

Toward an Integral Ecology of Mind

The barrier between subject and object does not exist.
Subject and object are only one.

—Werner Heisenberg

What's in a Name? The normal obscuring sectarian bias regarding our own views, opinions and beliefs may be somewhat mitigated by an awareness that the following key terms of our primordial Great Wisdom Tradition are mere conceptual relative-conventional truths, useful archetypes and metaphors for the ultimate truth that is the utterly ineffable great unbounded whole, intrinsic primordial awareness consciousness being; non-dual Reality Itself.

These signs symbolize and support our *direct*, noetic trans-conceptual recognition, then stabilized realization and ethical fruition of the great mystery of the *Word-Logos*, one breath of many voices, fugue of the presence of the source that steadfastly links us to non-separate Ultimate Spirit. This great Reality is the prior, fundamental underlying unity, our formless primordial source-ground, unbounded whole that is the very Nature of Mind, "Big Mind" in whom form ($E=mc^2$) and all of us appear and participate. It is our inherent primordial awareness wisdom (*gnosis, jnana, yeshe*) who understands, knows, then realizes this great process.

The Bright. For example—*Tao, Ta'i Ch'i, Wu/Mu, Zen, Purusha, Nirguna Brahman, Satchitananda, Samantabhadra, Shunyata/emptiness, Tathata* (Suchness), *kadag/gzhi rigpa*/The Base, *Longchen* (the Vast Expanse), *Dharmakaya, Dharmata, Mahamudra, Apeiron/Chronos, Anthropos, Urgrund, En Sof, Fitrah, al-haqq, Bathos*/The Depth, and the I AM of *Abba* or God the primordial Father—all of these names refer to the ineffable, perfectly subjective interdependent nondual prior unity of all that is. Who am I? *Tat Tvam Asi, All That I Am.*

Although this great awareness continuum is known by these and many other names, it is always the still womb of our Great Mother (Prajnaparamita, Shakti, Isis, Maria), indivisible, divine, Supreme Source or "groundless ground" of all finite objective and subjective arising spacetime phenomenal reality.

Relative Motion. Just so, the light-energy-motion ($E=mc^2$) that appears as the lifeforce or breath of life of our bodymind with its sentient experience is this continuously arising relative spacetime phenomenal reality descended from our perfectly subjective primordial source-ground. This light/life energy of form is *ch'i, prana/vayu, tsal/lung, pneuma, spiritus, ruach, an-Nur, Rupakaya, pleroma*, light. All of these names translate breath/spirit. This *prana* wind pervades the entire body-mind upon each breath, whether or not one is conscious of it. Being aware of it changes everything. It connects us to the bright source of our body-mind, each breath, again and again.

Being Here. The ever-present Witness of our primordial sourceground is this pure intrinsic awareness *Presence* of that ultimate reality, always already spontaneously present and fully awake at the spiritual heart of each human being. This Presence is known as *vidya-rigpa*, *logos-christos* (The *I Am Presence* of Moses and Jesus), *parousia*, *purusha*, *atman-saksin*, *ming*, *tawhid*, *shekhina*, in the *turiya* of the moment Now, whether or not it is recognized by individual participants of this great whole. This is the presence of our compassionate wisdom mind that recognizes, then realizes the unbounded whole that is Reality Itself. This is the primordial awareness consciousness ground that is the Ultimate Truth (*paramartha satya*) of our innate, nondual transcendent Primordial Awareness Wisdom—*Gnosis*, *Jñana*, *Yeshe*, *Noesis*, *Fana*, *Shakti*, *Samantabhadri*, *Prajnaparamita*, *Tathagatagarbha*. This is our primordial wisdom mind that continuously recognizes and realizes itself as ultimate essential Mindnature, the “unbounded” Whole that is our Supreme Source.

Who Is It? How shall we accomplish this great realization? Through *dhyana*, (shamatha/mindfulness, meditation, zen, *gompa*) under the guidance (*satsang*) of a qualified living master we stride the spiritual path. This is the great work (*sadhana*) to be done. We may then come to realize, then actualize in the world—for oneself and for others—that prior unity of wisdom and compassion that is “Ultimate Happiness Itself” (*paramananda*, *mahasuka*, *eudaemonia*), the fruition of the “innermost secret” View of this great process. Such a realization is, this moment now, sleepwaiting in the eternal womb of our Great Wisdom Mother, infinite potential of the compassionate, continuous *samhadi* of certainty, equanimity and joy that is the heartseed witness *Presence* of our ever-present Christ-Buddha Nature (*Christos*, *I Am That I Am*, *Tathagatagarba*). It is *That* (*Tat*, *Sat*) according to the masters of humanity’s Great Wisdom Tradition, that is the essential Nature of Mind (*cittata*, *sem nyid*, *gnosis*), our very Mind Essence (*svabhava*, *cho nyid*, *asti*, *ousia*, *eidos*) that is the actual Supreme Identity and potential ultimate happiness of each one of us, and indeed, of every sentient being in every dimension of every world system. Who is it? *Tat Tvam Asi*. That I Am! Without a single exception.

4.19

—David Paul Boaz