjects were asked only to name the colors without paying attention to the words. However, the specific words interfered with reaction time to naming the colors, presumably because the words activated certain cognitions in memory. By varying the words, the experimenter was able to ascertain which cognitions were activated, and interfered most under certain experimental conditions. The experimenters

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[1]Valerie Geller and Philip Shaver, "Cognitive Consequences of Self-Awareness," Journal of Experimental Social Psychology 12 (1976): 99-108.

found that self-relevant words, but not neutral words, were activated under self-focus conditions. That is, people tended to think about themselves more when self-focused. Following the implications of this experiment, the self-focusing of guru yoga may cause the practicioner to think about his view of himself. Under the structured conditions of guru yoga, he is made to compare his current mistaken view of himself with the ideal view of emptiness. He is forced to compare his inaccurate understanding of each stage of practice to the current view of each level of insight, as given by the four influences. Geller and Shaver might reason that the practicioner's profound realization of his ignorance, due to the discrepancy, be reduced by altering cognitions and subsequent behaviors. Thus, the practicioner adopts the view of emptiness, while "giving up his notions." Moreover, he changes his behavior by becoming motivated to achieve this ideal. Guru yoga is extremely important because the practicioner, for the first time, directly experiences the discrepancy between his previously restructured cognitions and his ideal view. He has perfected the necessary self-awareness as well as having activated and transformed the cognitions that will orient the entire system of practice. He has gone beyond the mere attitude change and cognitive restructuring of an ideology, by the cultivation of self-awareness. He has also irreversibly altered the very stream of his cognitions. This process of psycho-behavioral change is called "building the vessel" in the Buddhist texts.

Advanced Preliminaries; Behavioral Change and Awareness Training

Virtue-Practice; Behavioral Regulation

The "Advanced Preliminaries" deepen the self-focus changing cognitive processes that begin with guru yoga. Virtue-practice is a preliminary step in which moral training and binding the senses aid the yogi to cultivate the essential practices, namely, recollection and awareness. Safe-guarding is a way to carry this view into meditation and into the immediacy of everyday experience. Training recollection and total awareness may be seen as training the activated, transforming cognitions to be in line with the correcting view.

The preparatory moral training and binding of the senses may be

likened to Duval and Wicklund's studies on escape from self-awareness. According to the theory, the initial reaction to self-awareness is negative affect. Ordinary individuals find this unpleasant and try to escape self-awareness by a number of avoidance procedures. Under laboratory conditions subjects exhibit the following: (1) avoidance of self-awareness stimuli, i.e., mirror-aversion or camera fright; (2) attempts to create distractions by focusing on external stimuli; (3) increase psychomotor activities such as nervous habits, e.g., twirling a hat, stuttering; and (4) actual flight-reactions. These avoidance observations are supported by experimental findings that, given a motor task, such as rotating a turntable, subjects scored significantly less on self-focusing measures.[1]

Virtue-practice demands rigorous restructuring of one's entire life-style and perception of the external world. Moral training, according to the Prātimokṣa, entails learning an extensive set of moral rules. Behavior is rigorously regulated within the monastery according to these rules. Both personal habits and interpersonal relationships are regulated. The entire day is rigorously scheduled. The rules include formulas for: awakening, sleeping, dressing, grooming, eating, sleeping, walking, talking, traveling, sexual activity, daily habits, monastic activities, and work. They also describe which type social contacts are permissible and what attitudes are to be taken during these contacts. Binding the senses, likewise, minimizes the type of external stimuli that a monk may respond to.

Numerous studies on the therapeutic milieu, though certainly not as rigorous as monastic discipline, have documented that significant behavioral changes can occur in mental patients by restructuring their environment.[2] Using perceptual manipulations as an adjunct to psychotherapy also causes behavioral changes. For example, stimuli can be reduced through the use of psycho-active drugs. Certain therapies, notably Morita therapy use sensory isolation.[3] These studies lend

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[1]Wicklund, pp. 248-256.

[2]Alfred Stanton and Morris Schwartz, The Mental Hospital (New York: Basic Books, 1954); John Cummings and Elaine Cummings, Ego and Milieu: Theory and Practice of Environmental Therapy, with a Forward by Alfred H. Stanton (New York: Atherton Press, 1962; paperback edition, 1970).

[3]David Reynolds, Morita Psychotherapy (Berkeley: The University of California Press, 1976).

support to the Buddhist notion that binding the senses can enhance the processes of psycho-behavioral change that are begun during the extra ordinary practices. The practices of moral training and sensory-restraint may be seen as a radical regulation of the practicioner's life-style through behavioral scheduling, restructuring of the milieu, and sensory-deprivation, in order to eliminate any possibility that the disciple can escape from self-focus awareness.

Recollection and Awareness Training

Once eliminating the possibility of distraction, the yogi is forced in the direction of self-focus awareness. The disciple, then, begins to train recollection and total-awareness. These are both defined in terms of "undistraction." The ideal goal of the practice is uninterrupted awareness of each and every event in one's mental continuum, exactly as it arises, regardless of the type of event. The procedures may be interpreted as techniques for thorough-going training and self-focus awareness.

Van Nuys used a key-press to measure the number of distractions reported by naive meditators. Low scores on distraction correlated with high scores on hypnotic susceptibility. The measures for undistraction failed to correlate with the Stroop Color-Word Test and the Embedded Figures Test, reputed to be measures of attentional discrimination.[1] Davidson and his colleagues have reported a correlation between the absorption factor on Tellegen Absorption Scale and a similar factor in the Personal Experience Questionnaire for beginning mediators, as well as an increase in these scores with greater meditation practice.[2] Though the items on the Self-Consciousness Scale are similar to those of Tellegen Absorption Scale and the Personal Experience Questionnaire, no attempt has been made to cross-correlate these. One might hypothesize a positive correlation, i.e., all the scales measure a similar construct, whether it be called self-focused awareness, absorption or attentional intensity.

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[1]David Van Nuys, "Meditation, Attention, and Hypnotic Susceptibility: A Correlational Study," International Journal of Clinical and Experimental Hypnosis 21 (1973): 59-69.

[2]Davidson et al., pp. 235-238.

A Questionnaire, the Profile of Meditative Experience (POME), has been constructed, part of which assesses experience in recollection. A pilot study was conducted on intensive meditators. The meditators practiced recollection eight hours a day for three months. Analysis of data has shown that recollection significantly increases over the months of training. Measures of recollection on the POME also correlated with scores on the Tellegen Absorption Scale, which was administered to the same group.[1] The evidence is consistent: one of the critical aspects in the new disciple's training is uninterrupted self-focus awareness. That Van Nuys' distraction measure failed to correlate with the attentional-discrimination measures, also suggest that the processes of recollection or self-awareness training is independent of concentrative training.

Goleman has speculated on the quality of every day life of the mediator, who is skilled in recollection. Goleman's ideas may be a useful way to interpret the total-awareness training of the yogi. Goleman integrates the cognitive psychologist, Czikzentmihalyi's concept of "flow" with the neurobiologist's Hartmann's concept of "cortical-specification."[2] Flow pertains to a "merging of action and awareness" without distraction, to a task at hand. Flow occurs "when there is an optimal fit between one's capability and the demands of the moment." The individual becomes aware only of those circumscribed internal thoughts, feelings, and bodily sensations directly related to the immediate stimulus, while excluding extraneous internal stimuli. He spontaneously and appropriately responds to the stimulus at hand. His response is carried out with interest and enjoyment, without concern about the outcome. Hartmann's concept of "cortical-specificity" is presented as a possible "neuropsychological substrate of flow." The organism can respond to stimuli in such a way as to activate only limited areas of cortical-excitation while inhibiting the excitation of surrounding areas. When the patterning of cortical activity is specific, the organism responds flexibly and alertly, but relaxedly to

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[1]Twemlow and Brown, unpublished research, Topeka Veterans Administration Hospital, Topeka, Kansas, 1978.

[2]Goleman, pp. 47-54.

environmental demands. But when cortical-excitation is diffused, there is a change in global levels of arousal in the direction of anxiety and boredom. Goleman feels that meditation is a process to training flow and cortical-specificity. Although these may be useful interpretive categories, Goleman fails to specify the exact meditation processes in question. It may be hypothesized that flow may pertain to total-awareness, as self-focus awareness pertains to recollection. Flow, like total-awareness, requires the integration of self-focus awareness with the awareness of and response to the constantly changing demands of the external world.

With the perfection of total-awareness, or flow, the Buddhist disciple has come full circle from Duval and Wickman's laboratory subjects. These subjects were forced into self-awareness with mirrors. Unlike ordinary people who attempt to escape from occasions of self-focused awareness, the Buddhist disciple has trained his focused-awareness to persist through every waking moment, and more to blend this awareness with perception of reality and behavior, so as to more appropriately be responsive to the changing flow of stimuli, moment-by-moment. The disciple need not use an artificial manipulation to force self-awareness, or even so drastically alter his life-style, regulate his behavior, or change his perceptual field. Self-focused awareness comes with every moment, now linked to behavioral responsivity and awareness of the perceptual field.

The Three Isolations; Thought Reduction

Isolation of the Body; Body Awareness and Regulation

Isolation is the initial step in concentrative meditation. The first of the three isolations is called, "the isolation of the body." The yogi is told to re-arrange his body according to the perfect posture of the god, Vairocana. There are seven main points of the body to be re-aligned: crossed legs; hands flat, one on the other, below the navel; straight spine; shoulders back and chest out; neck slightly hooked; tongue rolled up; and eyes gazing straight forward. The yogi must hold-fast all of the main body points for long sitting periods without even the very

slightest movement from perfect realignment. Any slight movement greatly increases thought, distraction, and dizziness.

There are several important factors to be considered in the isolation of the body. First, the yogi is said "to stay for a long time and his body does not become tired." The body is composed of subtle energy currents. By keeping perfect alignment over a long period, each of these currents is held-fast. These currents are said to mediate between the gross physiological processes of the body and mental operations. Therefore, the most important effect of simply holding the body fast is described in terms of a great reduction in normal thinking processes which distract meditation.

The essential elements of the "body isolation" exercise are: realignment and holding-fast the main body-points; keeping the body alert; changes in subtle energy; and reduction in thought. Empirical research on Zen meditation postures sheds some light on the meaning of realignment and holding-fast. Holding rigid meditation postures was not found to cause global relaxation in muscular activity, but rather, maintenance of a regularly distributed pattern of muscular activity. Further, the most geometrically stable posture, in which the crossed feet and straight spine approximated two perpendicular equilateral triangles, were found to yield the most even distribution of muscular activity and the least random muscle noise.[1] In direct contrast to the deep relaxation effects of biofeedback and hypnosis, where global muscle tension can be significantly reduced,[2] re-aligning and holding-fast a meditation posture is not technically relaxing, in the sense of reduced muscle activity.

Furthermore, deep relaxation through biofeedback or hypnosis is often accompanied by subjective reports of changes in the body image, e.g., tingling sensations, heaviness of limbs, dissociations, and

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[1]Ryutaro Ikegami, "Psychological Study of Zen Posture," in Psychological Studies on Zen, ed. Yoshiharu Akishige (Tokyo, Japan: Zen Institute of Komazawa University, 1970), pp. 105-133.

[2]Elmer E. Green, Alyce M. Green, and Dale E. Walters, "Voluntary Control of Internal States; Psychological and Physiological," Journal of Transpersonal Psychology 2 (1970): 1-26.

distortions in size.[1] In contrast, rigidly held meditation postures are seldom accompanied by such changes and, if anything, the experienced yogi is able to 'isolate' himself from all distracting bodily sensations. Also, the effort needed to keep the posture stable keeps the yogi alert. It is difficult to comprehend, let alone operationalize, what the Buddhists call "subtle energy." Ikegami found a strong correlation between postural and mental stability.[2] At the beginning of practice postural factors dominated, with greater experience, posture becomes automatized and attentional factors dominate. No data is available on the subject sense of thought reduction associated with postural rigidity.

Isolation of Speech; Regulation of Cognitive Noise

The second factor, "isolation of speech," deepens the reduction of thought. The very name of the exercise indicates a meditation designed for thought process in which bodily distractions have become relatively unimportant. The yogi isolates himself from speech by switching from an attitude opposite to that of holding-fast the body, namely, letting-go. The yogi lets-go and continues his meditation period. By not investing in speech, he is able to isolate himself from it. The term, "speech isolation," has a highly technical double meaning. Speech means the gross sound or noise of thought and, therefore, speech isolation is the first sign of achieving a noncognitive mind. Not only the sporadic moments of distraction, but the entire background-noice of thought--the internal dialogue--becomes calm. Also, as speech is homologous to breath, the breath likewise becomes immobile.

The essential items of speech isolation are: letting-go, noncognition, and slowing the breath. A number of studies have documented decreased respiration rate during meditation.[3] The slow stable respiratory pattern is also correlated with stable, synchronous mentation

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[1] Ibid., p. 5.

[2] Ikegami, p. 131.

[3] Akira Kasamatsu and Tomio Harai, "An Electroencephalographic Study on the Zen Meditation (Zazen)," Folia Psychiatry Neurologica Japonica 20 (1966): 315-336. Robert K. Wallace, "Physiological Effects of Transcendental Meditation," Science 167 (1970): 1751-1754.

during meditation.[1] The texts further suggest that cognitive-noise reduction may be the subjective component to synchronous mentation and, likewise, letting-go may be the subjective dimension accompanying the reduced metabolic energy expenditures. There are no data available to explain the process of noise-reduction.

Isolation of Mind; Simplification of Thinking

The third exercise is called "isolation of the mind." Now that the background-noise of thought has receded, the yogi is better able to discern specific moments of thought as they arise. The interval in which a thought arises, adds other thoughts by accretion, and builds itself into a fantasy or concept is technically called "spreading." There are three kinds of spreading: spreading to the past, present, and future; these are roughly equivalent to memory, categorizing, and anticipation, respectively. The yogi uninterruptedly watches, or recollects, each kind of spreading from his new vantage point. The meditation is called "cutting-off yoga." Some fundamental change has taken place. By simply being aware of spreading, its duration becomes shorter and shorter. Four adjectives are used to illustrate the attainment: "uninterrupted," "let-go," "fresh," and "alone." These are summarized by the technical term, "undistraction." In sum, the yogi is no longer distracted by thought. Another important change is the isolation of the yogi from his perceptual environment. He focuses "inwardly" and is no longer easily distracted by external events.

In the previous speech isolation, higher intellectual operations, such as reasoning, ceased. In this exercise, other intellectual operations, though occurring, "become calm of themselves." That thinking operations are reduced during meditation is a near universal claim in the classical literature--what has been called the "progressive simplification of thought."[2] Empirical studies have not been devised to adequately test

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[1]Akishige, p. 190.

[2]Evagrius Ponticus, The Praktikos: Chapters on Prayer, trans. John Endes Bamberger, Cistercian Studies Series 4 (Spencer, Mass.: Cistercian Publications, 1970), pp. 28-31.

this hypothesis. Based on Rapaport's theory of attention cathexis,[1] Deikman has advanced the concept of "de-automatization."[2] In meditation, higher thinking processes are de-cathected, while simple perceptual events are recathected with attention. As a result, complex behavior patterns and thinking processes become de-automatized which, in turn, results in a variety of cognitive and perceptual changes. Deikman tested his hypothesis in the famous blue vase experiment.[3] Naive meditators were found to experience a significant reduction in conceptualization as well as a loosening of boundaries with the perceptual environment. The claim of the Buddhist texts is more extreme. Higher cognitive operations cease to be an important part of the experience during meditation. In fact, until the cognition ceases, the yogi has not sufficiently prepared his mind for the concentrative exercises.

Likewise, Duval and Wicklund have reported some visual effects from self-focused awareness. The initial observations came from experimental subjects who listened to their own tape-recorded voice. After awhile, subjects no longer perceived the individual words. Instead, the syntactical and word-structure appeared to break up. The experimenters noticed similar irregularities in visual perception and motor behavior. They found that a subject's perception and behavior became de-automatized under conditions of self-focused attention. Unlike ordinary perception, self-focused perception is not experienced as a continuous flow of thought, perception, and behavior, but rather in a "choppy" manner.[4] These reports are consistent with the yogi's experience of a re-arrangement of his mental

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[1]David Rapaport, "The Theory of Attention Cathexis: an Economic and Structural Attempt at the Explanation of Cognitive Processes," in David Rapaport, The Collected Papers of David Rapaport, ed. Mertin M. Gill (New York: Basic Books, 1967), pp. 778-794.

[2]Arthur J. Deikman, "De-automatization and the Mystic Experience," Psychiatry 29 (1966): 324-338.

[3]Idem, "Experimental Meditation," Journal of Nervous and Mental Diseases 136 (1963): 329-373.

[4]Wicklund, pp. 266-267.

continuum, so that over and against the usual internal cognitive noise the yogi experiences discrete events within his continuum.

Another experimental finding on meditation pertains to the autokinetic effect. When subjects stare at a fixed pinpoint in a dark room, the stationary point of light seems to move. This phenomenon, known as the autokinetic effect, has been the subject of a great deal of research. Some of the constructs used to explain the result have been reality-closeness and reality-distance. Individuals differ in autokinetic effect. Those who perceive more apparent movement dwell more within their inner fantasy world, while those who do not perceive much movement are more reality-bound.[1] The construct of reality-distance may possibly be related to Shor's concept of the "fading of the generalized reality-orientation," though no cross-correlational study has been conducted. The latter construct was designed to explain the diminishing of the awareness of the external surroundings during hypnotic trance. Similarly, a very important result of the isolation meditation is isolation from external surroundings, concomitant to increased awareness of an orderly flow of internal mental events. Empirical support for this claim has been provided by Pelletier who found that transcendental meditators increased their reality-distance over time, as measured in the autokinetic effect.[2]

Concentration with Attributes; Perceptual Change

Concentration on Substance; Categorizing

When the mind does not wander excessively into any of the various classes of thought--reasoning, memory, anticipating, and categorizing--nor into emotions, it is quiet enough to begin concentrative training.

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[1]Martin Mayman and Harold M. Voth, "Reality Closeness, Phantasy, and Autokinesis," Journal of Abnormal Psychology 74 (1969): 635-641.

[2]Ron E. Shor, "Hypnosis and the Concept of the Generalized Reality-Orientation," American Journal of Psychotherapy 13 (1959): 582-602; Ken R. Pelletier, "Influence of Transcendental Meditation upon Autokinetic Perception," Perceptual and Motor Skills 39 (1974): 1031-1034.

Concentration is not said to be possible unless the object is "definite." Thought, having no correlation to external stimuli, is not a suitable object for beginning concentration. Only a definite perceptual object can be used. Any "substance" of the five main sense systems is considered to be a definite object. The technical term, "substance," is any object taken to exist in its own right such as a stone, a sound, etc. To an ordinary person, substances appear to be durable and real. To an advanced yogi, these same substances are less real and impermanent. However, at the beginning of concentrative practice, it is useful to fix the mind upon seemingly solid and durable objects. The actual class of sense objects--visual objects, mantras--is much less important at the beginning of practice than the act of concentration upon it.

The purpose of the meditation is to concentrate the mind. First, the yogi directs his mind to the supporting stone and then, takes-to-mind the stone. He perceives the object outwardly. He sits in a stable posture, keeps his eyes half open, and stares undistractedly. All the texts emphasize a straight gaze that never changes and closely examines the stone. Then, the yogi concentrates. The word, "concentrate," literally means to "have grasped with the mind." The act of losing track, no matter how momentary, is called "distraction"; it means the yogi is thinking about the stone instead of seeing it. Distraction is the main "enemy" of concentration. Two factors control concentration. The first factor is the straight gaze. The second factor consists of several of the "five-object determiners," namely, directing the mind and taking-to-mind, in a non-distracted manner.

After many sessions over an extended period, the yogi attains the first real proof of concentration called the "partially staying mind." Upon attaining the partially staying mind for visual objects, he repeats concentration for each of the other sense objects--sounds, tastes, etc. The resultant state is described as: (a) "mere undistraction," or never losing track of the stone due to thinking anything; (b) "mere signs"; and (c) cessation of "mental analysis" of the sense object.

Before initial concentrative training, thinking and perceptual processes were well integrated in the same perceptual event. After much

practice, the links between thought and perception are severed. Henceforth, the yogi perceives two distinct types of mental content within the continuum of a single meditation session. Two distinct terms are used: cognitive content, e.g., thought or emotion; and perceptual content. The latter is pure perception without any higher cognitive elaboration. Perceptual content has become insubstantial. Without higher cognitive discrimination of the stone, it is no longer possible to establish the reality, solidness, durability, class of object, or meaning with any certainty. Attributes, such as roundness, brightness, etc., still remain. As little more is known than the simple perceptual attributes, perceptual objects are less convincing and less substantial than normal perception.

The essential items of concentration on substantial objects are: (a) two attentional items, "effort" and "indistraction"; (b) a physiological manipulation, the gaze; and (c) two perceptual changes, simple perception free from thinking process and derealization of the object--what the texts call "insubstantiality."

In cognitive terms, the enhanced discriminatory functions of attention may be important in the initial training of the yogi. Schachtel's construct of focal attention is reasonably similar. Focal attention pertains to directing attention to a particular object at the exclusion of the rest of the field, and to an active mental grasp, in which the same object can be perceived from a variety of subtly different perspectives upon many renewed applications.[1] Initial meditation training seems to require an ability to isolate out central from peripheral stimuli. The construct of field-articulation, and its empirical measures, may be a way of testing this hypothesis.[2] The Embedded Figures Test given to naive meditators yielded insignificant results.[3] These inconsistent empirical

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[1]Ernest G. Schachtel, "The Development of Focal Attention and the Emergence of Reality," Psychiatry 17 (1954): 309-324.

[2]Herman A. Witkin, Psychological Differentiation; Studies of Development (New York: John Wiley & Sons, 1962).

[3]David Van Nuys, "Meditation, Attention, and Hypnotic Susceptibility; A Correlational Study," International Journal of Clinical and Experimental Hypnosis 21 (1973): 59-69.

findings should not militate against the near universal yogic claim for the ability to finely discriminate a point of concentration and hold the mind to it. The texts see one pointedness as an enhancement of the normal function of taking-to-mind. Further tests of discriminatory ability, given to more experienced meditators, have shown significant increases in field-articulation over time.[1]

One is thus reminded of the New Look perception research. According to Bruner, perception is a constructive act which involves the higher intellectual act of categorizing. On the basis of certain minimally-defining perceptual features, categorizing operations are used to sort the perceptual information into one or another group. These "perceptual hypotheses" are subsequently tested by scanning the perceptual stimuli, and are either confirmed or modified. Perception is a constructive act which makes a more or less veridical model of the world.[2] Ingling was able to clarify the construct of categorizing as well as to discuss its implications.[3] She made a distinction between symbolic and physical categories. The latter refer to the perceptual features, e.g., roundness. The former are cognitive. They allow an individual to rapidly encode information, and to code information for which there are only partial stimulus-cues. In a series of experiments she demonstrated that most perception does not process external features, but rather, codes information according to familiar categories. The implication is clear: individuals seldom 'see' perceptually existing features, but rather, experience raw perceptual data filtered through a vast network of categories. The phenomenology of concentrative meditation is much like categorization in reverse; the yogi stops categorizing perceptual objects and is left only with the "mere signs."

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[1]Pelletier, pp. 1031-1034.

[2]Jerome S. Bruner, "On Perceptual Readiness," in Jerome S. Bruner, Beyond the Information Given, ed. Jeremy M. Anglin (New York: W. W. Norton & Co., 1973), pp. 7-42.

[3]Nancy W. Ingling, "Categorization: A Mechanism for Rapid Information Processing," Journal of Experimental Psychology 94 (1972): 239-243.

The shift from substantial to insubstantial perception of the object is also quite similar to the classical Western psychological problem of the stimulus-error in introspection. An introspective subject strives to be free of stimulus-error,[1] as the yogi, through concentration, strives to no longer confuse the solid, durable world he perceives with the raw information coming to his senses--shapes, brightness, and magnitude. In New Look perception language, he no longer makes the mistake of absolute veridicality.[2]

Concentration with Insubstantial Attributes; Object Constancy

When concentration becomes very keen, the yogi is given a much more difficult object of awareness, namely a series of very intricate "reflected images" to "visualize." The standard icon has thirty-two major signs and eighty minor signs to be visualized--signs such as facial features, ornaments, etc. Each sign has a highly specified location, depth in the visual field, color, brightness, size, etc. The yogi perfects his concentration until he can visualize all the signs at once without letting any fade, even a little. Visualization meditation is said to be very difficult unless all apreading thought has ceased so that the meditation session remains largely "noncognitive."

Reflected images are a class of insubstantial objects which are created through effortful visualization, but are not thought to be existing in themselves. Visualization continues the process of derealization. Intensive visualization practice creates reflected images seemingly as 'real' as external objects, because the mind is said to take the shape of its object. It is as if the visualized Buddha, himself, becomes a close friend and identificatory ideal for all the virtuous qualities, much like the seeming reality of a child's imaginary playmate. However, insubstantiality is not the main purpose of the meditation. Visualization of a Buddha serves

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[1] Isidor Chein, The Science of Behavior and the Image of Man (New York: Basic Books, 1972), pp. 117-119.

[2] Bruner, pp. 10-14.

to "re-align the signs in one's own mental continuum." The mind takes the shape of the Buddha. The main result is affective. There are also problems with drowsiness and excitedness throughout the meditation. Upon perfecting visualization, the yogi washes away defilements and transforms himself into the virtuous qualities of the sacred object.

When concentration is so strong that the yogi can hold all one hundred and twelve signs of the Buddha for long periods without distraction, he is given even more subtle signs with which to realign himself, e.g., light rays as fine as hair. The consequence of many realignment meditations is reduction of perception to "simple aggregates"--what is called a "seed."

The essential items of the meditation appear to be: (a) a perceptual change, "re-aligning the signs"; and (b) an affective change, "re-aligning with virtue." One plausible hypothesis is that the yogi is dismantling object constance in a controlled and systematic way. Loss of object constancy has been reported for sensory deprivation subjects,[1] and the analogy has been extended to meditation.[2] Hochberg has reported changes in reversal-perspective figures with prolonged fixation by normal subjects, though not by mediators. It is of interest that the texts, like the experimental literature, recognize some correlation between the gaze and perceptual constancy.[3] Reduction in microsaccatic eye movements have been reported for hypo-aroused states.[4] Correlations between long fixations of eye movements and lack of fine visual discriminations have also been

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[1]John P. Zubek, ed., Sensory Deprivation: Fifteen Years of Research (New York: Appleton-Century-Crofts, Educational Division, Meredith Corp., 1969), pp. 207-253.

[2]Claudio Naranjo and Robert E. Ornstein, On the Psychology of Meditation, ed. Stuart Miller, an Esalen Book (New York: The Viking Press, 1971), p. 164.

[3]Daniel Kahneman, Attention and Effort (Englewood Cliffs, N.J.: Prentice-Hall, 1973), pp. 50-65.

[4]Roland Fischer, "A Cartography of the Ecstatic and Meditative States: The Experimental and Experiential Features of a Perception-Hallucination Continuum Are Considered," Science 174 (1971): 897-904.

reported.[1] The reputed correlation between altered object constancy and positive, affective factors is unclear. Prolonged concentration can result in autonomic disturbances. Disturbances in arousal are suggested by Oswald's research on sustaining vigilance to near-threshold tones, which resulted in alternate periods of alertness and falling asleep. Likewise, Gellhorn and his associates have suggested that prolonged monotonous stimuli can produce a reduction in reticular and cortical discharge as well as autonomic activity during meditation.[2]

Skill of Supporting Attributes; Pattern Recognition

After many re-alignments of signs only a seed remains. Although highly condensed, it still appears. The seed has two conditions. In its condensed form it is the potential unity behind all particular perceptions in which all information from the various sense systems is condensed into a single aggregate, similar to space. In its emanating form, particular simple and complex appearances--rays of light, sounds, complex visual patterns--arise from the vibrating point. An emanating seed is thought to be a dynamic perceptual event in which things continually arise and have arisen.

The yogi sets up the seed and, without interfering, witnesses the particular colored light rays, specific visions, and the worlds which emanate from it. He is also told to make the seed and its emanations as large as an ocean; and at other times, he is told to make them as small as a sesame seed. He should also vary the location and color as well as the size. The seed always remains, but its emanations vary. The

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[1]Charles J. Furst, "Automatizing of Visual Attention," Perception and Psychophysics 10 (1971): 65-70.

[2]Ian Oswald, "Experimental Studies of Rhythm, Anxiety and Cerebral Vigilance," Journal of Mental Science 105 (1959): 269-295; Ernst Gellhorn, Principles of Autonomic-Somatic Integration: Physiological Basis and Psychological and Clinical Implications (Minneapolis: The University of Minnesota Press, 1967); Ernst Gellhorn and William F. Kiely, "Mystical States of Consciousness: Neorophysiological and Clinical Aspects," Journal of Nervous and Mental Diseases 154 (1972): 399-405.

yogi should see each specific emanation in clarity, note how long it remains, and watch it recede and emanate again. At first, various patterns arise. After great practice, they arise less often and receded more quickly when arisen. The yogi practices until only the fully absorbed point remains, like empty space. Then, he repeats skill-training for the emotional disturbances. He watches, in clarity, any hatred, sexual desire, pride and doubt that may arise in his mind. He watches how it is associated with particular thought patterns, and how it recedes again. He continues until all the emotional disturbances melt into a mass of light and cease to arise again. When only the absorbed condition remains, particular perceptual, cognitive, and emotional factors cease to arise. Since they can no longer serve as supporting objects of concentration, the yogi enters a state called "non-support" or "non-representation." The absorbed seed is called "un-aggregated." Nothing is left but empty space.

The essential items in the skill meditation are: (a) a perceptual change, aggregation/unaggregation, as depicted in the phenomenological description of the emanating and absorbed point; and (b) an affective change, absorption of emotional disturbances. The yogic attainment of unaggregated empty space can be compared to stabilized-image research and the ganzfeld experiments.[1] It has been well established that particular perceptual images disappear under excessive stimulus-constancy, but the research fails to specify the exact mechanisms by which it occurs. In this regard, the meditation texts may say a great deal. A reasonable hypothesis is that the Tibetan item, aggregation/unaggregation, is analogous to the process of pattern recognition in cognitive psychology, but in reverse.

The constructivist theories of perception maintain that perception is by no means an exact model of external stimuli, but an active synthesis --what has been called "figural synthesis" by Neisser, "figure-formation" by Dember, or "structural organization" by Allport.[2] Pattern recognition

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[1]Naranjo and Ornstein, p. 164; Ronald M. Pritchard, William Heron, and D. O. Hebb, "Visual Perception Approached by the Method of Stabilized Images," Canadian Journal of Psychology 14 (1960): 67-77.

[2]The notion of "figural synthesis" is found in Ulrich Neisser,

is an important component of figure-formation. It is the process by which a definite pattern is constructed out of more limited information. It depicts how discontinuous perceptual information is recognized in terms of similar and dissimilar features, and constructed into a particular recognizable pattern, and also how changes in these featural relations affect the type of pattern recognized.

Trace theories of perception (e.g., Hebb) and constructivist theories (e.g., Neisser), though fundamentally different, agree that figure-formation occurs in at least two steps. For Hebb, "figural unity" is the simpler of two processes which merely detects the existence of a figure; and "figural identity," the more complex of the two processes through which the figure is recognized as similar to one class of figures or dissimilar to another class.[1] Likewise, figural synthesis is said to occur in two steps in constructivist theories, such as in Neisser's account of a global, non-specific, "preattentive synthesis," and a more selective "feature-analysis-and-synthesis" of specific recognizable patterns.[2] Likewise, Allport's constructivist theory of perception sees "perceptual aggregates" as the foundation of higher perceptual operations.[3]

Allport regrets that perceptual theories give no phenomenological data to clarify the process of aggregate formation. However, some phenomenological evidence is available. Surgical restoration of sight to patients born with cataracts and restoration of sight to visually deprived chimpanzees resulted in two stages of recovery: sensing the appearance of objects without recognition of patterns; and subsequent recognition of specific patterns.[4]

Cognitive Psychology (Englewood Cliffs, N.J.: Prentice-Hall, 1967), pp. 94-97; the notion of "figure-formation" is found in William N. Dember, The Psychology of Perception, 2d ed. (New York: Holt, Rinehart and Winston, 1960), pp. 144-161; and the notion of "structural organization" is found in Floyd H. Allport, Theories of Perception and the Concept of Structure; A Review and Critical Analysis with an Introduction to a Dynamic-Structural Theory of Behavior (New York: John Wiley & Sons, 1955; eighth printing, 1967), pp. 597-613.

[1] D. O. Hebb, The Organization of Behavior: A Neuropsychological Theory (New York: John Wiley & Sons, 1949), pp. 26-31.

[2] Neisser, pp. 94-104. [3] Allport, pp. 597-613.

[4] Austin H. Reisen, "Arrested Vision: in which Chimpanzees Raised

These two components of figure-formation parallel the two conditions of the seed: (a) a more absorbed condition akin to Hebb's "figural unity" and Neisser's "global synthesis," in which the object merely 'appears'; and (b) an emanating condition akin to Hebb's "figural identity" and Neisser's "feature-analysis-and-synthesis," in which specific patterns can be recognized. One might use these traditional cognitive paradigms and their experiments to test whether the yogi is indeed witnessing the very process of pattern recognition in reverse. The meditative instructions to vary the size, color, and location of the seed call to mind experiments which investigate changes in pattern recognition accompanying experimentally manipulated feature and context alterations.[1]

If it were possible to test the hypothesis that skill-meditation reverses the process of pattern recognition, there would be a way of demonstrating whether the descriptions of the seed meditations indeed represent an accurate phenomenology for pattern recognition in reverse. Utilizing more recent advances in cognitive psychology, it would be possible to construct test stimuli more congruent with the phenomenological descriptions of the yogic seed. For example, complex free-formed figures, much like the descriptions of the yogic seed, have been generated by computer Fourier synthesis to study nonverbal recognition tasks, such as the magnitude of perceived difference in a series of free-formed figures.[2]

Being Done-With; Perceptual Synthesis

When only the fully absorbed seed remains, so that emanations no longer occur, there is no support for concentration. Therefore, the yogi

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in the Dark Shed Light on the Relationship between Visual Experience and Visual Development," Scientific American 183 (1950): 16-19; Marius V. Senden, Raum und Gestaltauffassung bei Operierten Blindgeborenen vor und Nach der Operation [Space and Form Conception Before and After Surgery in Persons Born Blind and Operated on] (Leipzig, Germany: Barth, 1932).

[1]Dember, pp. 145-234.

[2]Roger N. Shepard and Gregory W. Cermack, "Perceptual-Cognitive Explorations of a Toroidal Set of Free-Form Stimuli," Cognitive Psychology 4 (1973): 351-377.

stares blankly into empty space or he focuses upon his own breath, which is said to be like space. Still space is said to have a sense of presence, and therefore, has signs. The signs of the absorbed point are described in terms of switching-movements toward various sense objects. The yogi has taken the new object of awareness, mental processes rather than specific mental content, in this case, the very process by which the mind-perceiver organizes sense data into a seed.

In order to sharpen mental processes as the object of concentration, the remaining organizational tendencies with respect to sense data must be terminated. The meditation is entitled "being-done-with" or "stopping the mind." The easiest method by which this is accomplished is through a traditional yogic technique, "breath-holding." A more difficult meditation is called a "space yoga," namely, staring blankly into space and refusing to take-to-mind any sense or cognitive object. The latter is essentially the same without the crutch of physiological manipulation. In either case, the ratio of exhalation to inhalation is said to get smaller and smaller until the breath stays inside. As the breath is said to have an intricate relation to the mind perceiver, the mind perceiver likewise stays inside. More precisely, the exercise closes the sense-gates of the mind so that they no longer respond to sense stimuli. The outer world stops.

Gross cognition, the generic term for thought, emotional disturbances and percepts, are done-with. For the first time, the yogi becomes aware of the mind's subtle process behind its content. Only subtle cognitions remain. Subtle cognitions are described in terms of fleeting movements, as quick as a meteor. They are called subtle cognitions because they are not built up into cognition and perception. The resultant state, described as "non-cognition," does not mean that gross cognitions completely cease. It simply means that the mind continually stays concentrated on its new object, subtle mental processes, irrespective of whether gross cognitions happen to arise or not.

The essential items in the "done-with" meditation are: (a) a perceptual item--aggregation/nonaggregation of the sense data which make up the absorbed point; (b) an attentional item--holding the mind/indifference;

and (c) a physiological item--fundamental changes in the subject's sense of breathing. Yogic disintegration of the absorbed point into subtle cognition bears some analogy to "figural unity" in Hebb's trace theory and to "preattentive synthesis" in Neisser's constructive theory of perception, but in reverse. Viewing the meditation backwards, fluctuations in subtle cognition become organized into an absorbed point--a point which combines information from all the sense systems. Similarly, preattentive synthesis is a fast, crude, holistic synthesis of sense data from different sense systems. Neisser calls the process "pre-attentive" because it utilizes "wholistic operations which form the units to which attention may then be directed" in the later feature-analysis-synthesis stage of perceptual construction.[1] The yogi's shift from active taking-to-mind to indifference, viewed in reverse, is inconsistent with Neisser's claim that the process of synthesis is preattentive. Synthesis involves an active attentional process--taking-to-mind, as the Buddhist texts describe.

Exactly how the breath may be correlated to the process is unclear. That the breath stops is a claim most physiologists would question. The notion that the breath tends to stay inside, however, has some empirical support. Studies on breathing during Zen meditation indicate that the time of inhalation, relative to exhalation, greatly increases with meditative practice.[2]

Attributeless Concentration; Information-Processing

Holding-Fast

As the mind has stopped, no perceptible events are left to serve as an object for concentration, yet subtle events still occur. These discrete events are described as a temporal flow of varying frequency. Each discrete event carries with it the yet imbalanced, concomitant perspectives

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[1] Neisser, pp. 94-104.

[2] Sachio Nakamizo, "Psycho-physiological Studies on Respiratory Pattern" in Akishige, pp. 135-166.

of observer/observed (staying and moving). These fluctuations can be grasped and can serve as an object of concentration. The first meditation is designed to bring the subtle cognition into focus due to the problem of subtle drowsiness, i.e., concentration tends to slip away from the less tangible subtle mental process and once again tries to build up gross cognitions--perceptions, thoughts, and emotions--as more tangible objects for concentration. The technique is called, "holding-fast," which is described as a single-minded intent to "keep the staying-mind every single moment." It is also described as actively "cutting-off," i.e., turning over any mental event very quickly before it spreads into a gross cognition. As a result, since the flow of subtle cognition comes faster and faster, there is an increasingly rapid flow of subtle cognition "like a ball rolling down a steep incline." Perception of subtle cognition is described as "turning round and round on a paddlewheel." Upon completion of the exercise, the yogi sees subtle cognition in fore-clarity at a stage prior to being built up into higher cognitive events. Adjectives such as clarity, brightness, and clear light are commonly used; the mind is seen in terms of light rays.

Letting-Go

The second meditation is designed to slow the rate of the fluctuating stream by reversing the strategy. The mind is said to be subtly excited. That is, it is difficult to find a subtle perspective from which to observe the fluctuating stream of subtle cognition. The technique used is called "letting-go," the opposite of "holding-fast." Letting-go is necessary because the mind subtly acts to discriminate subtle cognition. The technical term for this subtle action is called "abandoning and carrying-out" and is described as a subtle form of attachment. By cultivating the attitude of letting-go, similar to the skill exercise, the fluctuating stream is made-calm. Making-calm is given the technical term, one pointedness, because a profound leap in concentrative ability has occurred so that the mind is not at all distracted. Concentration does not require any effort. Any events that occur in the mind calm themselves.

Balancing

One problem in these subtle meditations is that letting-go tends to produce drowsiness, while holding-fast tends to product subtle excitedness. The very meditation exercise itself tends to result in alternation between subtle drowsiness and subtle excitedness, so that the cycle is repeated endlessly. Therefore, the yogi is given a new object for concentration, namely the mind itself observing the subtle fluctuating conditions. The cycle tends to balance itself out. The remaining problem is the agent who meditates, i.e., the "doer" and "observer." By focusing on the mind that is acting upon observing subtle cognition, the yogi realizes that there is no spreading construct--a doer or an observer--aside from subtle cognition itself. In the same way that he reduced gross cognitions such as thought, perception, and feeling to their most rudimentary subtle fluctuations, likewise, by this shift in meditative strategy, he reduces the doing and observing component of meditation to the same level. Everything gets balanced out.

A new technical term, mere self-recognizing, is introduced for the quality of knowledge attained. In Tibetan texts, the participle, "recognizing," defines the act of knowing any gross or subtle cognitions that occur in the mind. The prefix, "self," has been added to indicate that there is no "entity," namely, an observer to recognize the mind and its processes. The adverb, "mere," has also been added to indicate that there is nothing other than self-recognizing in every instance of the mental continuum. In sum, all aspects of the mind itself are clear; it is all process. The yogi has attained the final state of concentration called "samādhi." Samādhi is defined in the texts as: "all the subtle discriminations tend to calm themselves because their very moment of arising and self-recognition occur concomitantly from the perspective of the mind itself." Calm by no way means cessation; it simply means that whatever arises is not discriminated nor acted upon.

The essential items in signless concentration are: (a) recognition of subtle cognition and (b) associated autonomic changes, such as subtle drowsiness and excitedness. The level is hypothesized to be a description of information-processing. There are two sublevels to the

meditation: a passive, drowsy stage in which effort must be taken away from the system for its recognition, and a balanced stage in which there is rudimentary discrimination expressed largely in temporal terms.

A very interesting hypothesis is that the yogi, upon stopping his mind, is able to become aware of and gain insight into the very stages of information-processing within the mind. Certain neurobiological theories of information-processing are suggested by the text. In different kinds of information-processing theories, the problem is the same: what are the mechanisms for coding similarities and differences in the recognition of specific patterns in the perceptual world? The template theories postulate that the mind is able to recognize features existing in the physical objects themselves, in the real world.[1] The spatial distribution of the features of objects themselves, matched by retinal and cortical components of the information-processing system, are necessary for perception. A different kind of approach is taken by the constructivist theories which propose that matching and identifying similarities and differences occur not by the special features of the object itself, but through discrimination of the temporal fluctuations within the input-stimuli over time.[2] Such a theory until recently was supported by questionable evidence. For example, Lindsley postulated a temporal discrimination process for information-processing based largely on gross electroencephalogram (EEG) evidence (i.e., the fluctuation in synchronous and de-synchronous EEG measures).[3] Although the gross electroencephalogram evidence has tended to throw Lindsley's theory into disfavor, a temporal discrimination model for

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[1]James J. Gibson, The Senses Considered as Perceptual Systems (Boston: Houghton-Mifflin Co., 1966), pp. 7-30; Hebb, pp. 17-37.

[2]Neisser, pp. 94-104.

[3]Donald B. Lindsley, "Attention, Consciousness, Sleep, and Wakefulness" in Handbook of Physiology; A Critical, Comprehensive Presentation of Physiological Knowledge and Concepts, Section 1: Neurophysiology, ed. John Field (Washington, D.C.: American Physiological Society, 1960), 3:1553-1595; Donald B. Lindsley, "The Reticular Activating System and Perceptual Integration" in Electrical Stimulation of the Brain: An Interdisciplinary Survey of Neurobehavioral Integrative Systems, ed. Daniel E. Sheer (Austin, Texas: The University of Texas Press, 1961), pp. 331-349.

information-processing has recently gained popularity in the work of Pribram. According to Pribram's "holonomic theory of perception," perception is constructed largely in terms of the information-processing system itself, and not in terms of the features of objects in the physical world. For example, incoming visual stimuli are segregated into their distinct frequencies and incoming auditory stimuli into respective-sound frequencies. Information is processed by temporally discriminating and sorting the difference in interference patterns caused by the fluctuations of these frequencies over time. These patterns are then constructed into an image or sound for the stimuli.[1]

If our hypothesis is plausible, and the Buddhist texts illustrate a phenomenology for information-processing, they strongly favor the constructivists' temporal-analyzing model over the template feature-analyzing model. The description of subtle cognition in terms of rapid oscillation between movement and stillness is a temporal description. The phenomenological accounts given in the signless meditations leaves open the possibility that the texts describe the segregating and sorting stages of information-processing in reverse. Viewing the three yogic exercises backwards:

1. In the preliminary stage, some rudimentary form of subject/object discrimination takes place. Sensory stimuli are translated into temporal units of distinct frequencies. The metaphor of a "calmly flowing river" suggests a wave-pattern.

2. The second stage is an active stage, and it is called "subtle attachment" in the texts. One might hypothesize active selection and segregation of different temporal components. The compound, "abandon and carry-out," suggests a segregation process. The metaphor of "being turned round and round on a paddle-wheel" further suggests redundant processing of a temporal component.

3. The third stage is a passive stage. It is called "slipping

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[1]Karl H. Pribram, "Toward a Holonomic Theory of Perception," in Gestalttheorie in der Modern Psychologie [Gestalt Theory in Modern Psychology, ed. S. Ertel, L. Kemmler, and M. Stadler (Koln: Erich Wergenroth, 1974), pp. 161-184.

away" in the texts. The yogi is able to recognize some difference between the subtle cognition he has held his focus upon and other fluctuations of subtle cognition that slip away. One might hypothesize some comparison between the processed unit of information to ongoing fluctuation much like that described in the constructivist theories, and also some filtration of other information. This comparison becomes the basis of subsequent perceptual synthesis. The reader will recall that the main problem for the yogi while holding-fast was to prevent subtle cognition from "building" into gross cognition.

Constructivist theories of information processing have been criticized for reintroducing the problem of mind back into psychology. In the words of Pribram, "when a neurohologram constructs an image, who is the observer?"[1] Pribram answers the question by saying that there need be no observer nor is the image constructed for the world veridical. His position is interestingly enough quite close to the central philosophy of Buddhism, emptiness. The precursor to emptiness occurs in this stage, namely dissolution of the observer and its replacement by the concomitant perspectives of staying/moving that occur with each discrete event.

Insight Practice; Temporal Information-Processing

The practice of insight consists of a temporal analysis of mental events, moment-by-moment. Each discrete event carries the concomitant perspectives of moving and staying (observer and observed). Moreover, the discrete events come forth as a succession over time within the mental continuum. Insight occurs, then, within the context of a temporal process. The respective insight instructions are none other than different ways to analyse this temporal flow of events: the search for the "entityness" of the mind and its phenomena; a similar search while the duration of each discrete event undergoes change; and a similar search when the interval between these events changes and ultimately collapses. These represent three stages of analysis of the temporal flow within the continuum. They are called "[basic] Insight Practice; Skill; and the Yoga of Unspreading.

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[1]Ibid., p. 176.

Cognitive psychologists have long been aware of the temporal element inherent in visual and other forms of perception. That incoming stimuli are processed over time has been most clearly stated in the intensive experimental work of Eriksen and his colleagues.[1] According to Sternberg, stimuli are processed at relatively high-speeds. Still, some minimal time must elapse before a stimulus has been processed enough for response or visual recognition.[2] Because of this common temporal assumption, the perceptual research bears some resemblance to the introspective investigations of the yogi.

The discovery of the temporal nature of perception came largely from tachistoscope experiments. A tachistoscope is a device which can present a subject with a succession of briefly-exposed stimuli over time. The machine is able to vary both the duration of any one stimuli and the interval between successive stimuli, so as to study the effect of time on perceptual recognition. The stimuli are flashed on a screen, which the subject looks through, by means of a viewer. The subject's head is held stationary and the angle of the stimuli are adjusted relative to the eye. The machine is also able to display stimuli on the screen at a very rapid rate, much faster than the rate at which the eye moves to focus upon a visual object. Eye-fixation takes around 200 milliseconds (msec). Successive stimuli can be exposed at a rate of much less than 200 msec. The various corrections make it possible to investigate the temporal processing of information that occurs prior to visual recognition, and independent of confounding factors, like focus of attention, movement, or eye-fixation.

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[1]Charles W. Eriksen and James F. Collins, "A Reinterpretation of One Form of Backward and Forward Masking in Visual Perceptual," Journal of Experimental Psychology 70 (1965): 343-351; Charles W. Eriksen and James F. Collins, "Some Temporal Characteristics of Visual Pattern Perception," Journal of Experimental Psychology 74 (1967): 476-484; Charles W. Eriksen and James F. Collins, "Temporal Course of Selective Attention," Journal of Experimental Psychology 76 (1969): 254-261; and Charles W. Eriksen, James F. Collins, and Thomas S. Greenspon, "An Analysis of Certain Factors Responsible for Nonmonotonic Backward Masking Functions," Journal of Experimental Psychology 75 (1967): 500-507.

[2]Saul Sternberg, "High-Speed Scanning in Human Memory," Science 153 (1966): 652-654.

It was found that subjects register and temporally process the stimuli in the form of short-term memory, which is stable for a period of much less than 200 msec., and disappears within several full seconds. A very important implication of these studies is that subjects are somewhat aware of stimuli prior to attention and recognition. They can still accurately report the stimuli under certain conditions. Exactly what goes on in these fractions of a second following stimulation has been the topic of a great deal of experimental investigation and theoretical controversy.

There are a number of variables which critically influence the tachistoscopic response. When a stimulus is flashed on a screen, the luminance of the flash may vary. The duration (exposure-time) of the stimulus may also vary. According to Bloch's Law, luminance and duration function according to the laws of conservation of energy. Ideally a flash of twice the luminosity need only be exposed for half the duration. Thus, a stimulus flashed for even less than 1 msec. can be recognized if the luminosity is sufficiently intense.[1] The nature of the stimulus is also important. A given stimulus flashed on a screen may contain a single item or a number of items. The organization of the items may also vary on the screen. The number of items which a subject is able to recognize, as well as their complexity, varies under certain conditions. This variable is called the span of apprehension. The luminosity of the field between successive flashes is also important (post-exposure field). The interval between successive stimuli is also very important. This is called the inter-stimulus interval (ISI) or frame-time.

In general, the tachistoscopic visual display shares some features in common with the continuum of the yogi during "Insight Practice." In a sense, the yogi has trained his mind to perceive a succession of discrete, discontinuous events. Likewise, the experimental psychologists have constructed a machine to present a succession of discrete, discontinuous stimuli to subjects at a rapid rate. Just as the yogi has learned to control his body, and even certain attentional processes so as to experience an internal flow of events that come forth at a rapid rate, so also

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[1]Eriksen and Collins, "Some Temporal Characteristics," p. 476.

experimenters with the tachistoscope have controlled for stability of the gaze, body movements, and attention, in order to study perceptual processes. Sternberg's notion of "a high-speed internal comparison process" is somewhat analogous to the yogi's "thorough-analysis-of-each-and-every-event" (so sor rtog pa).

Turvey has recently criticized the tachistoscope experiments. He feels that the results are irrelevant to ordinary perception. Normal perception is "event-perception." It occurs while the body is in motion, and the events of the world are constantly changing. Under these conditions, perception of the ordinary world is continuous. Turvey feels that tachistoscopic research is not helpful in understanding ordinary perception because it studies "frozen perception," i.e., single glances from a stationary point of observation. Claims that perception is discontinuous he says are only valid under these artificial conditions.[1] However, the artificial conditions are exactly those which the yogi creates through extensive training. That perception is found to be discontinuous and temporal under these conditions lends support to the notion that tachistoscopic experimentation can be a way to interpret the "Insight Practices."

In particular, the variables found to be important in the tachistoscopic studies parallel the phenomenological reports on the stages of Insight-Practice. The search for the "entityness" of mind and phenomena within the mental continuum may be likened to the act of searching for a particular type of target-stimulus in a succession of stimuli flashed on a tachistoscope screen. Both situations refer to the nature of the stimulus as a critical variable. During the next substage of insight, "Skill," the yogi continues his search effortlessly. However, he experiences several fundamental changes in the process by which events come forth; an initial phase of arising only; a tripartite unit--arising, staying, ceasing; arising and passing away, moment-by-moment. These changes are accompanied by the experience of clear-light. In tachistoscopic terms, the researcher would say that the variables of duration and luminance have undergone an

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[1] M. T. Turvey, "Contrasting Orientations to the Theory of Visual Information Processing," Psychological Review 84 (1977): 67-89.

alteration. Taken together, the threshold of awareness for internal temporal/perceptual events changed. During the final substage of insight, the yogi meditates to collapse the temporal dimension of his continuum. In tachistoscopic terms, he attempts to alter the inter-stimulus interval. It is possible to select from among the numerous tachistoscopic studies those studies which experimentally manipulate one of the critical variables, and then to compare the results to the respective phenomenological reports of the yogis. Though the method of inquiry and the ideological assumptions are vastly different, the results of the specific tachistoscopic manipulations are not unlike the descriptions of the stages of insight. It may be that the yogi has trained himself to become aware of internal processes that ordinarily occur at a very high speed. It seems that he has trained himself to become aware of the events in the fractions of a second following stimulation. If so, the psychologist's concern with the temporal processing of perception, prior to attention and recognition, and the yogi's concern with the unfolding mental events within his own continuum are one and the same problem, seen from different methodological approaches.

Putting-in-Order Emptiness; Controlled, Serial Exhaustive Search

In the basic Insight Practice, the yogi begins with an examination-meditation. He learns that all phenomena are "Mind Only" and all appearances are "Appearance Only." Then, he enters samādhi. During the samādhi, he experiences his continuum as a flow of discrete events that occur at a very rapid rate. He tries to become aware of each one of these events exactly as it unfolds. More, he tries to view these events in a particular way. He tries to discover whether or not these events are "entities." Each one of these events is seen from two concomitant perspectives--the mind or observer, awareness of which "stays"; and the occurring event, or the observed "moving" process. The yogi searches for an "entity" from each of these perspectives. He tries to find out whether or not the mind exists as a real entity in each event that occurs. He also tries to find out whether the events that occur in the mind are themselves real entities.

The result of this exhaustive search is the conviction that all events in the mind, seen from either of the concomitant perspectives, are empty.

These initial insights into emptiness can be understood in terms of a very complicated type of tachistoscope experiment which has come to be known as a search task. The original form of this was developed by Sternberg to study high-speed memory search.[1] Subjects are first presented with a set of stimuli (usually 1-6 digits) on a single frame. The frame is flashed on the screen with sufficient duration and luminosity so as to be above threshold. Though the set of stimuli are shown for merely a fraction of a second, they, nevertheless, are processed and are presumed to enter short-term memory. This set of stimuli are called a memory set. Then, a series of single digits is presented in each successive frame. This is called a "multiple frame task." Those frames which contain a digit found in the original memory set are called "input items" (targets). Those not found in the original memory set are called "distractors." Prior to each frame, the subject is given a warning signal, so that he may prepare for a response. Then he is flashed a test digit, and he must decide whether or not it appeared in the original set. Reaction time is the dependent variable. Sternberg found that reaction time increased as a linear function, as the size of the original memory set increased. He speculated that the nature of short-term memory involves an exhaustive search. The input item must be compared to <u>all</u> the members of the memory set before the subject can make a decision as to whether they match. Thus, reaction time would be expected to increase as the size of the memory set increases. He concludes that the duration of short-term memory is indeed very short. An ordinary subject can serially process 25-30 symbols in a single second.

Schneider and Shiffren have greatly extended Sternberg's investigation of search tasks.[2] Sternberg used a single-target paradigm (one

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[1]Sternberg, pp. 652-654.

[2]Walter Schneider and Richard M. Shiffrin, "Controlled and Automatic Information Processing: I. Detection, Search, and Attention," <u>Psychological Review</u> 84 (1977): 1-66; Richard M. Shiffrin and Walter

input). Schneider and Shiffren used a multiple-target paradigm. They used a "memory set," much like Sternberg's. The subsequent frames, however, contained more than one stimulus. The number of stimuli in a given frame is called the "frame size." Frame-size varied. A given frame sometimes contained one of the originally memorized stimuli, the "target." At other times, the frame may contain a number of stimuli not originally in the memory set. These were called "distractors." A series of frames may also not contain a target. These were called "dummy-frames." A frame could contain one or a number of target frames. The object of the experiment was to search for and locate the target. In a multiple-frame, multiple-target task, the accuracy of reports (percentage of correct hits) was the dependent measure. The time could be made to vary between frames so that accuracy could vary with frame-time, i.e., accuracy with rapidity of presentation. In a "positive trial," the subject was shown a memory set followed by a series of twenty frames which contain a single target. In a "negative trial," the series of twenty frames did not contain the target.

Moreover, the relationship between the memory set and the distractor set could be manipulated. In a "consistent mapping trial," the memory set and the distractor set contained symbols from different categories, e.g., digits in the former and consonants in the latter. All the successive frames in the trial could contain only consonants with the exception of the one target frame which contained a digit in addition to the distracting consonants. For example, subjects were instructed to search for the possible occurrence of any member of the set of digits held in short-term memory, and then to press a key to indicate whether or not they felt that the trial contained a target. Therefore, in consistent mapping, the subject was involved in a high-speed search in which he always looked for something within the same category despite the presence of stimuli from other categories. In a "varied mapping trial" the memory set and distractor set contained symbols from the same category. For

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Schneider, "Controlled and Automatic Information Processing: II. Perceptual Learning, Automatic Attending and a General Theory," Psychological Review 84 (1977): 127-190.

example, both the memory set and the distractor set were composed of consonants. All the successive frames in the trial contained consonants, including the target frame. Subjects again were instructed to search for the possible occurrence of a consonant from the memory set and to determine its presence or absence. Schneider and Shiffren studied subject's performance over thousands of trials. They also compared their results from these multiple target trials, using accuracy as a measure, to the single-target trials, using Sternberg's reaction time as a measure. In both variants of the search task, the results were highly consistent.

In conclusion of their years of investigation, Schneider and Shiffrin presented a two-process theory for search tasks. They believe that subjects are capable of two very different types of information-processing in a search task called, "controlled search" and "automatic detection." Controlled search was demonstrated in a varied-mapping experiment, while automatic detection in consistent-mapping experiments. Controlled search is a temporary system that can be set up quickly by the individual. It requires attentional focus and has a limited capacity. It is under the volitional control of the subject. Automatic detection is a system that develops slowly over time, only through learning. It does not require attentional focus. Subjects can divide their attention while using automatic detection. Automatic detection is not subject to the constraints of limited capacity. Automatic detection is not necessarily under the conscious control of a subject, though he may still be aware of the target being detected.[1]

One experiment was designed to study the development of automatic processing, and also the interrelationship between controlled search and automatic detection.[2] Automatic detection was learned slowly over time. It was learned much faster in consistent mapping conditions. At the start of the trials, subjects used a controlled search paradigm for the first six hundred trials. Gradually, they were able to perform these trials with little effort, and with near perfect accuracy by the first fifteen

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[1]Schneider and Shiffrin, pp. 42-45.

[2]Shiffrin and Schneider, pp. 130-133.

hundred trials. Then, the experimenters reduced the inter-stimulus interval so that frames were presented at an even faster rate. They found that accuracy of detection of the targets persisted with only some mild decrement, which showed recovery of near perfect accuracy by 24,000 trials. That is, subjects became accurately aware of stimulus-processing at a very rapid rate without error when using automatic detection. They did not need to attend to be accurately aware. The authors concluded that subjects developed automatic detection. Consistency of mapping was the critical mechanism by which automatic detection was learned.

Once the subjects had learned automatic detection for a given memory set, the experimenters conducted another set of experiments in which the stimuli in the memory set and the distractor set was reversed. Subjects not only showed a drastic decrement in detection accuracy, but took much longer to re-learn. The experimenters concluded that automatic detection, once learned, is highly resistant to change. Once interfered with, subjects reverted to controlled search, but it took many more trials to recover. The authors also reasoned that automatic detection must interfere with controlled search. When distractor items in the reversal experiment were part of the memory set of the original experiment, they were still able to attract some attention. Thus, it is hard to learn a memory set.

Another set of experiments was designed to investigate the use of categories in controlled search and automatic detection.[1] The results strongly suggest that categories are developed only during controlled search/varied-mapping conditions. In another experiment, they found that categories developed rather quickly (by 25 trials). Not only is performance greatly improved, but automatic detection develops much more rapidly if categories are first learned. Automatic detection presupposes automatic category-encoding. Thus, in automatic detection, successive stimuli are automatically processed into categories without effort or conscious control.

Another set of experiments was designed to study the relationship between attention and controlled search or automatic detection.[2] The two

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[1] Ibid., pp. 136-144.

[2] Ibid., pp. 144-149.

types of attention studied were: focused attention and divided attention. In the former condition, subjects focused on one object; in the latter, they were instructed to focus on several things at once. Attention was operationalized by varying the instructions to the subjects. During focused attention subjects searched for targets in successive frames in the exact position among the row of consonants on the stimulus card that served as the original memory set. The subjects were told to ignore the stimuli that were positioned elsewhere on the same card. During divided attention, the subjects were instructed to search for targets not only in that position but also on other positions on the frame. It was found that focused attention instructions did not affect performance accuracy during varied-mapping, but significant performance deficits were noted during consistency mapping. In contrast, divided attention instructions did not affect performance in consistency-mapping but did in varied-mapping. The authors conclude that controlled search/varied-mapping utilizes focused attention, while automatic detection/consistency-mapping allows for divided attention. This makes sense. Once automatic detection is learned, the subject can turn his attention in addition to the detection task. The results of these experiments are summarized in Table 55.

TABLE 55

CONTROLLED SEARCH AND AUTOMATIC DETECTION IN T-SCOPE EXPERIMENTS

Attention	Type of Search	Paradigm	Distractor	Capacity
Focused	Controlled Search	Varied-mapping	Same	Limited
Divided	Automatic Detection	Consistent-mapping	Different	Unlimited

The design and conclusions from these experiments may be analogized to the instructions and benefits of the original Insight Practices. Both involve high-speed search tasks. The experimental subject, with fixed gaze, witnesses a rapid succession of discrete stimuli flashed on a screen.

The yogi, with fixed gaze, analyzes the discrete events that occur in his mental continuum moment-by-moment. He enters a state of consciousness wherein these events occur in very rapid succession. Presumably, the yogi has trained his awareness to "stay" concomitant to each of these events regardless of the content of the events. Now, he is able to observe the high-speed events of his mind without being distracted. The unfolding events in the continuum are like the multiple-frame search task. In both the tachistoscopic and the yogic search-tasks, the fundamental variable is the nature of the target stimulus. For the yogi, the main search task is to ascertain the "entityness" of the mind and phenomena in each and every successive mental event. The way to do this may vary. He may do this in stages or in a mixed form of practice. This is like the experimental subject who is assigned a single- or a multiple-target search task. Moreover, the yogi is instructed to search for many meditative sessions until he gains irreversible insight into the "non-entityness" of the mind and phenomena. In tachistoscopic terms, the yogi has been given a series of trials, all of which are negative trials. Each discrete mental event may be considered like a dummy-frame. It does not contain the target, namely, an "entity."

The yogi begins with an examination-meditation. He learns that all the phenomena are "Mind Only" and that all appearance is "Appearance Only." He is explicitly taught these general categories. They become positive-cognitions, in that they serve to guide the analysis. Then, the yogi sets up the samādhi-meditation and uses these categories in his analysis of each-and-every mental event. The original category is like a memory set. The unfolding events are like a distractor set. The examination-meditation has taught him that the "non-entity" category for either mind or phenomena is exactly the same as the "non-entityness" of the unfolding events. In tachistoscopic language, the memory set and distractor set are of the same category, namely, "non-entityness." This is another way of saying that the initial samādhi-meditation is like a varied-mapping task, wherein the initial categories and the categories of the dummy events intermix across events and across meditation sessions. Setting up the samādhi-meditation at the beginning of Insight Practice

requires some effort. It requires the yogi to focus attention on each and every event without the slightest distraction toward irrelevant cognitions. This entails what is called a "non-cognitive samādhi." The use of the "non-entity" category is designed to make the initial search process more efficient. In short, the initial samādhi-meditation exemplifies a style of information-processing that is very similar to Schneider and Shiffrin's concept of controlled search. Moreover, it is an exhaustive, serial search in that each and every mental event must be compared to the "non-entity" category.

Just as in the tachistoscopic experiments, where subjects achieved near perfect accuracy over several thousand trials, one might expect the yogi to give up the search or become assured after observing many discrete events over many meditation sessions. Many meditation sessions are needed because of the limited capacity of focused attention. Insight dawns. As a benefit, the continuum of events is put-in-order so that the "non-entityness" of <u>each</u> event, with its concomitant perspective, is realized without mistake, without false-cognitions.

Just how far the analogy may be extended is open to debate. Schneider and Shiffrin's experiments involved a mixture of positive and negative trials. The samādhi'meditation involves only negative trials. Interestingly enough, the subjects in their experiments achieved detection accuracy much faster in negative trials. That is, it can be predicted that the yogi would quickly gain insight because the instructions are to search and not find rather than to search and find something. Nevertheless, one might object that to equate the high-speed search during samādhi with that of tachistoscope subjects is a false analogy. However, despite vastly different epistemological and methodological assumptions, both the yogi and the experimental subject are observing the processes of one and the same human mind under conditions that control for roughly the same variable.

The benefit of the samādhi-meditation is that of "Emptiness of the Self" and "Emptiness of the Person." This conclusion is not analogous to the tachistoscopic conclusions because the instructions are slightly but importantly different. The yogi, as well as the experimental subject, is required to make a comparison across successive events. Each must

decide whether the target possibly occurs in a given trial which has a number of frames in it. The difference lies in the introspective nature of the yogi's conclusions. The yogi does not decide whether an external target exists in the frames but whether "entityness" exists within his own mental continuum. The personal consequences are radically transformative regarding his sense of identity.

Psychological research on the sense of self is rare. Although there are many theories, they are not greatly supported by experimental research. One theory, however, is noteworthy in light of the above experience. This is called "temporal comparison theory."[1] Albert believes that an individual's sense of identity develops when an individual compares a description of himself in the present with a description of himself in the past or future. Self-identity is identity over time. Of course, the time intervals that Albert has in mind pertain to much larger spans of time over the course of one's personal history. The time intervals of the Insight Practices are in the order of milliseconds. Nevertheless, Albert's central proposition--that identity develops when an individual compares himself over time--still holds. One might assume that the increased awareness of very subtle time intervals would increase the yogi's sense of identity. In fact, the opposite happens. The result of Insight Practice is "Emptiness of the Self." The difference between Albert's predictions and the yogi's experience perhaps can be explained in terms of the difference in instructions. The yogi is told to establish "non-entityness" over time, and thereby to use time to dismantle identity. At a rudimentary level, the yogi reverses the process of identity formation, by altering his perspective on the temporal processes upon which identity-formation is based.

Skill; Automatic Detection of Emptiness and Temporal Duration

The "Skill" meditations are like the automatic detection type of search task. Automatic detection must be learned over many trials.

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[1]Stuart Albert, "Temporal Comparison Theory," Psychological Review 84 (1977): 485-503.

Likewise, the yogi has perfected his initial insight into emptiness after many meditation sessions. It is reasonable to assume that after considerable experience, insight comes forth with each event exactly as the event arises. In the meditation texts, this is called "Skill." The yogi merely recognizes the events. His insight rides along with each event. He need only let-go. In tachistoscopic terms, detection of the target proceeds automatically without effort and without control. Successive mental events are immediately compared to the category of "non-entityness." There is no need to learn new categories. There is no need of an examination-meditation.

According to Schneider and Shiffrin, automatic detection is learned faster under consistency-mapping conditions.[1] Recall that the meditation and the distractor set must be of different categories for consistency-mapping. Unlike the previous meditation on emptiness, the "Skill" exercise switches from varied-mapping to consistency-mapping instructions. In what was discussed previously, the yogi was told to use "non-entityness" as a category during the examination-meditation (memory set) and then to see "non-entityness" in each unfolding event during samādhi (distractor set). Now, the yogi is told to keep "non-entityness" (memory set) as his initial category, but to change his perspective on the unfolding events. He should see these events arising as various, not as the "same entity." In tachistoscopic terms, the memory set and the distractor set are now of different categories. This makes it easier to identify the memory set (emptiness) from among the seemingly various contents, which serve as a distractor set. The yogi will more consistently map these unfolding events and deepen his automatic insight into emptiness under any conditions.

Recall that divided attention is possible only during automatic detection. According to the prediction, once a yogi has achieved some proficiency in "Skill," he is able to turn his attention to other processes in addition to the recognition of the emptiness of unfolding events. This is exactly what the meditation instructions describe. During the "Skill" meditation, the yogi divides his attention equally between recognizing the emptiness of each unfolding event, on the one hand, and being aware of the

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[1]Shiffrin and Schneider, p. 134.

process of arising, on the other. He looks also to the way in which the various events come forth. He discovers over a number of sessions that the process of arising undergoes several distinct shifts. These shifts are: the initial phase of arising only; the tripartite unit--arising, staying, ceasing; and arising-and-passing-away, moment-by-moment. The more he observes the shifts, the more the various and discrete events seem to be like clear-light.

What can be made of these changes? They too can also be interpreted according to the tachistoscopic research. Most of the meditation instructions on searching for or recognizing emptiness pertain to what tachistoscopic researchers call the nature of the target stimulus. Two other variables affecting the temporal nature of perception are the duration of the stimulus and the luminosity. The yogi may be undergoing changes in the duration of each mental event as well as in the luminosity of the event.

What happens when the duration of a tachistoscopic stimulus is experimentally manipulated? In the simplest form of tachistoscopic experiment, the threshold experiment, the subject is given successive exposures to the same stimulus, each of increasing duration until the subject recognizes the stimulus, or until threshold has been reached. In tachistoscopic research psychologists have been able to investigate the effects of duration prior to the stage of reaching threshold. Apparently, stimuli that do not reach threshold are still processed to some extent. Eriksen and Collins used two stimulus-patterns.[1] Each pattern alone was nothing but a series of random dots. Superimposed, the two dot patterns formed a non-sense syllable. They were able to flash the two patterns at a very rapid rate in order to investigate the conditions under which the subject was able to recognize the pattern as being a non-sense syllable, i.e., when a subject perceived a form. In one experiment, they varied the duration of presentation for each of the stimulus-patterns as well as the inter-stimulus interval. They discovered that recognition of the syllable was greatest when presented concurrently, and greatest when both stimuli were

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[1]Eriksen and Collins, "Some Temporal Characteristics," pp. 476-484.

of equal energy, regardless of which stimulus was presented first. Whenever the stimulus-halves were of unequal duration, the subject could not recognize the form of the syllable. Puzzled by the findings, the experimenters raised several questions:

> Does an arriving stimulation enter an on-going psychological moment, or is it sorted, and then represented in some succeeding moment? Does the duration of the moment vary with the intensity of the stimulation?[1]

One possible explanation has been the concept of the "psychological moment."[2] According to this hypothesis, in-coming stimuli are processed by sorting stimuli into packets on equal energy. Thus, numerous stimuli may be grouped into the same energy packet. This is most likely to occur when stimuli arrive concurrently, or when they arrive successively over short durations. This also occurs when they are the same intensity (luminosity). The experimental findings are consistent with this view. Eriksen and Collins discount this explanation in favor of another hypothesis, namely, that disruption in stimulation through experimental manipulation triggers a mechanism to discontinue processing. Other research has lent support to the notion of a psychological moment. Successive tachistoscopic presentations at an inter-stimulus interval of less than 50 msec are combined into the same percept.[3] Successive light flashes are fused into a single flash below a certain frequency.[4] The concept of the psychological moment is analogous to the experiential reports of the yogis, namely, that the continuum comes forth as a series of discrete mental moments.

Though the tachistoscopic data is yet inconclusive, Eriksen at least entertains the possibility that the duration of the psychological moment may vary under certain conditions, the most obvious being the

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[1]Ibid., p. 484. [2]Ibid., pp. 479-484.

[3]John M. Stroud, "The Fine Structure of Psychological Time," in Information Theory in Psychology, ed. Henry Quastler (Glencoe, Ill.: The Free Press, 1956), pp. 174-207.

[4]Carroll T. White and Paul G. Cheatam, "Temporal Numerosity: IV. A Comparison of the Major Senses," Journal of Experimental Psychology 58 (1959): 441-444.

experimental manipulation of the duration and luminosity of the stimulus. This may not be the only possibility. It is known that perceptual thresholds can change during alterations in consciousness. It is reasonable to hypothesize that thresholds may undergo change in certain meditative states. One implication is that the perceived duration of the psychological moment may vary even when the intensity of the stimulation is constant, provided that thresholds are altered. The descriptions of the "Skill" meditations are consistent with this reasoning. So long as a discrete psychological moment is perceived, it must contain the same total energy. Therefore, according to Bloch's Law,[1] changes in the duration and luminosity of the psychological moment are inversely related. In short, though there need be no changes in stimulus-conditions, the yogi would perceive a shorter duration of the psychological moment, as well as greater luminosity of the moment. The description of the quickly passing moments are consistent with this reasoning. The stage of arising-and-passing-away is described in terms of very fleeting but discrete moments. These moments pass so quickly that this state of consciousness is said to be the experiential basis of the Doctrine of Impermanence. Furthermore, clear-light comes forth at this stage. Here again, the changes in duration and luminosity go hand in hand.

One might assume that these mental transformations follow the same laws as other systems in the universe. They must obey the Law of Conservation of Energy. According to the Special Theory of Relativity a significant decrease in mass is associated with a great increase in velocity.[2] If a yogi's mind also obeys this theory, then resolving the "non-entityness" of all mental events would imply not only a decrease in the perceived mass of mental events, but also, a significant increase in the perceived velocity of those events, relative to the yogi's point of

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[1]Leo Ganz, "Temporal Factors in Visual Perception," in Handbook of Perception, ed. Edward C. Carterette and Morton P. Friedman (New York: Academic Press, 1975), 4:170-173.

[2]Fritjof Capra, The Tao of Physics: An Exploration of the Parallels between Modern Physics and Eastern Mysticism (Berkeley: Shambala Publications, 1975), p. 62.

observation. Each discrete psychological moment would seem to happen much more quickly. The duration of each moment shortens, but not necessarily the time between successive events (ISI). When the mass of the psychological event approaches the lower limit of no-mass, the velocity of the observed event would be exceedingly high. It would most likely be perceived as a flash of light of very short duration. This situation is somewhat analogous to the experiments in quantum physics. One cannot expect that the yogi is able to observe such fleeting events, yet, his awareness is said to "stay" concomitant to the event. To the outside observer, these events happen so quickly that they are unobservable. Yet, to the yogi, they may not be unobservable. Just as in the case of physics, the yogi's point of observation is a critical variable. That the duration of the event changes is supported by the descriptions of the changes in the process of arising: initial phase only, tripartite unit, and arising/passing away. The Buddhist texts consistently acknowledge three distinct changes in the process of arising. Perhaps the energy transformations of the mind at this most subtle level obey quantum laws.

Unspreading; Beyond the Psychological Moment

During Unspreading the yogi uses a complicated set of dialectical instructions to eradicate the realistic view of time, and with it the extreme views of existence/non-existence and one/many. In doing so, he attains direct experience of the Middle Path. One result is a profound shift in consciousness called the "Non-Dissolution" experience, in which all potential phenomena are "carried-out-en-masse." This supreme achievement is contrasted to the Theravāda Dissolution experience, which occurs at the same stage of practice, but under different conditions.

The Yoga of Unspreading refers to another dimension of the temporal information-processing system--what in tachistoscopic research is called the inter-stimulus interval. Likewise, the meditation term, "spreading," refers to the relative spacing between discrete mind-moments. It is possible to shed some light on the meditation by turning to the experimental manipulation of the inter-stimulus interval in the tachistoscopic studies. These studies are numerous. The results are largely consistent.

Neisser has integrated most of these findings into his theory of iconic memory.[1] He believes that in-coming perceptual stimuli are nearly immediately translated into short-term memory. The form of this memory is called the icon. The icon persists over a relatively brief period of time, specifically between 50-300 msec. It degenerates after several seconds. The persistence of the short-term icon explains the experimental findings of Sperling and Averbach and Cornell that tachistoscopic subjects can 'recognize' visual information even after a stimulus has ceased.[2] For example, subjects reported that they 'saw' stimulus-letters even when they were no longer physically present, i.e., when they did not exist in the form of stimulation.

Furthermore, the constructed icon is subject to rapid decay. A great number of experimental studies, many by Erikson and his colleagues, have substantiated this decay process.[3] There are several types of tachistoscopic experiments used to study the processes of persistence and decay of the iconic memory. One type has already been mentioned, namely, that in which two stimuli, each being random dots, could be combined to make a non-sense syllable. The most common type of experiments are called masking experiments. In backward-masking experiments, one stimulus is followed by a different stimulus, with some defined interval of msec between them. Depending on the interval between them, the two stimuli are perceived in several different ways. When the inter-stimulus interval is between 1-100 msec., several things happen. When the ISI is between 0-25 msec., the two stimuli are combined into a single stimulus-event. When the ISI is greater than 100 msec., the two stimuli are clearly discriminated are as discrete events. When the ISI is between 50-100 msec., the two stimuli are discriminated but the former is hard to recognize because it

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[1]Neisser, pp. 15-45.

[2]E. Averbach and A. S. Coriell, "Short-Term Memory in Vision," Bell System Technical Journal 40 (1961): 309-328; George Sperling, "The Information Available in Brief Visual Presentations," Psychological Monographs: General and Applied 74 (1960): 1-29.

[3]Eriksen and Collins, "Temporal Course," pp. 254-261.

is masked by the latter.[1] Eriksen and Collins replicated these findings for forward masking.[2] That is, masking occurs relative to the two stimuli less than 100 msec. apart, regardless of which comes first. Masking is said to be a "symmetrical function."[3] Temporal information-processing, unlike linear time, must be read both backward and forward. Eriksen has tried to explain this in terms of a "summation theory."[4] He feels that the visual information-processing system has inherent limitations in its temporal resolving power, so that two stimuli occurring at close intervals are combined into a composite perception.[5]

Most of the research may be integrated into a somewhat consistent set of findings:

(1) Stimuli occurring concurrently and up to 20/25 msec. apart are combined, but only if their energy is the same. Stimuli are processed in the form of a composite icon.

(2) Distinct stimuli occurring between 25-50 msec. apart seriously interfere with each other, though researchers disagree as to the exact nature of the interference. Eriksen & Collins feel that the two stimuli are <u>combined</u>, while Averbach & Coriell feel that the former is <u>erased</u> while the latter remains.

(3) Distinct stimuli occurring between 50-100 msec. apart are discriminated but interfere such that they <u>rapidly decay</u>, regardless of which came first. Several researchers have reported certain subjective experiences accompanying the awareness of masked stimuli within this range. In backward masking, although recognition of the former stimulus is prevented, subjects often reported the impression of movement (Fehrer & Raab). In Eriksen's experiment with the two successive stimuli of random dots that combined into a syllable, subjects reported a "twinkling effect" at 75 msec. (ISI).

(4) Stimuli occurring between 100-200 msec. apart are nearly always discriminated. At least 100 msec. is needed for information to be processed as a discrete psychological moment. However, the icon that is processed over that first 100-200 msec. is undergoing rapid decay. In this sense, the information-processing system is somewhat inefficient.

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[1]Elizabeth Fehrer and David Raab, "Reaction Time to Stimuli Masked by Metacontrast," <u>Journal of Experimental Psychology</u> 63 (1962): 143-147.

[2]Eriksen and Collins, "A Reinterpretation," pp. 343-351.

[3]Eriksen and Collins, "Some Temporal Characteristics," p. 484.

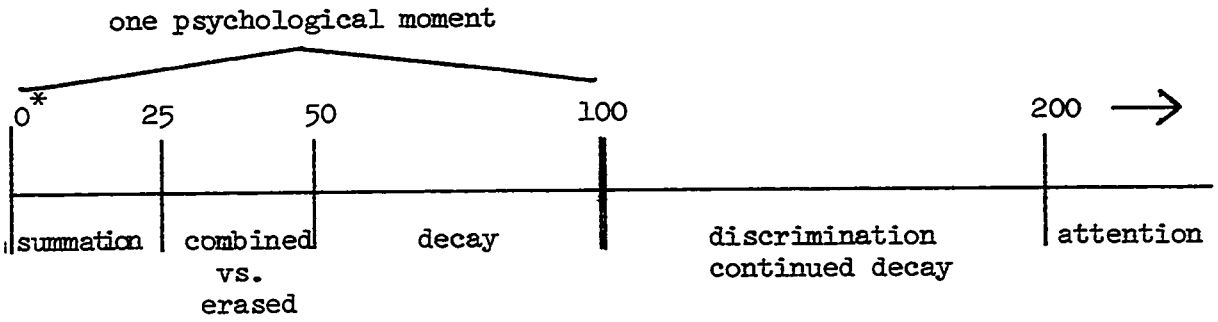
[4]Ibid., p. 476. [5]Ibid.

(5) Distinct stimuli that are processed for an interval of between 200-300 msec. can be attended to. Attention to the persisting icon can prevent total decay and activate higher order processing. If no attention is drawn to the stimulus by 1-2 seconds, it has decayed to the point where it cannot be processed.

One implication of these findings is that a lot of information-processing occurs prior to focused attention, and yet, subjects are still somewhat 'aware' of these processes under certain conditions. In a series of experiments White has been able to show that similar results can be obtained for different sense-modalities, so that these rudimentary stages of information-processing pertain to "some common central process" irrespective of sense-modality.[1] Table 56 summarizes.

TABLE 56

TEMPORAL FACTORS IN PERCEPTION



*time in msec.

Several other variables interact with time between stimuli. One of these is the span of apprehension. How many items on a stimulus-card can a subject process, then he is tested under conditions that minimize the limited capacity of focused attention (200 msec.)? The average is about four, but it can be made to increase when stimuli remain for long

[1]Carrol T. White, "Temporal Numerosity and the Psychological Unit of Duration," Psychological Monographs: General and Applied 77 (1963): 1-37, quoting p. 35.

duration.[1] The number of recognized items is greatly decreased when the interval between the original and masking stimuli varies from 0-100 msec., but not beyond 100 msec.[2] Thus, all the items in the original and masking stimulus are combined, at least below 25 msec. and interfere between 25-100 msec.

These findings provide a way to understand the "Yoga of Unspreading," and also the Theravāda "Dissolution" meditations. Both meditations are designed to alter the interval between the successive discrete mind-moments (ISI). Both suggest that the yogi has trained himself to become aware of the level of information-processing that is prior to focused attention (less than 200 msec.), and perhaps prior to the formation of the discrete psychological moment (less than 100 msec.). If so, the yogi would be expected to experience a break-up of discrete psychological moments and instead dwell within the world of the short-lived icon, or in yogic terms, world of "representations." Just as awareness transcends focused attention, here again it transcends even the discrete mental events and penetrates to the very structure of the psychological event. What is the experience like? There are two very different descriptions, the "Dissolution" and the "Non-Dissolution" experience.

During the Theravāda "Dissolution" experience, the yogi is assumed to bring his awareness within 100 msec range, and so experience the rapid decay of the iconic memory. Here is a classic description of the "Dissolution" experience from the Visuddhimagga:

> He no longer extends his mindfulness to their arising or presence or occurrence or sign but brings it to bear on their cessation as destruction, fall and break-up . . .
>
> . . . Then, he disregards the arising, presence, occurrence, and sign, of all formations, which keep on breaking up, like fragile pottery being smashed, like fine dust being dispersed, like sesamum seeds being roasted, and he sees only their break-up.[3]

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[1] Neisser, pp. 41-43.

[2] Eriksen, Collins and Greenspon, p. 500.

[3] Buddhaghosa, Visuddhimagga [The Path of Purification], trans. Bhikkhu Ñyāṇamoli, 2 vols. (Berkeley: Shambala Publications, 1976), quoting p. 748 of volume 2.

All potential formations break-up. The ordinary tachistoscope subjects reported a "twinkling effect" and a sense of movement.[1] This is very curious when compared to the yogi's "Dissolution" experience. They may be degrees of the same experience. Moreover, past, present, and future formations all breaking up at once.[2] The "symmetry effect" may explain this claim. Recall that time is read both backwards and forwards in this range of experience. This, according to the Mahāyānist, is a nihilistic view.

What happens when the yogi brings his awareness to below 25 msec.? Different stimuli are all subject to a summation effect. The perceived interval between stimuli are all combined. One might expect the subjective experience of such a situation to be a "Unity" experience, where "all is one." No such experience is permitted in Buddhism, yet is at least psychologically possible, and acknowledged in other systems. In Buddhism this is called an "eternal view." In tachistoscopic language, it is the temporal range where the icon persists.

During the Mahāyāna "Non-Dissolution" experience, the aim is to negate the time-dimension altogether. A related aim is to "not-represent." The yogi is told not to construct an icon for any stimulus. What happens when the inter-stimulus interval approaches the lower limit of zero? What happens when the continuum no longer "spreads"? The yogi has dismantled the ordinary time-space matrix of perception and with it the psychophysical laws of perception. The interactions now fall within the realm of Relativity Theory rather than classical perceptual laws. Space and time become inter-dependent coordinates relative to the perspective of the observation. As time is negated it is not surprising to find the texts describing the continuum as being "like space." The continuum contains all realms and all times, because space and time are interrelated on this level. Moreover, the exact nature of the continuum depends upon the point of observation. From one perspective, everything would appear to be interconnected, rather

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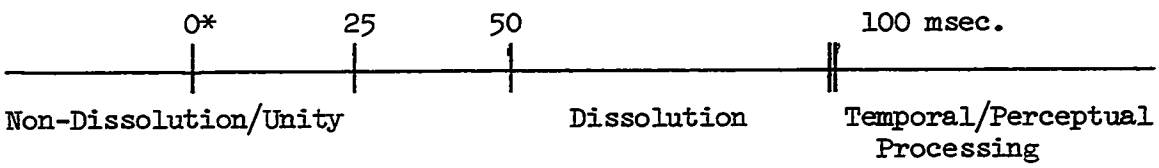
[1]Eriksen and Collins, "Some Temporal Characteristics," p. 429.

[2]Buddhaghosa, p. 753.

than as distinct events and distinct substances. When the point of observation approximates that of the observed, so that both seem to "stay" simultaneously, time is negated. The mind is "carried-out-en-masse." From another perspective time is observed to persist, in a relative sense. Events seem to happen, but only for a very short duration. As the meditation texts say, they "become calm quickly." In a relative sense, the yogi still dwells within the world of the icon. The three possibilities are summarized in Table 57.

TABLE 57

CORRELATION OF TEMPORAL FACTORS IN PERCEPTION AND MEDITATION EXPERIENCE



*time in msec.

In sum, the yogi has trained his awareness to gain insight into every stage of the temporal information-processing system from the higher operations such as categorization and pattern recognition, to simple attentional mechanism, to the psychological moment, to processing prior to the psychological moment, to the very fabric of the mind that potentiates information-processing prior to any relatively observed events. This is Insight Practice.

Extraordinary Practices; The Implicate Order of the Universe

In the Extraordinary Practices, the yogi learns to couple his absolute perspective, in which awareness penetrates the causal interconnectedness of all relative realms and times, and his relative perspective of the seeming temporal events of his continuum. Once setting up the

simultaneous perspective during the special samādhi, he experiences the paradoxical equanimity and variousness of all relative formations of all worlds and times. This "One Taste" experience becomes the precursor for the moments of enlightenment which follow under certain conditions.

Presumably, the yogi has developed a mode of awareness for the most subtle, short-lived interactions of the mind. In so doing, his experiences and their description, transcend the interpretive categories of experimental psychology and enter a universe of discourse comparable to that of contemporary physics. Meaningful discussion of these "Extraordinary Practices" is not possible within the interpretive paradigms of this dissertation. Contrary to the tradition of Western Buddhist scholarship, which has been eager to confuse us with its distorted understanding of nirvāṇa, I have decided to leave well enough alone, and let the texts speak for themselves. The reader who wishes to learn about the pre-enlightenment and enlightenment experience is best referred to the latter parts of Chapter 2. Suffice it to say that these extraordinary practices presume a type of experience that transcends the ordinary temporal information-processing system of ordinary humans, or at least, ordinary subjects in experimental psychology.

Nevertheless, some very general comments will be made so as to emphasize the contrast between these and ordinary meditative experiences. Anderson has suggested that the holographic structure of the mind may bear some resemblance to the structure of the universe, which has been envisioned by the contemporary physicist Bohm.[1] Bohm refers to two structural orders within the universe. The explicate order follows the laws of classical physics. Various events occur in time according to causal laws. These events seem to be discrete. Solid forms seem to exist. The implicate order follows the laws of relativity. All potential

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[1]David Bohm, "Quantum Theory as an Indication of a New Order in Physics: Part A. The Development of New Orders as Shown through the History of Physics," Foundations of Physics 1 (1971): 359-381; David Bohm, "Quantum Theory as an Indication of a New Order in Physics: Part B. Implicate and Explicate Order in Physical Law," Foundations of Physics 2 (1973): 139-168; Robert M. Anderson, "A Holographic Model of Transpersonal Consciousness," Journal of Transpersonal Psychology 9 (1977): 119-128.

interactions are interrelated to one another, but not by causal laws. Thus, "everything implicates everything," and an event can be specified only in relation to its position and momentum in respect to everything else. As one example, Anderson cites the famous double-slit experiment. When a photon passes through only one of two slits and hits a screen it makes the same distribution pattern as when photons pass through both slits. That the photon 'seems' to go through one slit is a function of the observer. In actuality, the photon contains the information of both slits, on an implicate level. Likewise, each relative event within conscious experience, like the photon in the double-slit experiment contains the information of the entire implicate order of the universe. The reason is that the mental event, being a temporal event, behaves like the photon. Anderson reasons that the mind's explicate structure can "resonate" with the implicate structure of the universe because of the structural similarity between the mind and universe. Such resonance can occur only under certain conditions.

This type of reasoning suggests an envisionment of the universe that is somewhat analogous to the Buddhist concept of the simultaneous mind. The relative activity of the mind unfolds at once as a temporal continuum of seemingly discrete and various events, and yet, is entirely unborn. Each seemingly relative event carries the information of the causal interrelationship of all potential realms and times. In Bohm's terms, the explicate and implicate orders may be analogized to the relative and absolute dimensions of simultaneousness. The special samādhi of "One Taste Yoga" may be likened to an introspective laboratory, wherein the yogi learns to become aware of the absolute and relative dimensions simultaneously within his conscious experience.

Recall that the central problem of contemporary physics is the problem of the observer and his measuring instrument. Because the observer and/or his measuring instrument interact with the observed, all observable events become relativized. Physicists can only speculate about the implicate order of the universe, because their very observations confound the interactions to be observed. Physicists concede that observations of high energy particle interactions, for example, can only be estimated with

degrees of probability.[1] The central problem of the "Yoga of Non-Meditation" is somewhat analogous. The problem is the "activity" of the observer's mind. The Buddhists, however, do not concede that observation is necessarily confounding. They teach the yogi a very sutble set of non-meditation instructions. As a result, enlightenment comes forth. There is no observer nor any interaction during the initial moment of enlightenment, and yet, awareness penetrates the entire interconnectedness of the mind/cosmos. In Bohm's terms, the yogi's mind directly manifests the implicate order, because he has transcended the problem of the observer. The enlightenment experience that comes forth as an orderly series of enlightenment-moments suggests that the energy transformations taking place during enlightenment follow predictable quantum laws.

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[1]Capra, pp. 133-143.

CHAPTER IV

AN INTEGRATION

In the previous chapter, the Tibetan meditation-stages and related experimental findings from psychology were discussed as somewhat autonomous perspectives. Here, some attempt will be made to integrate the Tibetan and psychological perspectives into a wider framework. Although points of difference will be discussed, some attempt will be made to illustrate common concerns across cultural differences.

Models of Constructivism and Deconstructivism

Deconstructivism and Self-Awareness in Mahāmudrā

Though never made explicit in the commentaries, the Mahāmudrā meditation texts presuppose a very particular model of the mind, which may be called a deconstructivist model. What follows is a critical summary of this model. The key to meditation is the development of self-awareness, by which the correct view of the mind and its relative functioning is made possible. Yet, self-awareness is obstructed by the "constructions" (bcos pa) of the mind, and the mental activities which cause these constructions to form. The process of meditation is designed to dismantle the mental constructions and the mental activities which reinforce these activities. The technical term, "non-artificial construction" (ma bcos pa), has these dual referents. It is designed to negate both mental constructions and mental activity. The way of meditation advocates a deconstructivist theory and practice.

The central categories in the Mahāmudrā model of the mind are: (1) interrelations between constituents of body and mind; (2) activity; and (3) knowledge. Each of these categories interacts. That is, the type of

mental activity determines the type of interrelationship between the body and mind, and in turn, the knowledge about self and world that is possible. There are correct and false views corresponding to each of these categories. The ordinary individual adheres to a false view. The yogi, who has perfected his practice, embodies the correct view.

An enlightened yogi has perfected his "self-awareness" (rang rig pa). This awareness is embodied in the very structure of his existence. That structure is called Simultaneousness. He correctly views his body/mind and the entire universe as nothing more than a vast interconnectedness. In an ultimate sense, this vast system of interrelatedness has no substance. Nor do the interrelations interact in a causal sense. Existence, ultimately, is "unborn," and "empty" of any substance. Yet, in a relative sense, "activity" seems to occur. For the enlightened yogi, who embodies the Simultaneous View, this activity is described as "naturalness" (gnyug ma). The relative structures must also seem to occur, through which natural activity manifests its own spontaneity. Thus, the body, mental continuum, and sense-systems must also seem to exist in a relative sense. They are, however, "put-in-order" or re-arranged. His body/mind is an aggregation of the Five Skandhas, but no "self" can be found within these Skandhas. The body is merely an "artiface," whose activity occurs in an orderly fashion within the energy channels. Each of the six sense-systems is composed of a sense-object, organ and perceiver. These exist only in interrelation to one another. They exist when spontaneous activity occurs, but only in a relative sense. The former perceptions of the world appear like dancing emanations. The seemingly various events become calm immediately as they occur. The mental continuum is known to be a vast interconnected system of potential formations, each of which can only be specified in relation to something else. The underlying assumption is that relative activity, naturalness, when coupled to the ultimate, emptiness, will transform the interrelationship of body/mind/cosmos, so that it becomes the embodiment of wisdom. The three Buddha-Bodies are an example of the "fruit" of this process.

The ordinary individual experiences a very different sort of interaction between the constituents of body/mind, activity and knowledge.

According to the Doctrine of the Twelve-Fold Chain of Co-Dependent Origination, conditioned existence begins with "ignorance," or literally, lack of "self-awareness" (ma rig pa). This leads to "karmic-activity" (las), which according to the Doctrine of Cause and Effect, is a type of causal activity. This leads to consciousness, name/form, the senses, and so forth.[1] Karmic-activity leads to a different sort of interrelatedness of body/mind/cosmos. Instead of interrelated Skandhas, a self is perceived. The body is seen as a solid entity. Its energy channels become disordered and the currents within them become agitated. The flow of activity is blocked by "knots." The body becomes restless, and the gates to the sense-systems become open to all sorts of agitated movements. These, in turn, produce perceptions that are considered to be substantial, external and real. The mental continuum manifests gross and subtle false-cognitions. The subtle cognitions come forth as discrete mind-moments, which unfold over time. They spread. If spreading increases in proportion, they become aggregated. Gross cognitions, e.g., perceptions and thoughts, are aggregations. Both the simpler spreading, subtle cognitions and the more complex aggregations are examples of "constructions." The underlying assumption is that karmic-activity transforms the interrelationship of body/mind/cosmos into constructions, and these, in turn, block self-awareness. Table 58 summarizes.

TABLE 58

ACTIVITY AND SOTERIOLOGY IN THE MAHĀMUDRĀ

Self-Awareness ←	Interconnectedness ←	Natural Activity
Ignorance ←—×—	Constructions ←	Karmic Activity

[1]For a discussion of the Twelve-Fold Chain of Co-Dependent Origination, see Edward Conze, Buddhist Thought in India (Ann Arbor: The University of Michigan Press, 1967), pp. 156-158.

The key to liberation according to the meditative model is based upon the concept of "non-artificial construction." The ordinary aggregates of body/mind must be de-constructed, and the karmic activity which reinforces them must be cut off. Constructions block awareness, and so, they must be eliminated. This is done by undercutting the cause of constructions, namely, activity. Activity is first altered in a gross sense in the form of Virtue-Practice, and then in a more subtle sense by training concentration and analytic insight. Ultimately, all forms of activity must be negated. The interplay between de-construction, negation of activity, and recovery of awareness is illustrated in the third substage of each major division of the practice. In the first substage, the yogi reorients his activity by "holding-fast" (sgrim), in the second by "letting-go" (glod), and in the third by dropping both forms of activity so as to allow "awareness" (rig pa) to come forth. At the same time, constructions drop away, as Table 59 illustrates.

TABLE 59

LEVELS OF DECONSTRUCTION IN THE MAHĀMUDRĀ

Stage	Deconstruction of	Classification	Term for Awareness
1. Advanced Preliminaries	attitudes	gross aggregate	Safeguarding
2. Mind-Isolation	thinking	gross aggregate	Awareness
3. Done-With Perception	perception	gross aggregate	Awareness
4. Balancing	observation	subtle spreadings	Self-Awareness
5. Unspreading Yoga	temporal continuum	subtle spreadings	Certainty
6. Cutting-Off; Review	straying into false-cognitions	subtle spreadings	Perfect Wisdom

Attitudes, thoughts, perceptions, an observational system, the temporal continuum and subtle false-cognitions are all forms of artificial construction. Each time one form of construction drops away at the conclusion of a set of practices, then, awareness becomes possible. Awareness increases at each stage until perfect post-enlightenment wisdom is guaranteed to remain, without interruption, in each relative moment of

existence. This theory of artificial mental construction is central to Buddhist soteriological thinking.

Deconstructivism and Self-Awareness in State-Specific Psychology

Tart is largely responsible for articulating a movement within contemporary psychology known as state-specific psychology, first in an anthology called Altered States of Consciousness, and then in an article entitled, "State-Specific Sciences." This article, more recently, has been expanded into a book, States of Consciousness, wherein Tart summarizes his theories from research on altered states of consciousness. He presents a "systems approach" to consciousness, by which consciousness is viewed as a dynamic configuration of interacting components. The three essential elements of consciousness are: energy, structure, and awareness. Energy is defined as that which "activates or deactivates structures." Structures refer to "relatively stable organizations of component parts that perform one or more related psychological functions."[1] Structures are composed of at least ten components which include: exteroception (sense-systems); interoception (internal, bodily perception); input-processing (information-processing of stimulus-inputs); memory; subconscious processes; decision-making; emotions; space/time sense; sense of identity; motor output. Awareness occurs in two forms: attention/awareness refers to volitional focus of awareness: self-awareness is "awareness of being aware." Together, these three components determine consciousness.

A discrete state of consciousness (d-SoC) is defined as a "unique, dynamic pattern or configuration of psychological structures, an active system of psychological subsystems." Different states of consciousness exhibit "pattern differences." Though certain functions may be similar, the "overall system functions differently." Each discrete state of consciousness has a particular qualitatively distinct form of experience of self/world that is discontinuous with other d-SoC. There are two general forms of d-SoC: basic states of consciousness and altered states of consciousness.

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[1]Charles T. Tart, States of Consciousness (New York: E. P. Dutton & Co., 1975), pp. 10-26.

A basic or ordinary state of consciousness is "constructed according to semiarbitrary cultural constraints."[1] Within a given culture, individuals become trapped into seeing the world in a particular way. They adopt a view of "consensus reality," consensus for that culture. Personal needs further bias perception. Thus, individuals of different cultures vary not only in the meaning assigned to reality, or in world-view, but in the very structure of consciousness. For example, exteroception or information-processing may vary across cultures. Each cultural organization of consciousness, however, necessarily contrains "human potential."

Altered states of consciousness are means to explore potential configurations of consciousness that vary with the ordinary consciousness of a culture. Some occur naturally, e.g., dreams. Others have to be induced. Focused attention provides the energy which activates or deactivates structures, and thereby disrupts ordinary consciousness. Stable, discrete states of consciousness may develop under certain conditions. Tart offers many examples of inductions of discrete states through the use of hypnosis, meditation and drugs.

One of the most interesting aspects of Tart's theory is his understanding of the interaction between structure and awareness. He offers two views of awareness. The conservative view is that awareness is a function of the brain. The radical view is that awareness, or at least self-awareness, exists outside of brain functioning. In his companion volume, Transpersonal Psychologies, Tart presents this view. He illustrates the view drawing from contemporary quasi-psychological spiritual disciplines. According to the conservative view, some structures interact with awareness; others do not. Physiological systems do not have awareness. Some psychological structures do have awareness. Structure traps awareness:

> Consciousness as we ordinarily know it in the West, is not pure awareness but rather awareness as it is embodied in the psychological structure of the mind or the brain. Ordinary experience is neither pure awareness nor pure psychological structure, but of awareness embedded in and modified by the structure of the mind/brain. . . .[2]

Tart believes that ordinary consciousness is a debilitating form of consciousness because it significantly limits awareness. In fact, it

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[1]Ibid., p. 71.

[2]Ibid., p. 258.

limits awareness so much that Tart likens the psychological construction of reality to the Buddhist view of Saṃsāra, i.e., a "state of illusion." For an ordinary individual, thinking, perceptual and affective systems distort conscious experience so that the individual is "out of contact with the world."[1] Tart concludes his volume with a chapter entitled "The Way Out of the Illusion." He severely criticizes existentialist philosophies of despair, because these concede that there may be no way out. Instead, Tart says:

> More importantly, my studies of people's experiences in various d-ASCs have convinced me that people can and do have vital, living experiences that are ways out.[2]

D-SoC are ways out, but only when properly regulated by scientific investigation. Altered states can also become another form of illusion, wherein a subgroup of individuals form their own new, consensual reality through extended experience in a given d-SoC, e.g., a drug cult. Tart has a different way in mind. More cautiously, he feels that experiencing an ASC is a way "to recognize that there is a problem."[3] Moreover, only those d-SoC which free self-awareness from structure are valuable. This is Tart's punch-line: he values a radical view of awareness; experiencing altered states of consciousness is valuable because awareness becomes free from entrapping structures:

> Techniques exist, however, that are intended to free a person's awareness from the dominance of the structure, of the machinery that has been culturally programmed into him.[4]

This can happen first by training attention/awareness. As awareness increases, some of the structures of the mind will be dismantled.[5] Tart, however, hastens to qualify his position. Psychological structures are necessary for functioning in the everyday world. They need not be totally dismantled. They need only be altered so as to free self-awareness.

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[1] Ibid., p. 264. [2] Ibid., p. 274. [3] Ibid., p. 278.

[4] Ibid. [5] Ibid., p. 281.

Constructivism in the New Look in Perceptual Psychology

Bruner's investigations into perception and thinking began a new movement within cognitive psychology, known as the New Look. Its theoretical formulations lay the groundwork for later, more detailed constructivist theories. Bruner assumes that perception and thinking processes obey similar rules. There are the rules of inference. An individual does not passively record replicas of environmental stimuli. Rather, he translates the stimuli into units of information, and then actively transforms the information according to the rules of inference. Perception and thnking are processes by which an individual constructs his world. He makes a perceptual or conceptual model for the information given. The central process in construction of a world is the "act of categorizing."[1] Categorizing is a form of activity. More specifically, the active individual makes a series of decisions about the information at hand. He sorts out the information, and then, decides which bits of information should be grouped. Information is sorted into categories. Categories are cognitive groupings which bear some affinity to the specific features contained in the stimulus-information. They are not arbitrary, but resemble the natural arrangements of the physical world to some extent. Perception, then, is more or less veridical, so that a perceived object approximates the features of the physical world. The act of perception depends upon how an individual utilizes the information at hand, and on what sort of predictions he makes. For Bruner, perception occurs in three stages. First, the individual develops a "perceptual hypothesis," or, "state of readiness to respond selectively to classes of events in the environment."[2] Then, he uses this hypothesis to check the information at hand. This stage is called cue utilization. The individual isolates a given object for

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[1]For a collection of Bruner's work see Jerome S. Bruner, Beyond the Information Given: Studies in the Psychology of Knowing, ed. Jeremy M. Anglin (New York: W. W. Norton & Co., 1973). The three essays discussed in the dissertation were "On Perceptual Readiness," pp. 7-42, "The Process of Concept Attainment," pp. 131-157, and "Going Beyond the Information Given," pp. 218-238.

[2]Ibid., p. 93.

analysis, and then scans the object more closely in search of additional information. Thirdly, he tries to confirm whether the cues and initial hypothesis match. Once confirmation is complete, the object is said to have been sorted into appropriate categories. These stages of inference occur very quickly and at an unconscious level. An individual can minimize the immediate impact of the environment and "fill in" missing information by learning a wide range of flexible categories. These categories must, however, be "accessible." "Perceptual readiness" is defined in terms of the accessibility of categories so that an individual is capable of approaching perceptual events with appropriate hyptheses and thereby require less information to perceive in a veridical manner. Though this type of information-processing is adaptive, it is not without limitations. Perception contains a definite element of bias. It may be non-veridical. Bruner and his colleagues are well-known for their numerous experiments on biasing factors in perception, e.g., needs, familiarity, incorrect learning. What is true for perception is also true for thinking. Concept-formation and reasoning are also constructive acts, in which an individual sorts information into a model, and then checks his hypotheses to confirm the assumptions. In both cases, the individual "goes beyond the information given." For example:

> The first form of going beyond, then, is to go beyond sense data to the class identity of the object being perceived. This is more remarkable an achievement when the new object encountered differs from in more respects than it resembles other exemplars of the class that have been previously encountered. A speck on the horizon surmounted by a plume of smoke is identified as a ship, so too a towering transatlantic liner at its dock, so too a few scematic lines in a drawing.[1]

Constructivism in the Cognitive Psychology of Neisser

Neisser's earlier version of constructivism is found in his classic work, Cognitive Psychology. His basic question concerns how the world is brought into being "from an unpromising beginning as the retinal (and auditory) patterns."[2] He writes in criticism of the "theory of the

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[1]Ibid., p. 219.

[2]Ulric Neisser, Cognitive Psychology (Englewood Cliffs, N.J.: Prentice-Hall, 1967).

eidola" which assumes that exact representations of the physical world are transmitted to the sense and processing systems. Instead, Neisser believes that "knowledge about the world is mediated rather than direct."[1] The human organism acts upon the various crude fragments of sense data it receives. These irregular inputs are called "information." His theory of information-processing concerns how the organism transforms this information into the perceived world. Neisser uses the analogy of a sculptor who makes a work of art. He also uses the analogy of the paleontologist who reconstructs a dinosaur from a few fragments of bones. Likewise, humans reconstruct their perceived world. The central argument in Neisser's work is a theory of perceptual construction:

> The central assertion is that seeing, hearing, and remembering are all acts of construction [underlining mine], which may make more or less use of stimulus information depending on circumstances. The constructive processes are assumed to have two stages, of which the first is fast, crude, wholistic, and parallel while the second is deliberate, attentive, detailed, and sequential.[2]

The organization of the book is an application of this two-stage theory to visual, auditory perception and to memory. The earlier preattentive stage of visual perception refers to those processes of the temporal-visual system that construct the temporary visual icon and segregate it from other inputs. The later attentive stage involves a more specific analysis of the crude icon according to the specific features of stimulus-information. The specific attributes of the stimulus, in part, determine the nature of the constructed perception. However, attention is also very important. Attention delimits the particular features of the perceptual field for further analysis and activates an additional constructive act by which the information stored in the crude temporary icon is synthesized into a particular percept. This is pattern recognition. What is true for visual perception is also true for auditory perception. The listener does not experience words in his head. Information comes in the form of wave patterns. This is preattentively constructed into segregated echoic memories based upon the specific features of the sound input. Then, attention allows for further

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[1]Ibid., p. 173.

[2]Ibid., p. 286.

construction into words. Likewise, memory consists of "traces of prior processes of construction." Upon retrieval, these traces undergo a two-stage process of reconstruction: a preattentive stage in which global associative networks are constructed (primary process); an attentive stage where logical sequential associations are constructed (secondary process).

Neisser's latter application of the theory to so-called higher mental operations permits him to also "go beyond the information given." He stresses that "the processes of construction are not limited to the object itself." The human organism constructs a system of quasi-stable "cognitive structures" such as a general time-space matrix, which serves to orient him to reality. Each act of perception is also mediated by the development of "schemata." Past perceptual experience is stored in the form of schemata. One does not recall past perception, but rather, reconstructs the patterns into which these perceptions were integrated. Likewise, one does not simply construct perceptions from the information at hand. These schemata are active in every moment of perception. They introduce a biasing-factor into the experience of the world.[1] Thus, the ordinary perceiver is two steps removed from immediate experience; first, in the sense of constructing perceptions from stimulus-information, and second, in the sense of mixing this perceptual information with ongoing transformations of schemata. Both processes occur in the same act of construction.

Constructivism in Pribram's Neurobiological Holonomic Theory

The neurobiologist, Pribram,[2] has developed a holonomic theory of perception. He develops his model based on an analogy with holographic optics. As a simple example of holography, consider a light-beam of a specific wavelength that is directed at a mirror so that one half of the

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[1]Ibid., p. 289.

[2]Karl H. Pribram, "Toward a Holonomic Theory of Perception," in Gestalttheorie in der Modern Psychologie, ed. S. Ertel, L. Kemmler, and M. Stadler (Köln: Erich Wergenroth, 1974), pp. 161-184.

beam directly strikes a photographic plate and the other half is reflected upon an object before striking the plate. Both waves interact at the plate to form an interference pattern. When a wave of the same wave-length of the original reflected beam is passed through the photographic plate, the resultant image appears three dimensional to a human observer. Furthermore, a small fragment of the photograph produces the same, entire image. Likewise, the human sensory and information-processing systems act like holographs. The visual and auditory systems translate information into respective light and sound waves, and then segregate these waves according to their respective frequencies. This incoming wave-information is propagated in the form of slow waves. At the site of the neural synapses, the pre- and post-synaptic slow waves form an interference pattern. This pattern is stored in the form of a "stable interference pattern." Subsequent input of the same wave length will reactivate the image stored in this pattern, much on analogy with construction of a three dimensional holographic image from information stored on a holographic plate. Information is processed by temporally discriminating the interference patterns caused by fluctuations in frequency over time, and thereby guaranteeing ongoing construction of a perceived world. Temporal information-processing occurs both at the level of sensory systems, e.g., visual and auditory systems, and at the level of the cortex. There is a difference. Though both construct images in this manner, only the cortex can store information holographically. Pribram implicates the inferior temporal cortex as the central area of processing and storage in the brain.

The holonomic theory of perception can account for certain peculiarities of brain functioning. One is equipotentiality. A lesion in one area of the brain does not necessarily reduce functioning; another area of the brain may compensate for the lost area. This is like a holograph. A fragment of a holographic plate can produce the enite image. The holonomic model also accounts for the apparent unlimited storage-capacity of the brain. Pribram summarizes his constructivist model by contrasting Gibson's model of indirect realism to his own constructivist theory. Though more will be said about this later, the following passage exemplifies Pribram's view:

By contrast, the holonomic theory is constructional. Images are constructed when input from inferior temporal cortex (or its analogue in other perceptual systems--see Pribram, 1974a) activates, organizes the distributed holographic store. Images are produced and are therefore as much a product of the 'information residing in' the organism, as they are of 'information' contained in the environment. Philosophically speaking, the holonomic model is Kantian and Piagetian, the ecological model (of Gibson) partakes of a naive realism.[1]

A Critical Comparison of Constructivist and Deconstructivist Theory

Common Assumptions in Constructivist Theories and Their Critics

The Buddhist meditative theory of deconstruction, Tart's comparable theory of state-specific psychology, and various versions of constructivism all share certain assumptions. Most strikingly, all are constructivist theories of information-processing. The philosophical position espoused in each version of constructivism is similar: naive realism is refuted. The organism does not passively record reproductions of the physical world. Rather, it actively constructs its world. The organism does not directly register sensory stimulation. Rather, it translates this stimulation into information. Information is most usually conceived in spatio-temporal terms, i.e., in the form of wave patterns. Thus, perception of the world is determined to a greater extent by the activities and processes of the human organism and to a lesser extent by stimulus-input. Perception is meditated. The organism, indeed, goes "beyond the information given" to construct his world. And so, the constructed, perceived world is in no way an exact copy of the external world. Depending on the version of constructivism, the features of the external world become difficult to assess.

Constructivist theories are not without their opponents in both Eastern and Western cultures. In order to more carefully delineate constructivism as a perceptual theory, it will be contrasted to its major opponents in each culture.

Hindu Yoga, more specifically, Patañjali's Yogasutras, may be taken

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[1]Ibid., p. 175.

as an example of opposition to the Buddhist view of insight practice. The entire debate is contained in a single line of that text, which has been the subject of vast commentarial debates:

> tat prātisedhārtham eka tattvā bhyāsah
> [In order to check these (distractions) practice on a single entity]
> 1.32

The commentary directly makes reference to the Buddhist view of "discrete" mental events (kṣanika), which it refutes.[1] The "single entity" (eka-tattvā) refers to the unbroken flow of meditative consciousness which is itself the reflection of the Great Self (puruṣa). Yoga is a dualistic system. The essential differences between the two meditative systems are: (a) Indian Yoga advocates that the subtle fluctuations of the mind (vṛtti) come forth as an unbroken continuum of awareness. The Buddhists describe the continuum as a succession of discrete events, i.e., discontinuous. (b) Indian yoga sees these events in terms of subtle changes in "subtle matter" (tanmātras), while the Buddhists see the same events as a temporal flux. (c) Indian yoga posits a "universal observer" (puruṣa), while the Buddhists say that the observer is an artifact. It is "empty." The classical Indian position favors a feature-analyzing model of perception in that matter, and subtle matter, is at least partially determinant of perception. The Mahāyāna Buddhist position favors a constructivist model in which temporal information-processing on the part of the organism makes it difficult to ascertain the nature of, and relative importance of, a hypothesized real world. Though neither Buddhism nor Indian Yoga accepts the ordinary real world, the Middle-Path constructivism of Buddhism differs radically from the Indian dualistic transcendentalism. They differ right down to the level of meditative experience during samādhi.

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[1]The text of the Yogasutras is a translation by Ramurti S. Mishra, The Textbook of Yoga Psychology (New York: Julian Press, 1963; Anchor paperback, 1973). This text contains a transliteration from the Sanskrit, which I re-translated in the dissertation, where necessary. The main commentary to this text is Patanjali, Yogasutras [The Yoga-System of Patañjali], trans. James Haughton Woods, ed. Charles Rockwell Lanman, Harvard Oriental Series 17 (Cambridge: Harvard University Press, 1914).

The debates against constructivism in contemporary Western psychology come largely from the realists. First, it should be mentioned that few contemporary theories of perception accept the classical view that sensory channels directly record stimuli from the environment. The single person responsible for this shift in emphasis has been J. J. Gibson, in his monumental text, The Senses Considered as Perceptual Systems. This work also stands as the main opponent to constructivism. Gibson develops an "ecological" model for perception that takes into account both the distinctive features of the environment as well as the individual's position within that environment. Gibson is concerned with the type of information that an individual picks up from his environment as well as with the nature of the system that perceives the information. The information picked up by the organism, in contrast to the classical concept of the stimulus-event, is a "pattern of ambient light." The individual does not register specific features of objects, but instead the layout of light reflected from the objects, which is unevenly distributed so as to form an "optic array." As an individual moves about, he is able to pick up "invariant features" of this optic array relative to his position. In contrast to classical views of perception, Gibson views the senses as organized into systems. Receptor-sites are not the primary locus of sensory awareness. The organism is built to record invariants within the optic array:

> It should now be clear that the brain does not have to integrate successive visual sensations in immediate memory. There is no necessary reason to suppose that the fixations have to be retained. The invariance of perception with varying samples of overlapping stimulation may be accounted for by invariant information and by attunement of the whole retino-neuro-muscular system to invariant information.

Gibson clearly takes issue with the constructivists. He continues:

> The evidence of these chapters has shown that the available stimulation surrounding an organism has structure, both simultaneous and successive, and that this structure depends on sources in the outer environment. If the invariants of this structure can be registered by a perceptual system, the constants of neural input will correspond to the constants of stimulus energy, although one will not copy the other. But then meaningful information can be said to exist inside

> the nervous system as well as outside. The brain is relieved of the necessity of constructing such information by any process--innate rational powers (theoretical nativism), the storehouse of memory (empiricism), or form-fields (Gestalt theory). . . . Instead of postulating that the brain constructs information from the input of a sensory nerve, we can suppose that the centers of the nervous system, including the brain, resonate to information.[1]

The core of this debate is as follows: Feature-analyzing theories postulate that the mind is able to recognize information that is contained within the varying features of external objects (direct realism) or contained within the ambient light reflected from these external objects (indirect realism). Early versions of constructivism, especially Bruner's model, and to some extent Neisser's model, advocate that information resides largely within the organism.

The contemporary debates between the realists and the constructivists have caused some of the constructivists to soften their position. The very title of Neisser's more recent volume, Cognition and Reality, illustrates that he has been affected by the criticism of the realists such as Gibson, whom, incidentally, is Neisser's colleague at Cornell University. Neisser wishes to underscore some elements of his earlier work that were not well emphasized. Preattentive translation of information into iconic storage is based upon crude physical differences among stimuli. He also becomes disillusioned with the constructivists' failure to account for the veridicality of perception:

> It fails to explain the veridicality of perception. If percepts are constructed why are they usually accurate? Surely perceiving is not just a lucky way of having mental images! The answer must lie in the kind and quality of optical information available to the perceiver. The information must be specific enough in most cases to insure that the constructed percept is true to the real object. But if this is admitted, the notion of 'construction' seems almost superfluous. One is tempted to dispense with it altogether, as J. J. Gibson has done.[2]

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[1]James J. Gibson, The Senses Considered as Perceptual Systems (Boston: Houghton-Mifflin Co., 1966), p. 262.

[2]Ulric Neisser, Cognition and Reality: Principles and Implications of Cognitive Psychology (San Francisco: W. H. Freeman & Co., 1976), p. 18.

Neisser has adopted a hybrid form of indirect realism followed by construction on the part of the organism. Furthermore, he strengthens the relationship between perceptual construction and the optic environment by adding an interactional dimension to his theory. His later version of dynamic, interactive constructivism stresses the active interrelationship between the organism and the environment. The organism is in a state of continual perceptual readiness, so that he develops ever-changing schemata for the world, but not stable images:

> Perception is indeed a constructive process, but what is constructed is not a mental image appearing in consciousness where it is admired by an inner man. At each moment the perceiver is constructing anticipations of certain kinds of information, that enable him to accept it as it becomes available.[1]

The active organism constructs a stable world only because he develops schemata.

Pribram, likewise, is not unaware of the impact of indirect realism on his own theory. He feels that Gibson is correct in assuming that the information is to be found in the optic array. To that extent, the organism has not transcended a realistic position. He also redefines the sensory image. There is no visual image, for example, an inner eidola, but rather a "representation" stored in a wave pattern. Despite these admissions, Pribram still feels that perception is primarily constructive. To resolve the issue, he turns to contemporary physics. The brain is said to share the same holographic structure as the implicate order in Bohm's theory of physics. Pribram transcends the problem by bringing the constructivist and realistic debate to another level of discourse. The deep structure of the brain is such that its central processes, like the implicate order of the universe, determine the distribution of the invariant optical array in its environment. Brain structure and the events/objects of the environment interact. The apparent "invariants" in perception reflect underlying symmetries in the brain's subtle energy transformations. There is no debate. Perception is veridical, not because of the

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[1]Ibid., p. 20.

invariants in the environment, but because both the environment and organism manifest the same implicate order. The difference, however, is that only the brain can perceive that order. In this sense, veridicality lies within the organism.

Common to all these debates, Eastern and Western, is a similar concern. How can one account for the biased construction of reality by the human organism, and yet find a way to integrate an assumed 'real' world, on some level? This integration may follow along the lines of a return to the real world, as with Neisser, or to the acceptance of a "relative dimension of truth," as with the Mahāyāna Buddhists. The Buddhist conception of the Middle Path is an especially elaborate and sophisticated version of this same debate. The Doctrine of Simultaneousness further allows for a position of absolute constructivism in combination with a relativised realism. The object of the philosophical debates is to negate adherence to a realistic view in favor of soteriological ends. Adherence to transcendental views must also be negated. Pribram's version of constructivism might be read as a Middle-Path View so long as his notion of an implicate order is seen as nothing but a vast system of potential interrelations, and not as an eternal, transcendent reality, as in the case of Indian Yoga. The Buddhists, like Pribram, circumvent the usual debates by switching to another level of discourse. Pribram's use of the holographic order is somewhat analogous to the use of the Middle-Path dialectics and View of Simultaneousness in Buddhism. Both systems suggest that the mind is capable of resolving the debates directly for itself because of its structure. The constructivist view invites direct experience.

Deconstructivism and the Path to Liberation

The Buddhist version of deconstructivism, like Tart's model for states of consciousness, suggests a way by which an individual can directly experience a view of reality that circumvents the biasing-factors of ordinary, everyday constructed perception. Both are explicitly deconstructivist models. Before examining these deconstructivist models in more detail, it is important to recall certain assumptions shared by both the

deconstructivist and constructivist models. The purpose of making these assumptions explicit is to suggest that even the constructivist models, e.g., Bruner or Neisser, contain a similar but implicit formula for circumventing the ordinary biasing-factors of perception.[1]

First, the aggregate theories, e.g., Mahāmudrā, and the structural theories, e.g., Bruner, Neisser, or Tart, make a common assumption that these psychological interrelations are only relatively stable and can decompose under certain conditions. This is especially true for the so-called higher mental operations. Thinking processes (Bruner) and schemata (Neisser) are constantly being transformed in everyday interactions. Perceptual processes are usually seen as more stable in ordinary perception, but may undergo destructuring in an altered state of consciousness (Tart). The earlier components of information-processing, temporal analysis of information (Neisser, Pribram), are usually assumed to be stable. Thus, there is an implicit assumption of a hierarchy of psychological aggregates or structures with varying degrees of stability as Table 60 illustrates.

TABLE 60

STABILITY OF COGNITIVE STRUCTURES

		higher operations
low ↓ high	stability	perception of patterns
		temporal information-processing

Second, many theorists assume that some form of activity, usually volitional (e.g., attention), is responsible for aggregative or structural stability: Bruner's act of categorizing and decision-making; Neisser's attention during analysis-by-synthesis; and Tart's application of energy to structures. The Mahāmudrā assumes the same, but reasons in the

[1]Pribram's model is the exception because he deals with levels of information-processing that are too ridimentary to involve observable biasing-factors.

opposite direction. Karmic-activity is indeed responsible for mental construction, but must cease. What is common is this: no activity, no structure. The constructed world can be dismantled by altering the level of interaction with the world and the mental activity of the organism.

Third, some theorists assume a relationship between structure and knowledge. The Buddhists and Tart share an assumption that the constructed world leads to ignorance. Bruner and Neisser are not unaware of the biasing-factors of ordinary perception. Pribram believes that structure and knowledge are one and the same. There is no such thing as non-veridicality, at least on an implicate level.

The implication of these theories can be summed up as follows: granted that the ordinary constructed world is a convenient structure for everyday affairs, it is a distortion; if the constructed world is deconstructed by altering the interactions and mental activity, an alternative is revealed. According to the Buddhists and to Tart, the human organism is equipped with "self-awareness" to perceive that alternative, but only when mental constructions are dismantled. The alternative, or "extra-ordinary view," that comes into awareness is a theory of interconnectedness, which allows for two dimensions of reality to co-exist. These have been called the View of Simultaneousness in Mahāyāna Buddhism, and the explicate/implicate orders by the contemporary physicist, Bohm. Both presume a theory of interrelatedness whether it be ascertained by Middle-Path dialectics or high energy particle interactions.

Soteriology in Buddhism and Contemporary Psychology

The interface between ordinary constructed reality and the extra-ordinary view is found at two levels of investigation: (a) in the constructivist cognitive theories, at the most rudimentary level of temporal information-processing, where the energy transformations transcend the laws of classical psycho-physics and follows the laws of relativity; and (b) in the deconstructivist theories, during advanced states of consciousness analogous to the Yoga of Unspreading in Mahāmudrā meditation. Since instruments such as the physicist's high energy accelerator and the psychologist's tachistoscope have inherent limitations, and can only approximate their observation and measurement of implicate interactions, the

Buddhists and Tart offer an interesting and provocative solution. Meditative experience becomes a 'direct' way to observe the interrelated dimension of existence, concomitant to cultivating awareness. Introspection, long a taboo method in Western psychology, has found its way back into state-specific psychology, and this time, for a new purpose. This neo-introspectionism is not meant to discover the basic elements of perception, but more, to liberate man. Tart's psychology is explicitly a soteriological system.

Furthermore, the traditional constructivist cognitive psychologies of Bruner and Niesser at least implicitly contain soteriological elements. The cognitive psychologists, who ponder over biasing-factors in perception, and on the approximate, non-veridicality of human perception, are adopting a stance somewhat akin to the Buddhist theory of Emptiness of Phenomena. Emptiness of Phenomena means, simply, that no self-existent entity can be found to exist, and yet, various forms "seem to appear" in a relative sense. Likewise, the constructivists have not found an "entity" in the information given--not in the ambient pattern of light, nor even in the temporal events experienced by tachistoscopic subjects, nor, for that matter, in the recognized patterns or schemas, which are at least intellectually known to be constructions. The problem of veridicality is the cognitive psychologist's "examination-meditation." Disturbed by their own theories, some, e.g., Neisser, have retreated to the 'real world' of Gibson's ambient light in hopes of finding a basis for veridicality. Others, e.g., Turvey,[1] have returned to direct realism. He rejects all the tachistoscopic research as being an artifact because experimental subjects are isolated from their natural environment during the perceptual task.

Though the final outcome of the debates over veridicality are yet to be known, an implicit theory of emptiness has crept into Western cognitive psychology. Not only in cognitive but social psychology. Attribution theory has developed a similar problem. The biasing-factors in social

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[1] M. T. Turvey, "Contrasting Orientations to the Theory of Visual Information-Processing," Psychological Review 84 (1977): 67-89.

perception have been found to be very extreme. Social perception is also non-veridical. Yet, people 'seem' to perceive other people with some consistency. Once again, these active issues in social psychology bear some resemblance to the Buddhist doctrine of Emptiness of the Person. As contemporary psychology has become sensitive to similar problems, cross-cultural comparison of these theories may lead to mutual clarification. The Buddhists theories may be used to expose the implicit theory of emptiness in Western psychological research; the Western psychologists demand that a more rigorous definition of the "relative dimension of truth" be set forth by the Mahāyāna Buddhists.

Integration: the Constructivist and Deconstructivist Models

Mahāmudrā Meditation-Stages and the Stages of World-Construction

An underlying assumption to this work is that the technical descriptions of Buddhist meditation and the experimental data from cognitive and state-specific psychology are, at least, comparable, in that they investigate similar mental processes. These traditions represent vastly different perspectives on mental processes. Cultural ideological assumptions and linguistic descriptions of these processes differ widely. The systematic introspective inquiry of the yogi bears little resemblance to the objectivist experimental method of the psychologist. Yet, they share an overlapping set of basic questions, at least at points, and interestingly, the concepts advanced in answer to these basic questions often show surprising congruency. What are we to make of these commonalities? Are they the artifacts of the intellectual exercise of comparison? I think not, because the concepts chosen from both the Buddhist and psychological traditions have followed fairly closely to the data of the phenomenological accounts of inner experience and the experimental findings, respectively. Instead, one might well consider the psychologist's notions of "methodological convergence" and "constuct validity."[1] When vastly different

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[1]Donald W. Fiske, Measuring the Concepts of Personality (Chicago: Aldine Publishing Co., 1971), pp. 88 and 161.

systems of measurement yield similar findings, the convergence may be taken as evidence for the validity of both method and constructs. In other words, Buddhist introspectivist meditation and Western experimental psychology may be describing the same underlying psychological processes, although with a different set of constructs, and with different objectives in mind. Thus, it may be possible to go beyond the vast ideological and methodological differences of these systems to expose common psychological processes. This, in part, is the task of an integrative perspectivist hermeneutics.

Although it is beyond the scope of this paper to discuss the obvious vast differences between Buddhism and Western psychology, some attempt will be made to integrate the meditation stages with the findings of psychology into a single, composite model. This attempt will be carried out in two directions. First, the empirical findings and constructs from cognitive psychology will be integrated with the Buddhist observations of meditative stages to yield a composite model of constructivism, or better, a theory of the stages of information-processing. Second, the empirical findings and constructs from state-specific psychology will be integrated with the Buddhist observations of meditation stages to yield a model of deconstructivism. Read one way, as a constructivist model, the theory describes how ordinary, non-veridical consciousness is constructed. Read the other way, as a deconstructivist model, the theory describes how ordinary consciousness can be dismantled according to an orderly sequence of discrete states of consciousness, so as to set forth a path of liberation.

Both the phenomenological accounts of the yogis and the measurements and experimental manipulations of the psychologist yield sets of data on the various levels of information-processing. There are two differences. The yogic texts are phenomenological reports. The experimentation on information-processing by the psychologist often does not collect elaborate verbal reports. Also, the direction of the information-processing system is opposite in each. The yogi begins by analyzing his higher mental operations and trains his awareness to discern to working of more rudimentary levels of information-processing over time. The psychologist studies

rudimentary levels of information-processing with his instrumentation and then infers how higher mental operations are manifestations of these basic mechanisms. The following stages will follow the direction of the psychologist. The most rudimentary levels of information-processing will be discussed, followed by a discussion of how more complex operations are constructed from these. In order to see where the phenomenological reports of the yogi align with these operations, it is necessary to read the stages of meditation in reverse. The stages are as follows:

(1) Implicate energy transformations: The subtlest levels of information processing pass beyond the realm of psychology into the realm of quantum physics. The implicate, holonomic structure of the universe is thought to be the same as the holonomic structure of the human brain. The subtlest energy transformations of the brain occur at a level that does not distinguish between mind and cosmos. That the human organism is equipped to become aware of these transformations is suggested by the yogic descriptions of enlightenment. According to these descriptions, there are three distinct moments of enlightenment. These subtle energy transformations probably occur through quantum exchanges. The subtlest perceptible processes of the yogi's mind/cosmos prior to enlightenment are those of "activity," e.g., rejecting and carrying out. Thus, read in reverse, the first levels of information-processing come forth when the previous energy transformations set up discernible acausal interactions between mental operations. Every such interaction must be understood only in relation to its position relative to every other potential interaction. The exact nature of these interactions are unclear, yet the neurobiologist might explain them in terms of interaction between neuronal networks.[1]

(2) Temporal Information-Processing; the Construction of the Psychological Moment: According to tachistoscope researchers, information-processing formally begins when these interactions are translated into spatio-temporal units of information. The exact mechanisms of transformation are not understood. Spatial translation implies that a distinction is made between organism and environment, or between stimulus-input and information-reception. Temporal translation implies that distinct interactions are translated into "wavelicles." Space/time factors are not well differentiated at this level. Subjectively, the individual begins to perceive a discrete temporal event, that can be taken as a distinct interaction in space. This has been called the psychological moment by some psychologists. Once interactions are translated into a psychological moment, its former interrelatedness to all other potential events becomes obscured. Since the psychological moment is the most rudimentary unit of observation that exists for the ordinary psychological subject, or the yogi during

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[1]Pribram, pp. 161-184, and Roger W. Sperry, "A Modified Concept of Consciousness," Psychological Review 76 (1969): 532-536.

ordinary insight practices, the stages prior to this level of information-processing indeed transcend the normal human condition.

Through a series of energy-binding transformations the duration of the psychological moment increases. The moment stabilizes both in its segregation from other events, and in its duration over time. This moment is now able to reach threshold at least for automatic detection mechanisms. This stabilizes the event for short-term storage. In terms of visual information, for example, the icon resists decay.

Focus of attention and concretization of the event occur. Next, attention can be focused upon the psychological moment. This insures processing of the unit of information. The effect of attention upon the unit of information is unclear from the psychological research. According to the Buddhist texts, discrete events are taken to be "entities" at this stage. The Indian yogis similarly describe "potential transformations of subtle matter" (prakṛti pariṇāma). This description likewise suggest concretization of the psychological moment. We might speculate that a change in point of observation, due to focus of attention, makes the discrete event, still a wave-phenomena, appear more like a particle. Likewise, in physics, a "wavelicle" can be seen as a wave or particle depending on the point of observation.

(3) Observation and Sorting of Temporal Events: According to Pribram's model, different temporal events, i.e., waves of specific frequencies, are analysed over time according to their frequency. Such analysis of incoming to stored wave-patterns leads to holographic-like perception. The yogi's description of Concentration Without Attributes, in reverse, suggests that there may be several discernible steps to this process. During Balancing, the yogi dismantles his "point of observation" (nga). Thus, the first step in temporal analysis might be the construction of a point of observation, or rudimentary subject/object discrimination. During Letting-Go, the yogi experiences a shift in the rate of flow of subtle cognition after giving up all activity. In reverse, the next level of information-processing might entail active selection or segregation only of certain incoming frequencies for further processing. During Holding-Fast, the yogi tries not to let his awareness slip away. He is able to recognize some distinction between the subtle cognition taken as a positive support and the remainder of subtle cognitions that slip away. In reverse, the next level of information-processing might entail automatic matching between the selected wave frequency from previous short-term storage to incoming wave frequencies, so that other previously stored wave-patterns are no longer searched, but are allowed to 'slip away.'

(4) Perceptual Construction: All of the previous information-processing occurs at a very fast rate, and usually beyond the awareness of the ordinary individual. It is all prior to the construction of perceptible phenomena. When the previously stored wave-pattern and incoming waves find a match, these two wave-patterns set up an interference pattern that meets the conditions for holographic image construction. According to

Pribram, what 'appears' is not an image but an interference pattern. This claim is consistent with the phenomenological reports that there is only a sense of 'appearance' without any definable features at this stage of perceptual synthesis.

Through active focus of attention and discrimination, the fleeting, discontinuous information from the former frequency analysis is constructed into a definable but unstable pattern. Exactly how an interference pattern comes to look like a three dimensional image is the mystery of holographic optics. The description of the emanating seed implies that temporal analysis continues so that feature analysis-by-synthesis is unstable. Patterns are synthesized, dismantled and re-synthesized at a rapid rate so as to approximate a match. The individual experiences the first stages of pattern recognition.

Further attention and scanning insures greater stability of the constructed pattern despite variations in input. Perceptual scanning mechanisms, especially eye-tracking patterns, have been found to be important during this phase. Also, autonomic changes may relate to the stability of the attentional factors. Here, the individual develops object constancy.

With only moderate familiarity, individuals are able to develop categories for perceptual information. Once developed, information-processing occurs much faster, and with less need of information. The organism responds less to 'external' and more to internal information. Through his network of categories, he is able to anticipate the events of the world as well as to fit them into past schemas. He has gone beyond the information given with the development of categories.

(5) Conceptual Construction: Once a stable external world is constructed, the individual is able to automatize these categorization processes. He approaches the world in a state of perceptual readiness. He becomes reality-close. More, these automatic processes occur with less need of awareness. The yogic texts speak of isolation from the sense-world concomitant to a decrease in categorizing, anticipation and remembering during this stage. Read in reverse, the individual develops reality-closeness, and perceptual readiness along with the automatization of categorizing processes.

The yogi allows the background noise of thinking to fade by 'letting-go' of effort. Read in reverse, the ordinary individual invests great effort in the construction of concepts. He allows himself to associate. He actively reasons on problems. The associative network that develops for perceptual events gives meaning to these events.

The yogi isolates himself from the world by restraining his body. Read in reverse, the ordinary individual, equipped with his conceptual/perceptual understanding of the constructed world interacts with his environment in search of novel stimuli. He becomes exploratory.

(6) Personality-Construction: The changes that occur in the Preliminary

Practices of meditation are complex. They will be discussed in more detail elsewhere. Suffice it to say that the individual develops a stable self-image, and ideology and a variety of affective and attitudinal reactions to ongoing social and physical events.

Table 62 summarizes the findings. The ordinary individual goes about his world with a stable sense of himself. He carries a full array of affective responses and attitudes. Much of the everyday world is taken for granted. Self-focused awareness is seldom manifest. The perceptual world is taken as a given even though the individual has gone far beyond the information given in constructing that world.

The yogi, however, in cultivating his awareness, takes an internal voyage through each of the stages of world-construction. One might wonder how the yogi is able to discern components of information-processing that happen very quickly for the normal person. Just how the yogi is capable of doing so is suggested by the deconstructivist models of state-specific psychology. Awareness, concomitant to structural dismantling, is the key.

A Constructivist Theory of Affect

The Mahāmudrā texts mention affective changes at nearly each level of practice. For example, "gross emotional-fetters" (nyon mong) are "done with" at the conclusion of the Concentration with Attributes stage. There are affective changes at each substage of the concentrative practices. The yogi re-aligns himself with virtue. Gross automatic disturbances occur during this stage. These emotional-fetters become absorbed into the seed during the next substage. In the final substage, these emotions are completely eradicated. More subtle autonomic shifts occur during the next stage. These are called drowsiness and excitement. However, even the autonomic disturbances are "balanced out" during the third substage. The Insight Practices go on to remove the "propensities" for emotional-fetters. During the Extraordinary Practices, the yogi allows emotions to return, but coupled with the ultimate view of emptiness. Now, "emotional mistakes arise as wisdom." As a result, the yogi may purposely use the emotion as a vehicle for his own insight, or detachedly express the 'seeming' emotion, e.g., anger, for the compassionate benefit of others. However, the yogi is said to be completely free from any compelling emotional drive.

As such claims are far beyond the normal conception of therapeutic change in the West, Eastern systems are more accurately seen as soteriological systems. They lead to the complete liberation from emotional disturbances. It is noteworthy to mention that the Tibetan word for emotion literally means "fetter" or "bondage." Final liberation from bondage brings forth affective qualities different from ordinary affect (e.g., bliss, playfulness, spontaneity). Western therapeutic systems stress the relationship between thought and affect. Rational clarification of affective experience leads to more healthy integration of affect. The Mahāmudrā stresses the concept of "correct view," but this view is not intellectual. The continuum manifests the naturalness of affective experience after enlightenment, after all false notions have dropped away. Affective experience cannot be fully integrated until the yogi has perfect understanding of the workings of his mind at every level of mental construction.

The Buddhist theory of emotions is not without its counterpart in Western psychology. The main debate in the cognitive theories of emotions is whether or not autonomic arousal is a necessary component of emotional experience. The social-psychological theories, like that of Schachter and Singer, emphasize cognitive evaluation of autonomic activity as being at least as important as autonomic activity itself. In Valins' theory, autonomic activity seems to be unnecessary for emotional experience. The psychophysiological theories, like that of Katkin and Murray, contest that autonomic activity must always be a necessary component of emotional experience. Harris and Katkin have recently reviewed these theories in order to clarify the discrepancies in the data and integrate them into a single theory. The main problem in the research has been a failure to distinguish between two different uses of the word, "emotion." The socio-psychological theories equate emotion with certain nameable behavioral consequences which are more complex than the simple subjective experience of the emotion. Harris and Katkin distinguish between two types of emotion: "primary emotion," in which autonomic activity is necessary, and which includes the veridical direct subjective experience of that autonomic activity; and "secondary emotion," in which autonomic activity may not be necessary, and in which cognitive sets, situational contexts, and false physiological

feedback may result in non-veridical experience of autonomic activity. A third possibility is Marañon's research on "as if" emotions, in which autonomic arousal can be induced by drugs independent of emotional experience.[1]

The meditation texts also acknowledge the importance of autonomic arousal, namely drowsiness and excitedness. These occur throughout the stages of concentration. As longitudinal data, the meditation texts present a model for the stages of affect, which are not anticipated in the Harris and Katkin theory. When affective change is considered in relationship to the stages of meditation, a distinct model appears. In stage I, the yogi attains a virtuous mind. Reduction of thought processes accompany the affective changes. The yogi also develops self-focused awareness, and so, becomes more aware of his affect. Because of these psycho-behavioral changes, the yogi would be expected to be less influenced by perceptual sets or situational variables. Not only would he be less reactive in his everyday behavior, but would base his responses upon more veridical emotional experience. This stage is comparable to the notion of "secondary emotion" in Harris and Katkin and in the work of Schachter and Singer. Next, the yogi re-aligns himself with the virtuous model of the Buddha. These changes occur concomitant to changes in perceptual categorization and object-constancy. This is also the first stage where autonomic disturbances are reported. This change in affect is comparable to Harris and Katkin's "primary emotion" (i.e., veridical emotional experience based directly on autonomic activity). As a result of the perceptual changes, the yogi has removed any biasing set to his emotional experience.

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[1]The cognitive theories of affect include: Edward S. Katkin and Edward N. Murray, "Instrumental Conditioning of Autonomically Meditated Behavior: Theoretical and Methodological Issues," Psychological Bulletin 70 (1968): 52-68; Stanley Schachter and Jerome E. Singer, "Cognitive, Social, and Physiological Determinants of Emotional States," Psychological Review 69 (1962): 379-399; S. Valins, "Emotionality and Autonomic Reactivity," Journal of Experimental Research on Personality 2 (1967): 41-48. Most of the text discusses Victor A. Harris and Edward S. Katkin, "Primary and Secondary Emotional Behavior: An Analysis of the Role of Autonomic Feedback on Affect, Arousal, and Attribution," Psychological Bulletin 82 (1975): 904-916. A much older article still has some relevance. It is G. Marañon, "Contribution a l'Etude de l'Action Emotive de l'Adrenalin," Revue Francais d'endocrinologie 2 (1924): 301-325.

Next, the emotions become "absorbed into the seed" and then are "done with." In the next stage, only pure autonomic activity remains. During the Insight Practices the yogi removes the subtle propensities for emotions. There are no constructs in Western theories of emotions comparable to these claims. One might speculate that the construction might occur a level prior to autonomic changes. There may be a temporal information-processing base to the autonomic changes upon which emotions are built. During the Extraordinary Practices, the relative activity of emotions returns. This is comparable to Marañon's 'as if' emotions. Table 62 on page 664 summarizes these changes. Essentially, the meditation texts present a deconstructivist model for emotions. A comparable constructivist model for the Western theories of emotion can be synthesized from the data. Though there are no constructivist theories of affect within cognitive psychology, the meditation texts anticipate this current trend within other areas of cognitive psychology.

A State-Specific Deconstructivist Model

The path of meditation in the Mahāmudrā system is essentially a systematic progression of discrete states of consciousness, specifically, meditation states of consciousness. Most of the interpretive data in Chapter 3 has little to do with altered states of consciousness in any direct way. These data were taken from social and cognitive psychology. The reason is simple. There are very few empirical studies on meditation. The great majority of the studies are psycho-physiological. Therefore, it has been necessary to reason analogically and infer what sort of changes might happen in meditation based upon a general knowledge of cognitive changes.

There are, however, some data available on altered states of consciousness, which might more directly be related to the subject in question. These data derive from research in hypo-aroused states of consciousness, of which meditation is an example. So that the interpretation refer more directly to meditation states of consciousness, this data will be reviewed and integrated into a general model. The model is a structural model for altered states of consciousness. Interestingly, the first version

of this model was written about the same time as Tart's book, States of Consciousness. It was written without knowledge of Tart's very similar approach. Here, the model will be summarized.

Fischer distinguished between two major types of altered states of consciousness, namely, hyper- and hypo-aroused states. These states are classified in terms of the "degree of arousal." Based on an extensive tradition of psycho-physiological research, Fischer points out that arousal-level and information-processing are interrelated. Therefore, hyper- and hypo-aroused states represent two major types of alternative information-processing styles potential to the human organism. Critical to Fischer's theory is the concept of the "sensory-motor ratio." Fischer believes that an altered state of consciousness is induced when the organism alters its relation to the environment. More specifically, the organism decreases its motor activity, and also, diminishes its perceptual scanning. As a result, reality-testing is reduced. The organism turns inward. Once turned inward, the organism begins to process-information in a different way. There are two possibilities. In hyper-aroused states, the organism over-processes. It makes numerous models for stimulus-information under conditions of diminished reality-testing. The organism is, technically, hallucinating, though Fischer uses this word rather specifically. The organism makes a variety of models. Processing is multi-valent. Symbolism is overdetermined. As an example of hyper-aroused states, Fischer cites creativity, anxiety, psychoses, and mystical rapture. In hypo-aroused states, the organism under-processes. It reduces its information-processing; less models are made under conditions of diminished reality-testing. The "sensory" component to Fischer's sensory-motor ratio pertains to these two types or information-processing. Fischer's model is important because it demonstrates two very different general types of states.

Brown has criticized the lack of specificity of Fischer's model. Though it is generally accepted that there are two very different general types of states, Fischer's model cannot account for the "state-specificity" and "level-specificity" of states of consciousness. For example, Fischer's model is able to differentiate between psychedelic drug-induced states and

meditative states because the former is a hyper- while the latter a hypo-aroused state. The model cannot, however, differentiate between two specific types of hyper-aroused states, e.g., a psychedelic and psychotic state, nor can it differentiate between levels within the psychedelic experience. Fischer's model cannot account for what Tart has called "state-specificity" and "level-specificity."

To answer these questions, Brown draws upon the tradition of neuro-biological research on arousal and activation. After reviewing the literature, Brown makes a case that there are three very different components to the information-processing system. These three components are largely articulated by Bribram and McGuinness. First, is the "arousal system," or general orienting system. It alerts the organism to its environment. It receives information from all sense-modalities at once processes the information in a parallel manner. The function of the arousal system is to construct rough models for sensory-information. Second, is the selective attention, or vigilance system. This system does not so much receive information as much as process the information more fully. It processes information serially. It also localizes the information and segregates the different sense-modalities. Focal attention and discrimination of relevant from irrelevant information function as part of this system. This system operates under conditions of relaxed, alertness. The third system is the coordinating system. It functions to disrupt the model construction of the arousal system and to initiate the focused, discriminating operations of the selective attention system. The coordinating system is correlated to the subjective sense of effort. Table 61 summarizes the main functions of each system.

In ordinary, everyday processing of the events of the world, these three systems function as a unit. The arousal system orients the organism to the events of the environment, and further makes rough models for these events, the coordinating system dis-engages the arousal system so that the organism can activate focal attention. In so doing, the organism gains greater awareness of the events that occur. The concepts of an arousal system and a selective attention system, though drawn from a very different field of data, bear some resemblance to Neisser's concepts of global, preattentive synthesis and attentive analysis-by-synthesis.

TABLE 61

THE BASIC INFORMATION-PROCESSING SYSTEMS AND THEIR SPECIFIABLE COMPONENTS

I. General Orienting or Arousal System

1. multiple processing
   a. multi-modal (many sensory modes simultaneously)
   b. parallel processing within each sensory modality
2. autonomic and cortical arousal
3. filtering
   a. control of attention span
   b. control of threshold mechanisms
4. rough model construction
   a. differentiated, several stimulus-units constructed in parallel process
   b. undifferentiated, all information amassed intc the same stimulus-unit

II. The Vigilance or Selective Attention System.

1. single-processing
   a. localization of information from different sense modalities
   b. serial process within a sense modality
2. relaxed alertness
3. selective, discrimination of cues for response
   a. focal discrimination
   b. expansive awareness of the background of the total stimulus field

III. The Coordinating System

1. disruption of model construction
   a. fine-tuning
   b. erasing
2. automatization and de-automatization of complex behavior

In altered states of consciousness, the balance between these systems is altered. Hyper-aroused states favor the functioning of the arousal system. Evidence for over-processing of information, i.e., making too many models, is consistent with this hypothesis. Furthermore, focal attantive and discriminative functions are impaired in these states. Hypo-aroused states favor the functioning of the selective attention system. Effort is also needed to maintain this process.[1]

This model is consistent with the data from meditative states. Meditators are believed to train information-processing in favor of the selective attention system. This deactivates the arousal system. There are a number of consequences. Evidence for autonomic hypo-arousal during meditation has been well documented. Meditators are relaxed and vigilant. Evidence on cortical specification suggests that meditators are able to segregate information. Phenomenological reports suggest that meditators segregate information into separate sense-modalities. Meditators also process information serially. That the yogi claims that his mind unfolds as a "continuum" of successive events is not surprising in light of an understanding of the operations of the selective-attention system. Meditators have greater focused attention and enhanced discrimination. This has already been documented. The main implication, however, is that subjects who train the selective attention system, at the expense of the arousal system, do not construct models for sensory-information during the operation of selective-attention. Therefore, the meditator, who spends hours training his concentration, is essentially disrupting his world-constructing functions.

Brown tries to account for the specificity of discrete hypo-aroused states in terms of the distinct components of the selective attention system

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[1]The original paper is Roland A. Fischer, "A Cartography of the Ecstatic and Meditative States: The Experimental and Experiential Features of a Perception-Hallucination Continuum Are Considered," Science 174 (1971): 897-904. The critical review of Fischer's work is found in: Daniel P. Brown, "A Structural Model for States of Consciousness," Paper read at the Annual Convention of the Society for Clinical and Experimental Hypnosis, Chicago, October, 1975. Much of the theory in Brown's paper is based upon the work of Karl H. Pribram and Diane McGuinnes, "Arousal, Activation, and Effort in the Control of Attention," Psychological Review 82 (1975): 116-149.

that are trained. For example, a practicioner may train a form of attention that involves or does not involve effort, or a form of attention that involves or does not involve focus.[1] These are said to correlate with different, specific types of hypo-aroused states, e.g., self-hypnosis, recollective meditation, concentrative meditation and so forth.

The efficacy of training hypo-aroused states depends upon certain general mechanisms for inducing an altered state. Recall that the selective attention system operates best under conditions of relaxed, alertness, while the arousal system operates best when interacting with the environment. Hypo-arousal training presupposes isolation from the environment. It also presupposes diminished scanning of environmental cues. Ikegami's data on stable postural states and Fischer's data on diminished microsaccadic eye movements are consistent with these hypotheses. The execersis of the Three Isolations also support the claim that isolation from ordinary interaction with the environment is a necessary transition into meditation practice. As the organism devotes less functioning to adaptation with its environment, it begins a process of internal adaptation. The first and most general type of internal adaptation entails the development of self-focused awareness. The practicioner begins to become aware of his internal states, e.g., thoughts, images, affects, and bodily sensations. Extended practice of self-focused awareness leads to certain affective and cognitive changes.

As the individual begins to re-orient himself toward his internal world, he begins to train the selective attention system. One noticeable change that comes forth is greater ability to discern serially processed events. The "continuum" comes forth in an orderly manner. Then, the individual may train other components of the selective-attention system. For example, he may continue with self-focused awareness. Some meditation traditions, notably, Burmese mindfulness, are based entirely upon the use of such practices. Or, he may begin to train concentration, as in the Staying-Calm Practices. The specific choice of attentional operation, within the overall system of selective-attention, may lead to different outcomes.

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[1]The relationship between specific attentional changes and the development of specific hypo-aroused states is discussed in Brown, pp. 4-10.

The fundamental assumption of the model is that manipulations of attentional components can affect information-processing in definable ways. In a general sense, model construction is known to diminish. A structural theory, like Tart's theory, is best able to predict the specific types of changes in question. Rapaport was the first to note the relationship between attention and structural change. Though using a different theoretical tradition as his base, Rapaport's comments are useful here. He observed that changes in attention-cathexis resulted in alteration in cognitive structure.[1] Tart, though basing his theory in the tradition of cognitive psychology, and not ego psychology, makes a similar point. Changes in attention and awareness can effect structural change.

One of the difficulties with a structural model is the lack of specificity of the concept, structure. There are a variety of structural theories: Piaget's "empirical genetic structuralism"; Rapaport's ego psychological model for "attention cathexis and cognitive structure"; and Tart's "systems approach" to structure. What is different in these theories is the assumed cause of structure-formation and change. Nevertheless, whether the cause be genetic programming or adaptation for Piaget, or control of drives for Rapaport, these structural theories all share some common assumptions about the concept, structure. Structures are assumed to share certain defining properties. These are: wholeness (the whole is distinct from the sum of its parts); closure (having isolatable boundaries or being quasi-stable, relatively enduing organizations with definite functions); relative stability of both boundaries and functions over time, through certain maintenance procedures; and structural elements (i.e., what Tart calls the "subsystems," e.g., thinking, perception, information-processing, and so forth).

Structural stability and structural change is dependent upon the activities of the organism. Structure-building is a function of balanced

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[1]The two papers by Rapaport cited here are "Cognitive Structures" and "The Theory of Attention-Cathexis: An Economic and Structural Attempt at the Explanation of Cognitive Processes." Both are in David Rapaport, The Collected Papers of David Rapaport, ed. Merton M. Gill (New York: Basic Books, 1967), pp. 631-664, 778-794.

interaction between the arousal, attention, and coordinating systems. Diminished interaction with the environment, or certain attentional manipulations during interaction with the environment, notably, self-focused awareness, can decrease structural stability. Likewise, specific prolonged attentional manipulations, like concentration, can have the same effect. Tart has called the effect a "disrupting force." Furthermore, prolonged manipulation of an attentional component can cause specifiable structural changes. Tart has called this re-stabilization mechanism a "patterning force." For example, the suggestions of a hypnotist may disrupt the ordinary functioning of the waking subject. As a result of this disrupting force, the subject may experience a transitional period during which he enters an hypnotic trance state. Further suggestions may serve to orient the hypnotic subject. The trance state becomes more stable. These latter instructions serve as patterning forces.[1]

Brown's model presents similar concepts, not from the perspective of the attentional manipulations, but from that of structural stability and change. According to his model, there are three types of structural changes that may occur due to attentional manipulations toward the goal of hypo-arousal. The first are altered states. One or more cognitive structures are unstable. Subjects that experienced a disruption of the usual stability of their psychological structures, but have not experienced any subsequent stability. These experimental subjects report that their functioning has either been impaired or enhanced, but functioning is always compared to normal, waking functioning. Naive subjects often manifest these types of change, for example, naive meditators or naive marihuana users.

The second are re-organized states. One or more cognitive structures have undergone stable structural changes. As a result, the entire structural organization takes on a new, stable configuration. Subjects, who undergo structural re-organization, report an experience that seems discontinuous with their ordinary, waking functioning. Their experience is state-bound. More experienced subjects, or subjects whose personality variables makes them more susceptible to experience alterations in

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[1]Tart, pp. 71-87.

consciousness,[1] are likely to report re-organization. For example, meditators may report a stable state in which they are relatively free from ordinary thinking. The same is true for hyper-aroused states. For example, experienced users of hallucinogenic drugs may report fundamentally different cognitive operations.

These two types of structural change parallel Tart's use of the concepts of disrupting and patterning forces.. The third type of structural change is specific to the hypo-aroused states. These are called de-structured states. One or more cognitive structures become inoperable during the state. The overall configuration undergoes re-organization, as above, but some structure gets deleted during the re-organization. Verbal reports from such subjects are marked by a total absence of data concerning the structure in question. The reason for de-structuring relates to the prolonged use of the selective attention system, concomitant to decreased use of the arousal, model-building system. These type of changes define the conditions for a de-constructivist model of hyper-arousal.

The above concepts pertain to changes in state-specificity as well as level-specificity. Perhaps the most puzzling discovery of the changes occurring with prolonged meditative practice is that of its extreme regularity. Table 62 is designed to express that regularity. A specific meditation technique is used to disrupt the meditator's current level of functioning, i.e., to induce an altered state of consciousness (marked ▲ in Table 62). Prolonged practife of that technique, with or without the addition of other techniques, results in a distinct re-organization (marked ● in Table 62). The meditator experiences the qualitative shift that occurs upon re-organization. This is called the "benefit" in the Tibetan texts. Because the re-organization is stable, the meditator is ready to begin another set of practices. The latter exercises, once again, induce an

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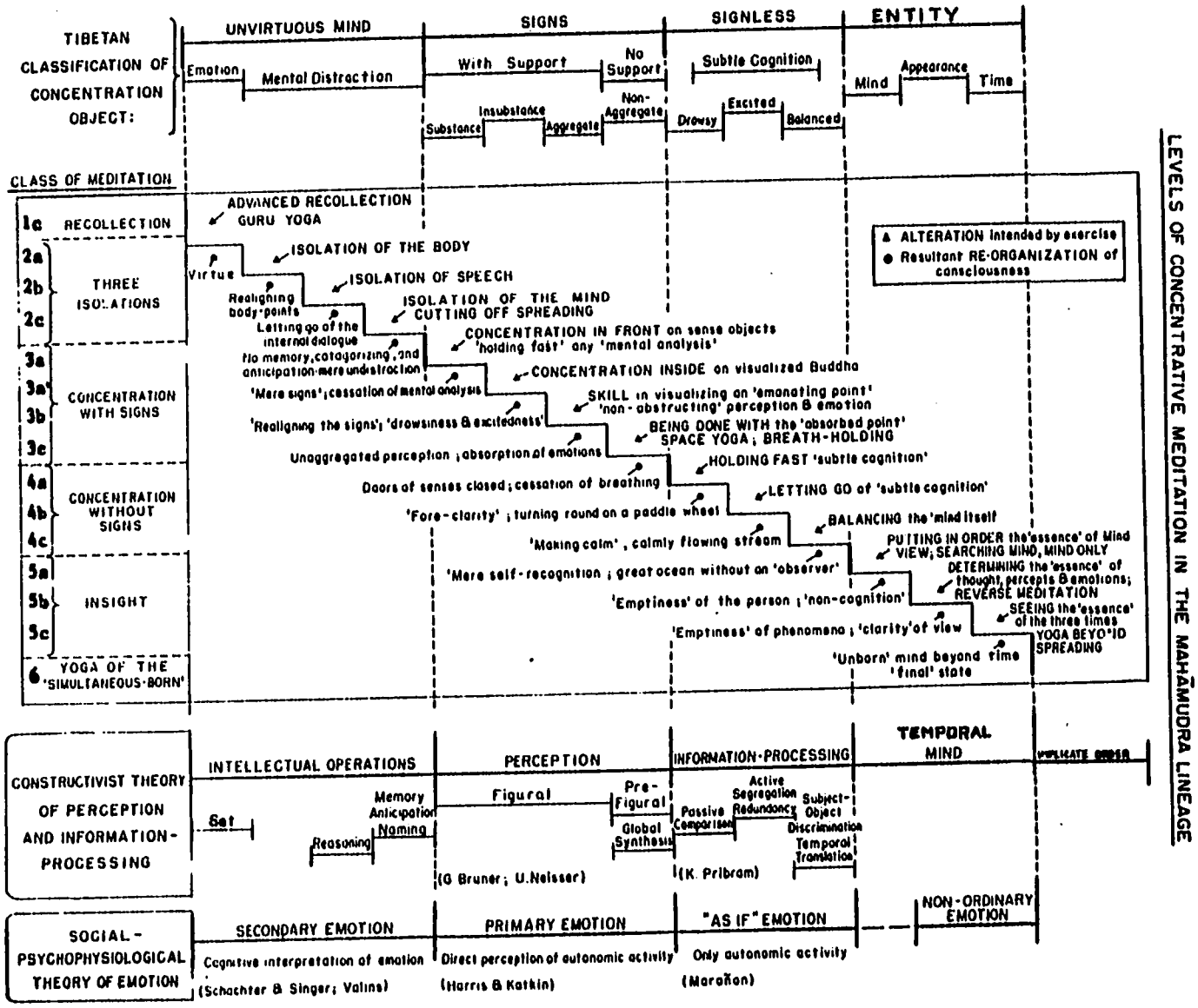
[1]Research has shown that individuals differ in their responsiveness to altered states of consciousness. Some are more susceptible or more responsive than others. Harriet L. Barr and Robert J. Langs, LSD: Personality and Experience (New York: John Wiley & Sons, 1972; Josephine R. Hilgard, Personality and Hypnosis (Chicago: The University of Chicago Press, 1970); Edward Maupin, "Individual Differences in Response to a Zen Meditation Exercise," Journal of Consulting Psychology 29 (1965): 139-145.

TABLE 62

LEVELS OF CONCENTRATIVE MEDITATION IN THE MAHĀMUDRA LINEAGE



altered state. Another re-organization occurs, another benefit, and so on. The structural changes that occur during what the Tibetans call the "essential practice" appear to follow an invariant sequence. Table 62 clearly demonstrates this regularity.

The overall direction of change during the essential practices of Mahāyāna meditation, and perhaps for other hypo-aroused states, is toward temporary or complete de-structuring of the elements of ordinary experience. In brief, thinking processes are de-structured in stage 2; perceptual processes in stage 3; observational systems in stage 4; temporal information-processing in stage 5. What happens in stage 6 does not clearly relate to the constructs of psychology but more to constructs from quantum physics. As these elements of consciousness become dysfunctional during meditation, the overall cohesiveness of structures is affected. Cohesiveness pertains to the properties of wholeness and closure. In short, it becomes difficult to speak of whole structures. It is interesting that the Buddhists speak of aggregates instead of structures. During the process of meditative de-construction, whole structures de-compose into aggregates. More, the boundaries between structures collapse. The yogi, indeed, makes his mind simple.

One Path or Many Paths

The purpose of this section is to compare the basic structure of Mahāmudrā practice to other systematic systems of meditation. The systems chosen for comparison are: Theravāda Buddhist meditation, as exemplified in the Visuddhimagga; the Indian Yogasutras of Patañjali. The former represents a classical form of Buddhist meditation from a very different tradition of Buddhist. The latter represents a non-Buddhist, archaic form of meditation, which forms the basis of many Hindu types of contemplative practices. The basic question in the comparison is this: do these different systems follow the same path, or are they different? In a sense, this question might sound like the return of a perennial philosophy, or the search for the 'one path.' Admittedly, the question is aimed at re-examining the issue of a "one path." The position taken here will be that

there is indeed one path, if one path is taken to mean an invariant sequence of common underlying psychological processes. However, this same path can manifest very different outcomes depending on the cultural context of practice. The psychological interpretations offered in Chapter 3 are designed to expose the underlying psychological processes. However, that these three texts exemplify a common path does not mean to imply that this is the only path. The Tantra-stages, for example seem to be based upon different underlying psychological processes. Although there may be one common path behind these three systems, and therefore, suggesting a cross-culturally valid conception of a path, still, there may be other paths in addition to the one discussed here.

The Theravāda Path

The description of "virtue-practice" (śila) in the Visuddhimagga[1] and also the concentrative practices are very similar to those of the Mahāmudrā. The essential difference between the two versions of virtue-practice are doctrinal. Though both use the same code of ethics, the prātimokṣa, the disciples study different Buddhist texts. The Doctrine of Selflessness is somewhat different from the Theravāda and Mahāyāna perspectives. Therefore, the disciples learn philosophical positions that share the overall framework of Buddhism but differ in their conception of the final goal. For example, the concept of nirvāṇa is different from a Theravāda and Mahāyāna perspective.

The stage of Concentration with Attributes is very similar in both systems. The Theravāda yogi begins with concentration upon an external object. He makes an external object, for example, an object out of mud. This is called a kasina, in this case, an "earth-kasina." Then, he focuses upon the object and tries to make an internal image for the external kasina. The technical term for the image is called a nimitta in Pali. It is often translated as a "sign." The term is identical to the Tibetan term, dmigs pa, or representation. This internal sign, which represents

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[1]Buddhaghosa, Visuddhimagga [The Path of Purification], trans. Bhikkhu Ñyāṇamoli, 2 vols. (Berkeley: Shambala Publications, 1976).

an external kasina, is called the "beginner's sign" (parikammanimitta).[1] The practice of a beginner's sign is comparable to Concentration in Front in the Mahāmudrā. After concentrating upon the sign for a long time, he is able to sustain the image, even though his eyes may be shut. This is called the "eidetic, or learning sign" (uggahanimitta).[2] After reflecting upon this sign, he notices that the internal image comes forth as a single glowing disc. The single disc is luminous. He has neither a fixed color nor shape. It is perfect. It is free from the defects of the corresponding external image. It dynamically changes its shape and size. At one time it may be as large as the ocean; another time, as small as a mustard seed. This is called "the representational sign, or counterpart sign" (patibhāganimitta). Next, the yogi uses the representational sign to achieve a state of "access," wherein all five hindrances, desire, etc., are suppressed as soon as they arise. As a result, he enters "attainment." Next, the yogi practices the Ten Skills.[3] These contain instructions for handling drowsiness and excitedness much like those in the Mahāmudrā texts. As a result, the yogi learns "equanimity." During this stage (like Balancing), the yogi can go through a series of Four Form Absorptions and Four Formless Absorptions. The Visuddhimagga devotes a great deal of discussion to these absorptions, which from a Mahāyāna perspective, and also a Theravāda perspective, are irrelevant to insight. These experiences may be seen as a more elaborate form of the Great Seed meditations in the Mahāmudrā system. However, the main goal of the practice, in both systems, is to allow the mind to unfold as a "life-continuum" (bhāvanga). Each discrete event contains a mental and phenomenal component, according to the Theravāda system.[4] This is the definition of access, namely, experience of the concomitant perspectives that occur with each successive mental event.

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[1]An explanation for the practices with the nimitta was provided by Professor Stephan Beyer. The first translations for these terms follows Beyer ("eidetic sign and representational sign"). The second set of translations are those of Ñyānaṃoli, 1:130.

[2]Ñyānaṃoli, 1:130. [3]Ibid., 1:134. [4]Ibid., 1:131.

In sum, the stages of concentration in the Theravāda system follow very close to the stages in the Mahāyāna system. They are near identical except for the great elaboration given to the Eight Absorptions in the Theravāda systems.

During the insight practices, the continuum unfolds as a flow of discrete events. The first two stages of insight practice are nearly identical in both systems. In the Visuddhimagga, the first stage is called "The Purification of View." The exercise follows three steps; analysis of mental, material, and then both concomitant perspectives on each moment. The yogi must "seek to find"[1] the support of each until insight dawns. In his search for an entity, he cannot find any. The concomitance collapses. They are said to be interdependent like two sticks supporting each other. The next stage is called "Overcoming Doubt." Even the name is similar to the Mahāmudrā practice. The yogi realizes how each event is no more than the result of certain causes and conditions. He divides his attention between the "non-support" and the process of arising. This exercise is called the "reverse order" just as in the Mahāmudrā system. At this stage, the yogi realizes the Twelve Fold Chain of Co-Dependent Origination. He traces the mind-moment down to his very initial moment of arising. Next, the yogi gains what is called "Knowledge of What is and is Not Path."[2] He begins to look at the very process of arising in greater detail. He realizes that all events come forth as a unit--arising, staying, ceasing. This realization is called "Clear Comprehension," or, "Comprehension by Groups." Each discrete event brings knowledge of suffering, impermanence, and selflessness.[3] Finally, he practices what is called "Contemplation of the Rise and Fall."[4] He sees only the sudden changes of events, moment-by-moment. Both of these substages of the vision are accompanied by clear-light. Once, again, the stages are nearly identical to those of the Mahāmudrā, although the language is somewhat different.

Next, comes what is called "Knowledge and Vision of the Path." There are eight substages. The first five correspond roughly to the

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[1]Ibid., 2:680. [2]Ibid., 2:704. [3]Ibid., 2:733. [4]Ibid., 2:734.

Mahāmudrā Yoga of Unspreading. The practice begins with a more detailed analysis of Arising and Passing Away,[1] until it continues "steady on its course."[2] Then, he begins a practice called "Contemplation of Dissolution." Here, we find the first significant departure between the two systems of Buddhist practice. The Contemplation of Dissolution is described as follows:

> Once his knowledge works keenly and formations quickly become apparent, he no longer extends his mindfulness to their arising or presence or occurrence or sign but brings it to bear only on their cessation as destruction, fall and break-up.[3]

Every time an event occurs, he focuses upon its dissolution until all formations come forth automatically in this manner. Then, the Dissolution experience comes forth. Each mind-moment breaks up. All formations break up "like fragile pottery being smashed."[4] During the next substage, he sees all potential formations break up. This is called "Knowledge of Appearance as Terror." In the next substage, the yogi realizes that there can be no shelter in any formations, in any of the worlds and times. There is not a single formation that is stable. Nothing can be taken hold of. This is called "Contemplation of Danger." In the next substage, Disgust, he becomes disinterested in all formations. These substages describe a Dissolution experience that is very different from the Mahāmudrā experience of Non-Dissolution. Although the stages of insight are identical up to this point, there is a subtle, but important difference in the instructions. In the Mahāmudrā, Yoga of Unspreading, the instructions call for a dialectical negation of time. In the Theravāda Knowledge and Vision, the instructions call for a shift in awareness to the stage of dissolution, but not a negation of time. These instructions are carried out within the context of a temporal process. The result is a nihilist, Dissolution experience, instead of a Middle Path, Non-Dissolution experience. Furthermore, the affective reaction to both experiences is very different. During the Non-Dissolution experience, and after, the Mahāyāna yogi "welcomes" all relative activity as a "friend." During the Dissolution experience, the Theravāda yogi becomes terrorized. Seeing danger, he

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[1]Ibid., 2:746. [2]Ibid., 2:747. [3]Ibid., 2:748. [4]Ibid., 2:750.

becomes disgusted with the relative activity. The essential difference has to do with the different ways to de-compose the psychological moment. Both the Non-Dissolution and Dissolution experiences, however, are very different forms of an experience of interrelatedness.

The last three substages are: Desire for Deliverance, Re-observation and Equanimity. These are comparable to the Yoga of One Taste. The yogi recognizes the difficulty of escaping as if he were a "fish in a net" or a "frog in a snake's mouth."[1] Thus, he decides to re-observe the formations in an effort to find a way out. This re-observation may be analogized to the return of relative activity during the Special Samādhi of Simultaneousness in the Mahāmudrā. As a result of re-observation, the Theravāda yogi realizes the equanimity of all formations. They are all empty. The Mahāmudrā yogi, likewise, has an equanimity experience. The difference, of course, is the Theravāda focus only on the absolute truth, emptiness, versus the Mahāyāna focus on the coupled relative and absolute dimensions of truth, during the equanimity experiences. This sets up the Three Gates of Liberation for the Theravāda yogi. Three moments of enlightenment come forth: Change of Lineage, Path, and Fruition. These come forth only when the conditions are correct, especially when "nothing further needs to be done."[2] This may be analogized to the Mahāmudrā emphasis on non-activity. The description of Theravāda nirvāṇa is worthy of careful attention:

> then, his consciousness no longer enters into or settles down on or resolves upon any field of formations at all, or clings, cleaves, or clutches on to it, but retreats, retracts and recoils as water does from a lotus leaf, and every sign as object, every occurrence as object, appears as an impediment.
>
> Then, while every sign and occurrence appears to him as an impediment, change-of-lineage knowledge arises in him, which takes as its object the signless, no-occurrence, no-formation, cessation, nibbana--which knowledge passes out of the lineage, the category, the plane, of the ordinary man and enters into the lineage, the category, the plane, of the Noble Ones.[3]

During nirvāṇa, awareness transcends the object. In the Mahāmudrā,

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[1]Ibid., 2:760. [2]Ibid., 2:785. [3]Ibid.

"nirvāṇa-not-staying," awareness transcends only false-cognitions, but not the relative dimension of existence. Because the relative and absolute dimensions of existence have previously been coupled, the resultant Mahāmudrā enlightenment is very different. And so, the subsequent moments of enlightenment and post-enlightenment practices are also very different. In the Theravāda system, the yogi returns to the stage of the Arising and Passing Away. He then goes through the same sequence a second time. Then, he may attain a second enlightenment experience. This process is repeated four times. There are only four enlightenment experiences before final perfection. The Mahāyāna yogi achieves the Three Buddha-Bodies upon the first enlightenment. There are no stages of enlightenment beyond fruition of the Buddha-Bodies.

In conclusion, the two systems of Buddhism describe a common underlying path. The sequence of stages of this path are identical, though the texts differ in their outlines of the stages. These stages follow an invariant sequence. At the more advanced stages, the two Buddhist systems differ in their instructions. As a result, very different pre-enlightenment and enlightenment experiences come forth from the same path. Table 63 illustrates the comparison of the Theravāda and Mahāmudrā meditation-stages.

The Indian Yogasutras; Non-Buddhist Comparisons

The system of practice of Patañjali's Yogasutras[1] is based upon the dualistic realism of Saṃkhya philosophy. According to Saṃkhya, the universe is made up of two autonomous dimensions--puruṣa and prakṛti. Puruṣa is the attributeless, causeless conscious dimension of existence. Prakṛti is the dynamic substance of existence. In its primordial form, prakṛti is pure cause. In this form, the "cosmic forces" (guṇas) are said to be in "equillibrium" (aliṅga). These three forces are: sattva, a pure force that reflects puruṣa; rajas, an energic force; and, tamas, a force of inertia. When these forces become imbalanced, prakṛti undergoes

[1]The text of the Yogasutras follows the Sanskrit transliteration found in Mishra. For English translations compare Mishra and Woods.

TABLE 63

A COMPARISON OF THE MAHĀMUDRĀ MEDITATION-STAGES TO THE VISUDDHIMAGGA[a]

Mahāmudrā	Visuddhimagga
Stage 5. Putting-in-Order the View	Stage 3. Purification of View Attainment 1. Knowledge of Body & Mind
Stage 5. Skill	Stage 4. Purification by Overcoming Doubt Attainment 2. Conditionality
	Stage 5. Knowledge of what is Path and Not-Path Attainment 3. Clear Comprehension Attainment 4. Arising & Passing Away
Stage 5. Unspreading	Stage 6. Purification by Knowledge & Vision Attainment 1. Arising & Passing Away
Result: Non-Dissolution	Attainment 2. Dissolution Attainment 3. Terror
Stage 6. One Taste Examination-Meditation Samādhi-Meditation Benefit	Attainment 4. Danger Attainment 5. Disgust Attainment 6. Desire for Deliverance Attainment 7. Re-Observation Attainment 8. Equanimity
Stage 6. Non-Meditation Setting Up Enlightenment The Moments of Enlightenment Basis Path Fruit	Stage 7. Enlightenment Attainment 1. Conformity of Knowledge Attainment 2. Change of Lineage Attainment 3. Path Attainment 4. Fruition
Result: The Three Buddha-Bodies	Result: Four Knowledges of the Path

[a]Note that the outlines follow very closely to each other. The essential differences occur at Non-Dissolution vs. Dissolution experience; and at the fruit of enlightenment, i.e., Buddha-Bodies vs. Four Paths.

a series of transformations through which the manifest universe evolves. The entire evolution of the universe, as well as the varieties of individual psychological experience, are based upon these transformations of prakṛti. For a yogi, these observable transformations occur in the "mind-stuff" (chittam) of his mental continuum. The "transformation of mind-stuff" (chittamvṛtti) forms the basis of meditative analysis. Mind-stuff, being a form of prakṛti, is not conscious. How can the yogi become conscious, how can he observe the events of his mind? According to Saṃkhya philosophy, puruṣa and prakṛti interact, though they are autonomous. More accurately, they "reflect" each other under certain conditions, especially when the cosmic forces approximate a state of balance, but also when sattva predominates. The agent of this reflective process is called buddhi. It is a refined product, closer to the primordial state of prakṛti. Buddhi takes the shape of mind-stuff. When mind-stuff is purified, buddhi is able to reflect the puruṣa.

The yogi who wishes to know puruṣa must learn to transform his mind-stuff, on the one hand, and cultivate buddhi, on the other. The mind-stuff of the ordinary individual is in a high state of change. There are five states of mind-stuff depending on the relative relationship between the cosmic forces: restless; dull; distracted; one-pointed; and ceased. The former three bring affliction. The latter two bring liberation. Changeless mind-stuff is like space. When in a high state of change, mind-stuff is least able to reflect puruṣa. When in a low state of change it is most likely to reflect puruṣa. These conditions of mind-stuff are contrasted in the first lines of the Yogasutras:

yogash chitta vṛtti nirodhah 1:2

Tadā drashtuh svarupe avasthānam 1:3

Vṛtti sārupyam itarata 1:4

Yoga is the cessation of the transformations of mind-stuff.
Then, the Seer stays in its own form.
At other times, it takes the same form as the transformations.

The purpose of meditation is to stop the transformations of mind-stuff and bring the cosmic forces to balance, so that buddhi will reflect the

puruṣa, or Seer. This is done by "renunciations" (vairāgyabhyam) and "practice" (abhyāsa) (1:13). The former pertains to giving up material attachments to the world. The latter refers to meditation. The yogi must first develop "one-pointed concentration" (ekagrata) and then bring about the "cesation" (nirodh) of mind-stuff's transformations. The way to do so is to develop samādhi (1:17-20).

There are eight limbs to the practice: yamas; niyamas; āsanas; prāṇāyāma; prtyāhāra; dhārāna; dhyāna; and samādhi. These follow an invariant sequence. Each of these limbs will be discussed and compared to the basic structure of Mahāmudrā practice established in Chapter 2.

Preliminary Practice

The path of the Yogasutras begins with the "restraints" (yamas; 2:30-39). These refer to external regulation of behavior through restraint of destructive behaviors and cultivation of virtuous behaviors. This leads to practice of "internal observances" (niyamas; 2:32 and 2:40-45). These include purity; happiness; discipline; study and identification with the deity, Ishvara. One may note obvious similarities to the Buddhist practices. The order, however, is reversed. According to the composite model, the former stage entails, first, the development of an ideology through study and monastic moral training, and second, cultivation of self-focused awareness toward the end of affecto-cognitive change. The Buddhists use Tantric visualizations to accomplish this latter end. The latter stage integrates the self-focus with daily events, after a period of rigorous behavioral and perceptual regulation. The Yogasutras advocates similar practices in reverse order. External regulation through restraint is practiced first. The internal observances are very similar to the Buddhist practices. The use of study and learning again illustrates how important ideological development is at the beginning of practice. The practice of identification with the deity, Ishvara, is similar to the Buddhist visualizations, such as Guru Yoga, although the ideological assumptions are very different in each case. Still, both forms of practice lead to self-focused awareness. Overall, the types of changes of the preliminary practices of both systems suggest an underlying common psychological process. The

importance difference is found in the advocacy of study in both systems. The beginning yogi in each system learns a very different ideology. These vastly different ideologies will have a significance not only on the interpretation but the actual experience during later stages of practice.

Body and Mind Training

According to the composite model, the practicioner begins stage 2 in order to train his body and mind so that he can practice meditation. He first trains his body by adopting a rigid posture. Then, after sitting long enough, he is able to reduce the cognitive noise, or internal dialogue. Changes in breathing also occur at this stage. Finally, his continuum comes forth as an orderly temporal flow. He makes an effort to de-compose the events of his continuum into distinct components, and then to suppress these. At the same time, while focusing on de-composing these internal events, his contact with the external sense-world diminishes. He achieves some reality-distance.

The next three limbs of the Yogasutras parallel these stages quite closely: āsanas, or postures (2:46-48); prāṇāyāma, or breathing-exercise (2:49-53); pratyāhāra, or sense-withdrawal (2:54-55). The great similarity of both systems suggests a fixed, invariant sequence across cultures, despite differences in emphasis and interpretation. The yogi adopts a "firm" (sthira) and "relaxed" (sukham) posture (2:46). The posture is perfect when done "effortlessly" (prayatnashaithilya). Then, the yogi attains a "balanced state with reference to the infinite" (anantasamāpatti; 2:47). Though both the Buddhist and Hindu texts assume a re-arrangement of both body and mind, the ideal pattern with which the re-arrangement conforms is very different. The cosmic "Vairocana" for the Buddhist is ultimately an empty form, while the "infinite" for the Indian is an epithet for the eternal Self, or puruṣa. Ideological differences already manifest themselves in the form of different experiences at the same stage of practice. Though the results of cognitive noise reduction are similar for both, the techniques and subjective experiences are very different. The Buddhists simply suggest "letting-go" and continuing with the stable posture. The Yogasutras mention a great variety of effortful and disciplined breathing

exercises (2:49-53). The nature of the cognitive noise reduction is different in each case. The Mahāmudrā texts warn about confusing the resultant state of clarity with emptiness. Patañjali says that the "ignorance which covers the light" is destroyed so that the puruṣa is reflected (2:52).

In the final stage, the yogi practices a form of sense-withdrawal in both systems. Both contain common features called reality-distance and de-automatization. According to Patañjali, the activity of the senses is "disconnected" (asamprayoge) from sense-objects. Then, the yogi is able to see how the previous sense-activity comes forth "as if it were identical to the true nature of mind-stuff" (chittasya svarupa anukara iva; 2:54). The phrase, "as if . . . mind-sfuff," indicates a subjective experience of a re-organization of the flow of internal events much in the same way that the Mahāmudrā texts describe a re-arrangement of the continuum that follows from cutting off spreading. The difference, however, once again, is that the underlying de-automatization of cognition in the former case is designed to allow mind-stuff to reflect the puruṣa, where in the latter case is designed to set up the continuum as a succession of discrete events which will serve as the basis for both the concentrative and insight practices.

Concentration with Attributes

A practicioner trains his concentration upon external objects, and in doing so, deactivates the categorizing processes that are ordinarily coupled to perception. Then, he is able to simply concentrate upon an insubstantial object, i.e., upon the raw sense data which are represented to the mind. Once the mind is concentrated upon internally represented sense-data, the object-of-awareness undergoes a series of transformations. The internal representation is no longer limited by the constraints inherent in the physical object. It may change its size, shape, and so forth.

This process of concentration is called dhāraṇa in the Yogasutras. It is a process by which the yogi can "hold fast" ($\sqrt{dhr}$ = "hold fast") to a single point. Attention is bound (deśabandha; 3:1). Concentration begins

with an "external object" (tratakam),[1] but, once perfected, uses an internal object. In either case, an object must be used.[2] The main object used is an inner object, e.g., an "energy center" (cakra), or, a sacred form, e.g., the deity, Hari.[3] Though the form undergoes constant transformation, still, "mind-stuff" (chittam) imitates the form. These transformations are called vṛtti.

The Mahāmudrā and Yoga practices are extremely similar. The only exception is the cosmic model used as the sacred object, the Buddha, and Hari, respectively. Because the mind is said to take the shape of its object in both systems, the subjective experience may be different in each case because a different sacred object is used. Nevertheless, the practice is remarkably similar.

The next stage is called Skill in the Mahāmudrā system. The yogi relaxes his effort and sets up a point of concentration called a seed. Sense activity from each of the six sense-systems is combined into the seed. The seed contains all sights, sounds, and so forth. These emanate in distinct and various patterns until all the activity becomes calm.

The next state of practice in the Yogasutras is called dhyāna, or contemplation:

> tatra pratyayaikatānatā dhyānam 3:2.
>
> Contemplation is one continuum of recognition [of the transformations].

The object-of-awareness is called the "same continuum" (ekatānatā). The entire passage has been the subject of much debate, because it is obscure.

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[1]Mishra, p. 295:

> When with open eyes one focuses one's mind-stuff to an external object or objects, this type of concentration is called tratakam. Concentration, contemplation, and meditation with open eyes is tratakam. Within the body are innumerable places for concentration. For convenience, yogins have classified seven fundamental chakras, nerve plexus.

[2]Mircea Eliade, Yoga: Immortality and Freedom, trans. Willard R. Trask, Bollingen Series 56 (Princeton: Princeton University Press, 1969), p. 70. According to the commentator, Vācapatimiśra, it is impossible to master dhāraṇā without an object-of-concentration.

[3]The commentator's remarks on Hari are found in Woods, p. 204.

From the point of the previous psychological and comparative interpretation, it is not especially unclear. Pratyaya=prati +√i, "to recognize." The word is most often used along with vṛtti, or transformation.[1] Here, "same continuum" is used. Thus, the seed appears like one unified point of concentration, and yet dynamically unfolds like a continuum. These events can be recognized as a dynamic series of transformations (vṛtti). These events are "passive internal perceptions,"[2] not external substances.

The technical terms appear to be very similar in both the Mahāmudrā and Yoga systems. There does not seem to be much difference in the two forms of practice.

The next stage in the Mahāmudrā system is called Being-Done-With. The exercises serve to suppress the act of perceptual synthesis, by which subtle temporal fluctuations are synthesized into a single unit, or aggregate. A comparable stage in the Yogasutras is initial samādhi. Initial samādhi utilizes a support. It occurs while focusing upon a "gross form" (sthula) of an object. When samādhi is achieved, it is described as follows:

> tad eva artha matra nirbhāsan svarupashunyum iva samādhih 3:3
>
> Only during samadhi, it is as if just the intended object shines forth, empty of its own form.

Another passage adds that samādhi occurs when the transformations of mind-stuff decrease (kṣīnavṛtti; 1:41). This latter passage suggests dismantling of perceptual synthesis much like the stage of "Being-Done-With" gross cognitions in the Mahāmudrā system. Fluctuations cease in both systems. However, the results are different. The resultant samādhi is described as follows in the Yogasutras:

> tatsthatandanjanatāsamāpatti

That is, mind-stuff "stays" (tatstha), "penetrates" (tadanjanatā) and, "takes on identity with" (samāpatti) the object. In the Mahāmudrā, there

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[1]"Pratyaya, which may be translated conveniently by 'awareness,' has frequently been identified with vṛtti or fluctuation." Cited from George Feuerstein and Jeanine Miller, Yoga and Beyond: Essays in Indian Philosophy (New York: Schocken Books, 1972), p. 32.

[2]Ibid., p. 32.

is no object left. The resultant object is likened to empty space. The Buddhists turn away from the gross object toward awareness of the temporal flow of subtle cognitions, in order that no gross object can be "constructed." The Indian yogis de-realize the object, but keep their awareness upon some object during initial samādhi. However, awareness of that object is devoid of subject/object duality (kalpana). The object is said to be "empty of its own form." These initial samādhi states are called the vitārka samādhis because they occur upon a gross object. During savitārka-samādhi, the object, its description and cognitions about it become identical (1:42). In the next stage, nirvitārka-samādhi, the object shines forth, without cognitions and empty of any form (1:42). The mind is said to take the shape of its object just like a crystal that reflects a form (1:41).

There is a common underlying process in both the Mahāmudrā and Indian systems at this stage, namely dismantling of perceptual patterns. The goal, however, is very different. Space Yoga and penetration by samādhi into an object is somewhat different. The main difference, however, is in the understanding of the object. The Buddhists reduce the object to subtle temporal fluctuations, called subtle cognitions; the Indians reduce the object to subtle matter. In cognitive terms, the difference is one of temporal-constructivism and feature-realism.

Concentration without Attributes

These differences become clear in the next stage. Both systems require their practicioners to look at the subtle processes behind the gross perceptual world. The Buddhist looks at subtle cognition, which comes forth as a continuum of discrete events. The rate at which this flows may undergo change during this stage of practice. Through a series of practices, the Buddhist changes his perspective on these events so that there is no more "observer" (nga). The observer is replaced by a new perspective, the concomitant perspective of Staying/Moving that comes forth with each discrete mental event. The two essential elements of this practice are: (a) observation of the temporal flow; and (b) a change of the perspective of observation.

The Yogasutras continues with a very different type of samādhi. This is called the vicāra-samādhi. Vicāra-samādhi is done on "subtle objects" (sūkṣmavisayām). There are two types: savicāra and nirvicāra. Subtle objects, according to Saṃkhya, are composed of tanmātras. Tanmātras are subtle particles, which make up the five elements--ether, gas, light, liquid and solid. Tanmātras are continually vibrating. They undergo change every moment.[1] They are likened to light, but are considered to be a form of matter. The point of observation also changes during vicāra-samādhi. According to Saṃkhya philosophy, the ahaṃkāra (causal agent of observation) evolves out of prakṛti at the same stage as the tanmatras.[2] During nirvicāra-samādhi, de-evolution continues one step further. There are no more subtle elements nor an ahaṃkāra. Both collapse into the buddhi. Buddhi is that state of mind-stuff which is closest to prakṛti's primordial state, and so, buddhi can reflect the Self, puruṣa. During this samādhi, the cosmic forces re-gain "equilibrium" (alinga).

The Indian yogi observes, not a subtle temporal flow, but a state of subtle matter. Yet, both Indian and Buddhist, alike, observe similar subtle processes. However, there is some ambiguity about the nature of these subtle processes. Tanmātras, though viewed as subtle matter, are also described as being in constant change, though not as discrete temporal units. They are also analogized to light. The position adopted here is that the subtle processes observed in both systems are one and the same. They are, however, experienced differently, because of the different observational points taken. The central change in both systems is a change in point of observation. The Buddhists dismantle the observer (nga). The Indiana dismantle the manas[3] into the ahaṃkāra, and then, into the buddhi.

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[1]Mishra, p. 11:

> From the lowest to the highest, change is taking place everywhere. Atoms and tanmatras are continually vibrating and changing in every object. At every moment, the whole universe is undergoing tanmatric change.

[2]For a discussion of the relationship between manas, ahaṃkāra and buddhi, see Mishra, p. 67.

[3]The "manas" interprets the data from the main sense-systems. It is comparable to the "mind-perceiver" (Tib. yid) in Buddhism.

For the Buddhists, the new observational point becomes the concomitance of Staying/Moving; for the Indian, it becomes the reflection of the Self, puruṣa. To the contemporary physicist, light can appear as a wave or particle, depending upon the point of observation taken. Likewise, to a yogi, the same subtle processes can appear as a temporal flow or as subtle matter, depending on the point of observation.

Insight Practices

Next, the Buddhist and Indian yogis begin their respective insight-practices. These are called "insight practices" in Mahāmudrā and "samādhi without support" in the Yogasutras (asamprajñāta; 3:8). What serves as the basis of analysis in each? The Buddhist has balanced the concomitant perspectives of Staying/Moving in each discrete event. The continuum unfolds as a succession of discrete events. These discrete events become the basis for "thorough analysis each and every moment" (so sor rtog pa). The Indian yogi has reduced mind-stuff to its simplest state, buddhi, where it is capable of reflecting the puruṣa. How does the buddhi manifest itself? The manifest "transformations" (vṛtti) have ceased.[1] All that are left are "potential transformations" (parināma). Transformations still exist as potentials of buddhi, but are not yet manifest. They are caused by "subliminal impressions" (saṃskāras). Although they are not manifest, the potential transformations can be observed during samādhi.

Both the Buddhist and Indian systems assume cause/effect laws. The "propensities" (bag chags), for the Buddhist, and like the "subliminal impressions" (saṃskāras), for the Indian. However, the Buddhist continuum, that unfolds as discrete events "each and every monent" is not like the Indian "potential transformations (parināma). The former are discrete events, the latter as continuous transformations. Despite the disagreement over discontinuity/continuity, both assume a temporal flux which functions by cause/effect laws. The Western psychologists have called this the temporal nature of information-processing. This subtle flux exists prior

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[1]Eliade, p. 91. According to Eliade, the transition from the support to the supportless samādhi occurs when all fluctiations (vṛtti) cease.

to the creation of observable sense representations, e.g., visual forms. Just as in Western psychology, iconic storage is subject to significant interference effects by subtle interactions, so also, both Eastern systems assume that cause/effect interactions are very important at this stage. Despite the vast experiential differences in the view of this temporal flux, there may be a common underlying process, which is again observed from different perspectives. Both assume a common factor of temporal change.

The first stage of Insight Practice for the Buddhist involves an exhaustive search for an "entity" of either or both of the mind and phenomena, respectively, in each discrete event that comes forth with the concomitant perspectives of Staying/Moving. Once convinced that there is no such "entity," the practicioner experiences a rearrangement within his continuum, so that emptiness comes forth with each event.

In the Yogasutras, the first stage of supportless-samādhi is called the nirodhaparināma, or "potential transformation of cessation." Here, "oppositional forces" (vyutthāna) disappear, while the potential transformation of cessation becomes connected to mind-stuff:

> When the subliminal impressions of the oppositional forces disappear, and the subliminal impressions of cessation come forth, then, the potential transformation of cessation is connected to mind-stuff in the period of cessation (3:9).

This results in a "calm flow" (3:10). All oppositions have been removed. As a result the entire world and its objects (sarvārthata) are destroyed (3:11). The practicioner experiences some re-arrangement of this flow. This is described as the "potential transformations of one-pointedness" (ekagrataparināma).

There are common factors in both systems. First is the idea of change. Change occurs as a succession of discrete events, for the Buddhist, and as a continuous flow, for the Indian. Second, is the idea of using a search task to eliminate factors which obstruct insight. The Buddhist eliminates an "entity," while the Indian eliminates "oppositional forces." These, of course, are interpreted quite differently. Third, is the idea of insight. The Buddhist realizes emptiness; the Indian yokes his mind-

stuff to the potential transformation of cessation. Fourth, is the idea of a re-arrangement. The Buddhist "puts-in-order" his continuum; the Indian achieves "one-pointed, potential transformations." Though the perspective is different, and therefore, the interpretation of the change-process, both assume an underlying process of change, and both conceive of similar substages to the practice.

The second stage of practice is called Skill in the Mahāmudrā system. Here, the process of insight proceeds automatically. The practicioner simply allows the events to come forth, and so, is able to immediately see them as being empty. The practicioner is also able to divide his attention during this stage of insight. He also examines the very process of arising. Then, he notices three distinct shifts in the duration of arising events: initial phase of arising only; tripartite unit--arising, staying ceasing; arising and passing away, moment-by-moment.

The next stages of the supportless-samādhi of the Yogasutras are similar. As the yogi continues to observe potential transformations, "those that have past and those which occur become similar" (3:12), the yogi also divides his attention. He is told to observe the potential transformations of the sense-phenomena of the external world. These type of changes include: phenomena (dharma); subtle qualities (laksana); and changes in state over time (avastha). A dharma is said to have three components--past, present and future. During this stage, the dharma can be viewed all at once (3:14).

Once again, there are common factors in both systems. In both, the yogi continues with the same realization. Here, insight comes automatically with each change. Attention is divided in both practices. The Buddhist also looks at changes in the process of arising; the Indian, at changes in material phenomena. Once again, the temporal-material (wave/particle) distinction is evident. Each of these observed processes undergoes an orderly series of changes. A discrete temporal unit, for the Buddhist, comes forth as an initial moment, a tripartite unit, and a fleeting moment, arising and passing away. The continuous transformation of a material particle, or dharma, for an Indian, occurs so that past and present collapse, and then, so that past, present and future transformations

are contained within the same particle. Once again, there appears to be a common underlying process.

The third stage of the Mahāmudrā insights are the most important. Here, the practicioner, through a series of dialectics, negates the temporal flow of his continuum. In the language of psychology, he penetrates psychological moment. The result is a Non-Dissolution experience, in which the entire acausal interrelatedness of mind/cosmos comes forth.

Similarly, Chapter 3 of the Yogasutras concludes with a discussion of practices related to the "mind-moment" (kṣana). The Indian mind-moment is similar to the Buddhist "event" (sbyung ba), except that the former is more particle-like, and the latter more temporal. These mind-moments come forth in a "succession" (krama). Exactly how the Yogasutras reconciles its notion of a succession to previous of continuity is unclear. Nevertheless, the idea of a succession of mind-moments is very similar at this stage. Here are the passages from the text:

> kramāviyatvam parināmanyatve hetuh (3:15).
>
> Different successions are the cause of differences in the potential transformations.
>
> kṣana tat kramayoh samyamād vivekajam jnānam (3:53).
>
> From meditation on the mind-moments and their succession, discriminative Wisdom comes forth.

By altering the succession of events, the yogi can penetrate into the core of the psychological moment. As a result, he has cracked the code of the universe. The Yogasutras devotes many passages to a discussion of the psychic powers that come forth at this stage. According to the commentaries, the entire potential world is contained in a single mind-moment.[1] As a result of collapsing the mind-moment, knowledge about the entire universe is available. Although the text discusses psychic powers, it warns the yogi not to get side-tracked. Genuine wisdom is available here. What is this wisdom like? According to the text, the "class" (jāti); "attributes" (lakṣana); and, "position in space" (desha) become the same (3:53). Thus, all seemingly distinct forms of the universe are seen as the same; they

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[1]Woods, p. 288.

seem different only because of different positions in space, depending on the point of observation. Everything is interrelated. The text continues:

> Tārakam sarva visayam sarvathā visayam akramam cheti vivekajam jnānam (3:54).
>
> The Deliverer, discriminative Wisdom, contains all [things] as its object, and all aspects of objects. It has no succession.

The common factors in the Mahāyāna Buddhist and Indian exercises are striking. Both presume some notion of a psychological moment, and more, a succession of psychological moments. Both devise exercises to penetrate the psychological moment. As a result, both types of practicioners become aware of the acausal, interrelatedness of the universe. The mental continuum is "without succession" in each. However, there are very important differences in the experience of interrelatedness. The Mahāyāna practicioner negates time. As a result, the experienced interrelatedness is based upon relativity. The entirety of potential formation is "carried-out-en-masse." Yet, since any one element is dependent upon every other element, there is no substantiality to the interrelated event. It neither exists nor non-exists. It is neither one nor many. In contrast, the Indian does not negate so much as alter the succession of mind-moments. As a result, the experienced interrelatedness is eternal. Mind-stuff has returned to its primordial state, prakṛti. Prakṛti is substantial and existent. The Indian yogi has a unity experience; the Mahāyāna Buddhist enters the Middle Path. Both experience varieties on the common theme of interrelatedness. The Buddhist could not accept the eternalist view of prakṛti, nor the Self, or puruṣa that is reflected during the experience.

Extraordinary Practices

One might expect that enlightenment experiences based on Non-Dissolution and on Unity experiences would be very different. Nevertheless, the mechanisms by which these respective enlightenments come forth suggest a common underlying process. Recall that Mahāmudrā enlightenment comes forth from two stages of practice--the Yoga of One Taste and the Yoga of Non-Meditation. During One Taste, the yogi sets up the Special Samādhi and lets the relative, temporal activity of his continuum return, but in

such a manner that it is coupled to absolute truth (emptiness). This is called the Samādhi of Simultaneousness. Proper activity of the relative dimension of truth is considered to be very important as a precursor to enlightenment. Then, during Non-Meditation, the yogi sets up non-activity so that the three moments of enlightenment come forth. The Basis, Path and Fruit enlightenments culminate in the Three Buddha-Bodies.

Chapter 4 of the Yogasutras presents a discussion of the dharmameghasāmadhi, or, "Raincloud of the Dharma Samādhi." The chapter begins with a detailed discussion of the laws of cause and effect. This may be likened to the Mahāmudrā Examination-Meditation on One Taste. The Indian text illustrates how "subtle propensities" (vāsanās) come forth from karmic-activity (4:8). Prakrti, even in its purest form, still manifests cause and effect. The chapter teaches the yogi about the laws of cause and effect. More, it instructs the yogi to experience these laws during samadhi. The yogi should understand the identity between his recollective awareness (smṛti=Tib. dran pa) and the "subliminal impressions" (saṃskāras; 4:9). During this samādhi, the yogi understands uninterrupted causal relations on a very subtle level. He allows causal, temporal activities to persist during samādhi. According to the text, past, present and future, the elements of time "exist in their own right" (1:12). Even so, these elements of time come forth from the "sameness of potential transformations" (ekatvad; 4:14). All formations are of the "same substance" (vastu), but of different mind-stuff (chittam; 4:15). By purifying mind-stuff by letting it come forth so as to see as the same transformation and same substance, the puruṣa is reflected (4:20). All relative transformations are found to exist "for the sake of puruṣa" (4:24). Then, enlightenment comes forth. Though the text does not mention three moments of enlightenment, the actual description of enlightenment suggests such moments. First, the various states of being cease, so that mind-stuff becomes calm (4:25-26). Second, "in the interval following that, the transformations which are recognized and everything else comes forth, due to the sublimal impressions" (4:27). Then, the Raincloud of the Dharma Samādhi comes forth (4:29). As a result all afflictions are removed (4:30). There is little left to know because of the "infinite knowledge"

(anantyajjneyam; 4:31). This is called "freedom" (kaivalyam; 4:34), wherein the cosmic forces restore their equilibrium and thereby continuousness reflect the puruṣa.

Once again, there appears to be a common underlying process behind the mechanisms which set up enlightenment and the moments of enlightenment. Both systems begin with an intellectual reflection upon causal activity. The systems differ, however, in the assumption made about causality. The Indians assert that time and substance exist. The Mahāyāna Buddhists claim that they are empty, but exist only in a relative sense. Both systems use an advanced samādhi state in which the relative activity of time returns. The result of the samādhi meditation, in both systems, is an experience of equanimity. The Indians feel that all is the same because time and substance are manifestations of the same cosmic substance, prakṛti. The Buddhists deny this eternalist position. They feel that all is the same because of emptiness. Enlightenment comes forth in three distinct moments, in both systems. The actual experience of enlightenment is probably very different, though both serve to remove afflictions and bring liberation. In Indian enlightenment, the buddhi reflects the Self, or puruṣa. In Mahāyāna Buddhist enlightenment, false-cognitions drop away so that the natural spontaneity of the Simultaneous can come forth. The difference is once again a difference between eternalistic and Middle-Path views. Table 64 compares the commonalities of the Mahāmudrā and Yogasutra meditation-stages.

The One Path

These brief comparisons of Mahāmudrā, the Visuddhimagga and Yogasutras to a composite psychological model are meant to illustrate a common underlying psychological process at each stage of practice. Moreover, despite differences in the way that the stages are outlined in each system, it should be apparent that there are a fixed number of stages, which follow an invariant sequence. Hence, it is possible to distill a common path behind the varied cultural forms of practice and their different technical expressions. The results are given in Tables 63 and 64.

TABLE 64

A COMPARISON OF THE MAHĀMUDRĀ MEDITATION-STAGES TO THE YOGASUTRAS

Stage	Mahāmudrā	Yogasutras	Aphorism
1.a.	Ordinary		
1.b.	Extraordinary	Observances (niyamas)	2:32;40-45
1.c.	Advanced	Restraints (yamas)	2:30-39
2.a.	Body-Isolation	Postures (āsanas)	2:46-48
2.b.	Speech-Isolation	Breathing-Exercise (prānāyāma)	2:49-53
2.c.	Mind-Isolation	Sense-Withdrawal (pratyahāra)	2:54-55
3.a.1	Concentration-in-Front	Concentration (dhāraṇā--tratakam)	3:1
3.a.2	Concentration Inside	Concentration (dhāraṇa-cakra)	3:1
3.b.	Skill (the Emanating Seed)	Contemplation (dhyāna-pratyaya)	3:2
3.c.	Being-Done-With	Samādhi with Support--Gross Objects	1:41;3:3
4.a.	Holding Fast (temporal flow--subtle cognition)	Samādhi with Support--Subtle Objects)(subtle matter--tanmātras)	1:45
	(collapse of observer [nga])	(collapse of sense-interpreter [manas] of causal agent [ahaṃkara])	
4.b.	Letting-Go	as above	
4.c.	Balance	as above	
5.a.	Insight (non-entityness of each and every successive event)	Samādhi without Support (potential transformations [pariṇāma])	3:9-11
5.b.	Skill (non-entityness during process of arising)	Samādhi without Support (analysis of Dharmas)	3:12-13
5.c.	Unspreading (dialectic to negate time)	Samādhi without Support (change in mind-moment and succession)(kṣana; krama)	3:15-16; 52-55
Result	Non-Dissolution	Reflection of Self (puruṣa)	
6.a.	One Taste	Analysis of Cause/Effect	4:1-24
6.b.	Non-Meditation	Rain Cloud Samādhi	
	1. Basis enlightenment	1. Cessation of states of being	4:25-26
	2. Path enlightenment	2. Recognition of transformations	4:27
	3. Fruit enlightenment	3. Rain Cloud Samādhi	4:29-31
Result	Three Buddha Bodies	Rain Cloud	4:29-31

The logical order of the one path, as shown in the table, is incredible. There are six stages to the practice. Each of these has three substages. Two of the main stages pertain to the ordinary individual. Two pertain to an analysis of perception. The final two pertain to the temporo-spatio nature of mind and cosmos. Each of the two stages is subdivided into gross and subtle practices. Each stage expresses a particular form of de-construction. For example, ordinary attitudes, behaviors, affects and self-images are first de-constructed. Then, thinking is de-constructed. Next, perception is dismantled. While observing the subtle processes behind perception, the point of observation is altered. Next, the temporal nature of information-processing is analysed, and then, dismantled. As a result, the yogi experiences some form of interrelatedness of mind and cosmos. Finally, the activity and observational points that interfere with this interrelatedness are dismantled and enlightenment comes forth. Each of these six stages depicts an episode of structural variance along the path of liberation. The stages are invariant.

They may also be invariant functional processes behind all of the structural variance. These elements of functional invariance may also follow regular laws. For example, the Mahāmudrā texts introduce three terms: holding-fast; letting-go; and, awareness. Each substage, for each of the six main stages of the entire practice, utilizes one of these three functions. The order of usage is regular. Holding-fast is always used in the first substage; Letting-go is the second substage; and Awareness is the third substage. The former two, holding-fast and letting-go, are considered two forms of "activity" (<u>las</u>). In psychological terms, they may be active and receptive versions of a common factor, effort. The latter is comparable to what Tart has called self-awareness.

The yogi's path unfolds like a symphony. First, he holds-fast to his everyday affairs in light of his new view. Then, he performs a series of visualizations, lets-go, and receives the influence of his refuge-object. Finally, he returns to his everyday affairs and trains his awareness, i.e., recollection and total awareness. Next, he adopts a rigid posture and holds-fast. After sufficient experience with the rigid

posture, he lets-go and finds that thoughts fade into the background. Then, after cutting off all spreading thoughts, he becomes aware of the re-arrangements within his continuum. Then he proceeds to perception. The same three steps are repeated. These steps carry him through to enlightenment.

Because of the extreme regularity of the path, both in its invariant sequence and in the three operations used during each stage, it may be possible to formalize the processes of the mind during meditation in a mathematical model. Although this is beyond the scope of the present paper, it should be apparent that the mind operates in a very regular way during all stages of meditation. A simple glance at the table will make this fact obvious.

Many Views

Nevertheless, though there is perhaps one underlying path, there appear to be several very different experiential outcomes, and philosophical positions which stem from these. How can these variations be accounted for? They can be explained by the observational ambiguity inherent in several critical stages along the path. The first point of difference between the Mahāmudrā and Yoga meditations can be seen clearly at each of the third substages along the entire path. Both systems describe a fundamental re-arrangement in the unfolding continuum. For the Buddhist, spreading ceases; thinking becomes empty. For the Indian, mind-stuff first approximates a condition where it can reflect the puruṣa. The stage of Concentration with Attributes is similar in all the systems up until its third substage. In both the Mahāyāna and Theravāda systems, gross perceptions are dismantled into temporal flux. The Indians dismantle gross perceptions into spatial identity. Again in Attributeless Concentration, there are differences in the point of observation taken as well as in the nature of the observed events. The Buddhists observe a subtle temporal flow; the Indians, changes in subtle matter. Buddhists adopt one perspective, wherein the observed events appear like waves; the Indians adopt another perspective, wherein the observed events appear like particles. According to a similar paradox in modern physics, both are

probably observing the same events. The difference is one of perspective. That the first major differences appear at this stage is not surprising, since this is the first stage in which the point of observation is dismantled. Observational ambiguity means that a given discrete state of consciousness may be structured such that it can be viewed from several experienced perspectives.

The first two substages of the insight practices are nearly identical for the Mahāyāna and Theravāda Buddhist systems. Both observe a subtle temporal succession of discrete events. The Indian yogis also observe change, but from a different perspective. Despite the vast differences there may be an underlying factor of change--what psychologists have called the temporal nature of information-processing. The greatest difference between all three systems, however, occurs at the third substage of stage 5, during the Arising and Passing Away Samādhi. Each system designs practices to collapse the psychological moment. The results are vastly different: the Mahāyāna Non-Dissolution experience; the Theravāda Dissolution experience; and the Indian Yogic Unity experience. All three experiences share a common conception of interrelatedness. Finally, the enlightenment experience is very different for each, even though all the systems utilize practices designed to negate activity, and even though enlightenment comes forth as three distinct moments in each system.

All of the major differences between the systems occur during the third substage of practice. There is remarkable consistency. Recall what happens during the third substage of practice. After two effortful stages (holding-fast and letting-go), the practicioner dismantles a particular structure so that awareness can come forth. The structures dismantled may be thinking, gross perception, point of observation, and time. According to the de-constructivists, such as the Mahāmudrā commentators and Tart, structural dismantling releases awareness. In brief, these are the only substages where it is possible to change one's perspective of awareness. Due to the observational ambiguity inherent in these discrete states of consciousness, it is entirely possible that awareness can take different forms, or better, different observational perspectives. Thus, a Buddhist may use the non-dual concomitant perspective inherent in each

discrete event, and the Indian yogi can use the dual reflection of mind-stuff and puruṣa. Then, it is not at all surprising that the Buddhists and Indian Yoga advocates debate over whether the common psychological processes appear more like discrete temporal events or like changing states of subtle matter, no more than it is surprising that physicists debate over wave and particle views of the "wavelicle." In conclusion, there is one path, an invariant sequence of common underlying psychological processes, which may have several very different experiential and philosophical outcomes depending on the perspective taken along the path.

Cultural Determinacy and the Patterning of States of Consciousness

What, then, determines whether a given practicioner will have a Non-Dissolution experience, a Dissolution experience, or a Unity experience? This is not an unreasonable question, if we assume that all three experiences are possible once the psychological moment is dismantled. In fact, the existence of lengthy debates at least in the Mahāmudrā commentaries, and perhaps in other commentarial traditions, implies that the practicioners were well aware of the other possibilities. Strong doctrinal statements were intended to insure the intended experience. Review periods, in the form of "safeguarding" instructions, were suggested after each stage and substage of practice. Can a yogi make a 'mistake' and slip into a heretical form of experience? It is unlikely, though, no doubt, the history of yogic disciplines has had its share of heretics.

The reason is quite simple. All three systems, Mahāyāna, Theravāda and Yogic, are based upon at least somewhat similar doctrines of cause and effect. Every action ripens over time. Repeated actions have a cumulative effect over time. Now, it becomes more clear why the path must unfold systematically. Furthermore, it becomes clear why the Preliminary Practices are so very important. Recall that the Preliminary Practices are considered to be a path in themselves. Recall also that these practices often take many more years to master than the essential meditations. The reader may have been puzzled as to the great number of stages of the Preliminary Practices and to their lengthy interpretation.

It may have appeared that these practices were irrelevant to the essential meditations. Not so! The Mahāmudrā tradition devotes a great deal of discussion to these Preliminary Practices precisely because these practices guarantee the proper experience as far down the path as the Non-Dissolution and enlightenment experience. Slowly learning the Correct View, so that becomes embedded in every moment of one's cognitive activity, is a necessary pre-condition to meditation. As one teacher has said, "before you can meditate, you must know the goal of meditation."[1]

Recall that the Preliminary Practices begin with a very sophisticated set of instructions for attitude change. From this, the disciple develops an ideology. Then, he practices self-focusing techniques. This type of practice calls for nothing short of a complete psycho-behavioral transformation. During the years of practice, the disciple learns all of the major doctrines of the tradition. He also engages in rigorous ethical disciplines. Most important, he learns the basic philosophical position for that system. In the Mahāmudrā system, for example, he learns the "correcting view" during an "oral reading." Then, he studies it. Next, this view becomes active in his cognitive processes during the self-focusing visualizations. Finally, this view remains with the disciple during each moment of his existence, whether he be meditating or carrying on with his daily affairs. He has not only changed his attitude, but embedded the view in every cognitive event within his continuum. According to the Doctrine of Cause and Effect, these successive moments, in which the view manifests itself, will become cumulative over time. The Preliminary Practices are designed to orient the entire set of essential practices toward the "correct view," even before the yogi ever begins the essential meditations. In brief, slow and systematic encounter with this view, in the context of profound psycho-behavioral change, 'pulls' the subsequent discrete states of consciousness toward a particular perspective, and reasonably guarantees that the yogi will experience <u>only</u> the religio-philosophical insights of his own contemplative tradition, even

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[1]Geshe Wangyal, personal communication, Lamaist Buddhist Monastery, Washington, New Jersey, 1976.

when other experiences are potential to the states of consciousness he experiences. That a guarantee is not entirely effective is suggested by the numerous safeguarding procedures built into the practice. What the human organism is equipped to do, and what different religio-contemplative systems advocate are not always in agreement, although the Mahāyāna system appears to show greatest recognition of the other possibilities, at least judged by extensive debates of these positions within the commentaries.

The stages of the Preliminary Practices, once again, unfold in a regular sequence, although the Indian Yogic conception of these stages is different. These stages, however, may not have a fixed, invariant order, like those of the essential practides. Nevertheless, the stages suggest an envisionment of psycho-behavioral change that at least must rival Western systems of therapy.

The necessity of the Preliminary Practices in determining the outcome of higher meditative states is suggested by Wallace's concept of "cultural patterning" of states of consciousness. The reader may recall from Chapter 1 that individuals given the same dosage of the same hallucinogenic drug had very different hallucinogenic experiences within different cultural settings. Though Wallace's findings pertain to hyperaroused states, his concept of cultural patterning of states of consciousness is perhaps generalizable also to hypoaroused, meditative states. The Preliminary Practices may be interpreted as an elaborate "skillful means" for the cultural patterning of these states toward a particular configuration of enlightenment. The preliminary practices of the Theravāda and Yogic systems no doubt pattern the same psychological events toward different experiences and goals.

A-Typical Adult Development

The yogi, through years of disciplined practice, based primarily on the control of attention and awareness, systematically dismantles the components of the hierarchically organized information-processing system, from higher to lower operations. He is able to become aware of the subtlest high-speed interactions of the information-processing system.

Awareness of these interactions, which resemble those studied in contemporary physics, enables the yogi to not only understand the workings of his own mind, but also the cosmos. A yogi spends many years of his adult life accomplishing this task. Many yogis do not attain the enlightenment and post-enlightenment states.

What are the implications of this conception of a spiritual path for human development? Contemporary psychological theories of human development are very different from the conception of the spiritual path presented here. Many of the significant developmental theories have been unable to account adequately for adult development. For example, Piaget's developmental psychology,[1] largely a structural theory of cognitive development, does not devote much understanding to adult cognitive development. The major cognitive structures are thought to be well established by early adulthood. Though many have agreed with Piaget that structural development is near completion by early adulthood, many theorists, including Piaget, have assumed that these stable structures, nevertheless, undergo continual transformation throughout adulthood. For example, moral development and attitude change may continue into adulthood,[2] even though formal cognitive structures upon which these changes are based, do not themselves undergo marked change. The major exception has been the work of Erikson, whose conception of stages covers the entire span of the human life cycle.

When compared to these Western developmental theories, the Buddhist path of meditation appears to be an a-typical theory of adult development. It is called "a-typical" because its stages are not available to the ordinary individual, under ordinary life-circumstances. They are available only under certain conditions. Then, the path is available to almost anyone. Under these specific conditions, the individual undergoes a second developmental sequence with significant structural changes, and psycho-physiological reorganization. These changes follow an invariant sequence, according to predictable laws of transformation.

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[1]John H. Flavell, The Developmental Psychology of Jean Piaget (Princeton: D. Van Nostrand Co., 1963).

[2]Ibid., p. 441.

What are the conditions which trigger this path? There are the mechanisms for inducing hypo-aroused states of consciousness. The general mechanisms are sensory/motor isolation and internal adaptation. The specific mechanisms are the variety of attentional processes--self-focused awareness; focused attention; concentration; discrimination, and awareness. In short, these conditions are opposite to the conditions around which structural development is built in Piaget's theory. Structural change--generalization and differentiation--is presumed to be dependent on constant interaction between the organism and the novel stimuli in the environment. Without interaction, there could be no adaptation, no assimilation, no accommodation. The Buddhist texts describe an a-typical developmental sequence that comes forth only when interaction with the environment is significantly reduced, at least during the essential part of the practice. That a different developmental path, for adults, is triggered under these conditions is a reasonable claim, even when the Western developmental theorists offer no data by which to evaluate this claim.

The cognitive psychologists have. Neisser, in his second book, Condition and Reality,[1] has criticized the entire tradition of cognitive research. First, experimentalists have studied only one sense-modality at a time. Second, they have isolated the experimental subject from his natural environment, and often restricted his movement, attention or gaze, in order to study so-called normal perception. Neisser believes that most cognitive research, then, has little to do with normal perception. Normal individuals engage in "exploratory activities." They move about and actively engage the world. Moreover, they utilize all of their sense-systems at once. They develop "anticipatory schemas" for perceptual events. In fact, Neisser goes so far as to reject his previous theory of the icon. He no longer feels that the icon represents a necessary, rudimentary stage of information-processing. Rather, it passes so quickly that Neisser feels it cannot be functional in normal, interactive vision:

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[1]Neisser, Cognition and Reality.

> Most cognitive theorists have sided with the subject rather than the spectator. That is, they treat the icon as if it were a picture, independent of the perceptual mechanisms that "look at it"; a first, separate, and unique stage of processing . . . Nevertheless, it can play little part in normal vision: by definition it does not exist while a given fixation continues, and it is destroyed by masking after every eye movement.[1]

He replaces the icon with the concept of the schema. Schemas last. They help an adult transcend his environment. Schemas develop out of an individual's skill. Neisser's interactional, skill-based theory of cognition is quasi-soteriological, though heavily based in the Gibsonian tradition of indirect realism. Transcendence means "going beyond the information-given" by using schemas.

Exactly where Neisser criticizes the traditon of cognitive research, and his own, one finds common ground with Buddhism. The a-typical development of the yogi occurs in an isolated environment, where information from each of the difference sense-modalities is segregated, and where skillful practice of attention is highly valued. The tradition of cognitive research is very useful in understanding the meditative path. Even the tachistoscopic studies on temporal information-processing are useful in understanding the meditative Insight Practices. Neisser may be correct in saying that these experiments, and perhaps also the yogic practices, have little to do with everyday perception. The requirements for the practice are unusual. Yet, the Buddhist path describes a soteriological envisionment of the mind/cosmos that is so unusual and so critical of ordinary perception that it cannot be passed over lightly. Perhaps the best way to resolve the differences between Western theories of cognitive development and the Buddhist path is to concede that each has a value in its own right. Each describes an envisionment of self/world under near-opposite behavioral conditions. The Western theories are most useful in accounting for child development and least useful in explaining the varieties of adult development. The Buddhist contemplative path says nothing about child development, yet, may offer at least one very important

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[1]Ibid., p. 179.

path of adult development available to man. If these two traditions were to be integrated, then, man appears as a "twice-born" organism. Once developing into an adult, he has an opportunity under appropriate conditions to trigger a second, very different path of development.

The Psychology of Knowledge and the Problem of State-Boundness

The tradition of cognitive psychology is founded upon the study of the ordinary individual. Our contemporary image of psychological man is of man while he is awake, and interacting with his average everyday environment. The knowledge that contemporary psychological man has of his environment one merely knowledge of the everyday world, largely the social world. This realm of knowledge, however, does not exhaust the potential dimensions of human knowledge, though it does exhaust contemporary studies in the psychology of knowledge, e.g., Neisser's Cognition and Reality.

State-specific psychology has taken a new look at the psychology of knowledge. According to Tart, each discrete state of consciousness contains its own type of knowledge. The structural organization of a given discrete state of consciousness determines the type of understanding of self and world that is possible to an individual. For Tart, ordinary waking consciousness becomes only one of many possibilities. All knowledge is "state-bound." To understand the great varieties of knowledge potentially available to the human organism, Tart advocates that psychologists go beyond their preoccupation with ordinary waking consciousness and map the realms of other states of consciousness.

The problem of state-boundness is essentially this: knowledge of self and world is meaningful only in the discrete state of consciousness from which it is derived. This claim has been known to psychologists ever since Overton first puzzled over his drugged rats, who 'forgot' how to run their mazes as the drug wore off. Before that William James had written about the seemingly profound insights he had with nitrous oxide. These appeared non-sensical when the drug wore off. According to Tart,

different states of consciousness may manifest a "new logic,"[1] which may be understandable only to others in the same state, but not to others in the waking state. According to other researchers,[2] knowledge is discontinuous across states of consciousness. What may be a profound insight in one state of consciousness may appear non-sensical in another.

That knowledge is state-bound is heavily supported by the meditation texts used in this dissertation. The conclusion of each major stage of practice constitutes a fundamental reorganization of certain psychological structures, and so, the yogi's experience of self and world are unique to that level of practice. These specific knowledges are not readily comprehensible to the ordinary, waking individual. The reader may find some difficulty imagining a state of consciousness where there is little thinking, little perception, a very different sense of self, a vast interconnectedness. The problem of state-boundness increases as the progression of states of consciousness becomes more discontinuous with ordinary, waking existence. How is the ordinary individual to understand the type of knowledge that comes forth during one of the varieties of enlightenment? How can enlightened individuals communicate their knowledge to ordinary individuals, when, in Eliade's terms, these events transcend the ordinary human condition, or, in the psychologist's terms, surpass the ordinary psycho-physical laws of temporal information-processing? These questions are as much critical to the student of religion as to the state-specific psychologist.

Some state-specific psychologists have concerned themselves with the problems of communicating knowledge from a discrete state of consciousness. Hastings,[3] for example, has concerned himself with the problem of transferring knowledge from a given state to the ordinary waking state.

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[1]Tart, chapter entitled, "State-Specific Communication," pp. 202-205.

[2]Fischer, p. 903.

[3]Arthur Hastings, "State Dependent Learning and Altered States of Consciousness," Paper presented at the Third Interdisciplinary Conference on the Voluntary Control of Internal States, Council Grove, Kansas, April, 1971.

He mentions a number of "methods of state-to-state transfer," by which an ordinary individual may recover knowledge of a state of consciousness that he previously experienced. Some of these methods include: varying the depth of the state; recovering the knowledge with a post-hypnotic suggestion; re-entering the state many times; and using mnemonic devices, e.g., mantras, lists, and recording the experience. For example, the "condensation style" (bsdu ba) of writing in the Tibetan meditation texts may be interpreted as a mnemonic device used by Tibetan yogis to retain their meditative experience between sessions. Tart has concerned himself with the "adequacy" of communications in a given state.[1] He acknowledges that subjects, who are experienced in a given state, may develop a state-specific language that has meaning to others in the same state. As a commonsense example, a person within a particular scientific discipline finds the communication of other members of that discipline quite meaningful, though to an outsider the language might seem strange. Likewise, a person in a discrete state of consciousness might be able to understand the communication of others in that same state. Tart bases his claim on studies of communications between experienced marihuana users. Tart believes that a psychologist, who wishes to assess the adequacy of state-specific communication, must meet two criteria. First, he must use subjects that are experienced with the state and who can thereby communicate the experiences. Second, he must use judges who are familiar with the state in question. To use judges who know only the waking state will not provide an adequate test of the state-specific communication.

Both these criteria for assessing the meaningfulness of state-bound communications pose serious problems for the student of religious experience. First, it is essential that the texts or field reports of religious experience are descriptions of genuine experiences. They must be written by experienced practicioners who have developed a means to communicate the experience. This paper has attempted to circumvent these problems by using the texts of a community of practicioners, who had developed and refined their state-specific language over many generations.

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[1]Tart, State of Consciousness, pp. 203-205.

Chapter 2 may be read as a highly sophisticated, technical description for state-bound experiences. Moreover, this tradition has, at points, matched the form of expression to the state in question. For example, consider the dialectical instructions of the Yoga of Unspreading or the negation-instructions of the Yoga of Non-Meditation.

Second, the judges of the meditative states must have some familiarity with the states. Since the student of religion is not always able to meet this criterion, the problem of understanding state-bound communications is serious, even when the states are adequately communicated.

This problem is central to the student of religious experience. Eliade has reminded us that religious experience is experience of the sacred.[1] Religious experience passes beyond the ordinary, profane world. In the language of the psychologist, it is state-bound. The problem with Eliade's concept of the sacred is that it is too general, though Eliade has been careful to delineate the historico-particular manifestations of the sacred throughout his works. Likewise, there are perhaps many forms of state-bound knowledge, many of which might meet Eliade's criteria for the "sacred" or Wach's criteris for a "genuine religious experience." No matter how it is defined, a common assumption is made: the main problem of understanding religious experience is the problem of understanding a type of knowledge that is discontinuous with ordinary waking knowledge, for a given culture.

The problem of state-bound knowledge is especially serious in reference to the enlightenment experiences. What gets transmitted to successive generations is largely the knowledge about enlightenment experiences. The practicioners within the same culture must have found it difficult to communicate knowledge about enlightenment states. Even after establishing a very sophisticated technical language for the enlightenment experience, still, the practicioners at times misunderstood and distorted the innovations of Saraha, the originator of the Mahāmudrā tradition. The problem is even more serious for the modern Western interpreter.

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[1]Mircea Eliade, Patterns of Comparative Religion, trans. Rosemary Sheed (New York: Sheed & Ward, 1958; reprint ed., The World Publishing Co., Meridian Books, 1963), pp. 1-4.

How can the transmission of knowledge about Mahāmudrā enlightenment be understood by a modern Westerner, who is neither familiar with the technical vocabulary or the states of consciousness in question? This dissertation has attempted to answer the question in two ways. First, a detailed reconstruction of the stages and the texts of enlightenment was carried out. An effort was made to present the technical vocabulary that Tibetans use to describe this state-bound experience. Wherever possible, the translations also preserve the form of the language, because the form often conveys something about the experience. The reader who wishes to understand Mahāmudrā enlightenment must learn this technical vocabulary and then try to read the texts of enlightenment, such as sGam po pa's text in Chapter 1. Second, an attempt was made to present the systematics of the meditation path. Instead of trying to present an interpretation for states as discontinuous from the waking state as enlightenment, this dissertation has presented an exegesis of each of the stages leading up to enlightenment.

In conclusion, the psychology of knowledge is a wider field than that of the information-processing of Neisser, the cognitive development of Piaget, or the attitude-acquisition of Hovland. These theories all pertain to ordinary waking knowledge. Other forms of state-bound knowledge are worthy of inquiry. An anthropologist may inform us that a tribe's very survival may depend upon the "sacred" knowledge received through possession-trances.[1] A yogi's ability to free himself from the sufferings of the everyday world, and also the sufferings of other lifetimes, depends upon meditative states of consciousness. This dissertation is one example of the types of inquiry that can be made into state-bound knowledge. The enlightenment experiences are important because of their soteriological and ethical implications.

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[1]John Beattie and John Middleton, Spirit Mediumship and Society in Africa (New York: Africana Publishing Corp., 1969).

APPENDIX

The following is a more detailed analysis of the eight criteria used to establish the basic structure of the Mahāmudrā path. The abbreviations refer to the authors' names as illustrated in Table 4.

Stages

The texts were examined to find out at what points the authors specifically marked the texts with "stages" (rim pa) markers. Both Bkra shis rnam rgyal and 'Jam dpal dpa' po specifically say that the practice follows stages. However, in addition to their general statement, an attempt was made to find out at what points the terms were used in the texts. The most common use of the stage-marker occurred during the concentration meditations, on "Staying-Calm" practices (Bk, root-text, p. 654). Commentarial sections were the same; cf. dB,p.87; Rg,p.444; Si,p.435). The stage marker was most often used to mark "Concentration with Attributes," but was used to mark the entire "Staying-Calm" series in dB. The stage marker was used to mark the "Insight" practices in Bk, but not Jp. Overall, most authors agree that the practice follows stages. However, there are variations. Most agree that the concentration practices must follow a fixed order. Some, however, give a "condensed" (bsdu ba) form of "Insight" practice, e.g., Pk and Jp.

Sessions

Only two authors, dB and Rg, use "session markers" (thun). dBang phyug rDorje divides his expanded text into a total of 31 sessions. This may be likened to courses or units of practice. These include: 9 preliminaries; 16 essential sessions; 6 concluding sessions. Rang byung rDorje uses 8 sessions for the same overall practice. It appears as if different authors disagree as to what constitutes a unit of practice. Session markers pertain to the amount of time it takes to master a set of practices. It

seems as if different teachers feel that it takes students differing amounts of time to master similar practices. Therefore, session markers were not a reliable indicator of the basic structure of the texts.

Outlines

Every text uses an outline form. All, except Ras chung, use the standard divisions--"Preliminary," "Essential," and "Concluding" practices. There is little consistency as to what constitutes a "Concluding" practice, but the "Preliminary" and "Essential" practices are fairly standard across the texts. Each of these three major divisions is further subdivided. The authors seldom agree as to the exact nature of the subdivisions. The extensiveness of subdivisioning correlates with the author's wish to elaborate a particular stage of practice. For example, consider the initial Insight practice. Bkra shis rnam rgyal breaks the practice down as follows: "The Way to Meditate so that Insight Comes Forth."

a. The Reason the Truth is Carried Out by Representing Mind Only.
b. Putting-in-Order the Root, the Entityness of the Mind.
    1. Mind Only; the way it is explained in the texts [Examination-Meditation].
    2. The way it is explained in the Meditation-Stages Texts (Samādhi Meditation].
    3. . . . in the Oral Readings.
    4. The way to Put-in-Order.
c. Putting-in-Order that Sought; the Entityness of Cognition & Perception.
    1. Perception as Mind.
    2. Understanding Perception by Understanding Mind.
    3. The representations of the Meditation Stages (Bk,pp.334-377).

This outline corresponds to a single section in 'Jam dpal dpa' bo, i.e., "Analysis of the Root of the Moving and Non-Moving." The reason is because Bkra shis rnam rgyal intends for a detailed "stages" form of instruction, while 'Jam dpal dpa' bo intends for a "condensed" form. There are many examples of variations in the subdivisions of the outlines. It would be too extensive to include them all here. The footnotes to Chapter 3 list the outlines and folio numbers for each main text and commentary, for each state of practice. This need not be repeated here. Suffice it

to say that the outlines vary consierably, but that it is possible to sift out a common core behind the varied outlines.

Paradigms

The use of paradigms did not prove reliable. The most commonly used paradigm was the "Four Yoga Model." The four yogas are: the "Yoga of One-Pointedness," the "Yoga of Unspreading," the "Yoga of One Taste," and "Yoga of Non-Meditation." 'Jam dpal dpa' bo gives a detailed discussion of this model (Jp, fol. 17b-22a). Bkra shis rnam rgyal also mentions the model. He includes it in the "Path-Walking" section of his text (Bk, root-text, p. 687). It is also found in dB,p.68; Si,p.436. According to Bkra shis rnam rgyal this model is a description of post-enlightenment practices. The post-enlightenment practices review the major divisions of the path of Mahāmudrā. However, it cannot be assumed that the post-enlightenment review of the path follows the same path that leads to enlightenment. Furthermore, other authors use different models, e.g., the "Ten Stages" (Si,p.434). Therefore, these models for the stages of practice were not considered reliable.

Methods

It was originally assumed that techniques of practice would be a reliable indicator of the stages. It was thought that a specific technique would lead to a specific alteration in consciousness. Upon analysis, it was not so clear-cut. First, certain methods were found at nearly every stage of practice. These techniques were largely instructions for awareness, e.g., "Recollection" (dran pa); "Safeguarding" (skyong ba). Second, the breathing techniques were used inconsistently. They are used in "Skill" practice by Padma dKar po and in "Done-With" practice by Bkra shis rnam rgyal. They are used much earlier in the Indian Yogasutras. The "Six Yogas of Tilopa" are used twice. They are used in the "Isolations" by 'Jam dpal dpa' bo and in both 'Jam dpal dpa' bo and Bkra shis rnam rgyal. The vast majority of other techniques are, however, stage-specific. These include: the extraordinary preliminary visualization,

e.g., Guru Yoga in Bk, dB, Si, Rg; the techniques for concentration with attribures, consistent for all texts; and the pointing-out instructions, which are identical for Bk and Jp in "Non-Meditation." Furthermore, certain authors adopt different techniques, or at least different names for techniques used in the same stage. For example, compare the Isolations (Jp) to the Points (Bk) used in the "Preliminaries," or the Cutting-off exercises (Jp) to the Space Yoga (dB, Rg) of "Attributeless-Concentrations." The Insight practices show great variety in style and elaboration. Overall, it appears that different authors may draw upon a wide variety of techniques to bring about the systematic changes at each stage of the path. There are, however, constraints. The technique must affect the specific "benefit" intended. Authors often differ in the techniques they chose. There are also certain common factors of awareness that occur at each stage of practice. A detailed analysis of these techniques and their variations is found in Chapter 2.

Metaphors

The use of metaphors, taken from the Mahāmudrā source-material, were not consistent across the text. For example, the metaphor of a "child in a temple" was used during "Holding Fast" by dB; "Balancing" by Jp; and "Insight" by dB. It appears that the most common metaphors from the source-songs are likely to appear at various points in a text. They are used to illustrate rather different phenomena. These metaphors include: child in a temple, water and waves, river going to an ocean, light, and water that has been agitated. Other metaphors, e.g., fuel and fire, Brahman's thread, and forest fire, occur as very specific stages of practice. An author can choose from a common pool of metaphors to illustrate how his text relates to the Mahāmudrā source-material. In so legitimizing his discussion, the author often neglects the state-specific use of these metaphors. Overall, the use of metaphors was not reliable.

Technical Vocabulary/Description of the Attainment

The use of technical words was highly consistent across the texts. Each stage and substage of practice has a standard set of technical concepts used to express the experience. Most authors agree upon the use of these terms, though there are some discrepancies. Also, each stage and substage of practice leads to a well-defined attainment. This is called the "benefit" (yon tan). Again, most authors acknowledge the same benefits. Therefore, it becomes easy to map the basic structure of the practice by identifying the benefits and the technical words for each stage. The result of this analysis is discussed in detail in Chapter 2.

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