

Primordial Wisdom Mind

Truth is one; many are its names.

—*Rig Veda*

Wisdom Presence in Mindfulness Meditation. The nature and fruition of "mindfulness of breathing" (*shamatha, sati, bhavana*) is an awakening to our selfless Primordial Wisdom Mind, bright indwelling Presence of That. Wisdom Mind is the personal yet selfless, egoless wisdom of *direct seeing*, experiencing and knowing. "Who am I? *That I Am*, without a single exception.

To be sure, "I am" an embodied, self-conscious, thinking-feeling self-ego-I; but I am so much more. On the accord of the masters of the Great Wisdom Tradition of our species, I am always already that very "*I Am That I Am*" Presence of this vast primordial ground, great unbounded whole in which, or in whom this thinking, feeling "I", and its experience of all this physical and mental stuff arises and participates.

Mereology is the study of the relation of parts to wholes. Parts are interconnected particulars, themselves lesser wholes or holons abiding in a greater more inclusive whole. Wholes transcend, subsume yet embrace their participating holonic parts; holonic wholes within wholes—ultimately embraced by the primeval ground itself.

To use physical examples, a whole human being has holonic organ systems which subsume cells, which subsume molecules, then atomic structures down to what?—quarks and leptons, and the empty space within them.

Just so, planetary systems are holons participating in solar systems, galaxies, galactic clusters, universes, multiverse. All of this physical and mental stuff is embraced in a great utterly conceptually ineffable formless, timeless, selfless, awareness-consciousness primordial ground. This original ground is the unbounded *ultimate* whole, reality being itself in whom all *relative* spacetime holonic parts being here in time and form arise, participate and return.

Because the great ultimate whole embraces all of spacetime, and indeed the "three times"—past, present and future—we have never ever departed from it. All of us, our "supreme identity" that is Wisdom Mind Presence, are awareness-consciousness instantiations of this vast boundless whole itself. We are not separate from it, nor from one another in it—all self-conscious relative holons playing here in perfectly subjective ultimate reality itself.

Once again, the ultimate great whole and its constituting parts are always already a prior ontic and epistemic unity. Or so it is told by the wisdom avatars, *mahasiddhas*, saints and sages of our Great Wisdom Tradition.

We shall soon see that this innermost love-wisdom Presence of the unbounded whole itself, our "supreme source", has many names. Indeed, each wisdom tradition

has its own name for this timeless primordial ground; and another name for the innermost Presence of it.

What's in a name? A name (*namarupa*) is a *concept* about that named. It is only a linguistic representation of that named. It must not be conflated with the actuality of that named. That said, our conceptually ineffable always already present Wisdom Mind is the trans-conceptual felt sense *direct experience* of Presence of That (*tat, sat*) named, beyond any conceptual definition, elaboration or limit. Our indwelling Wisdom Mind Presence deracinates our concepts and beliefs about it so that we may know it immediately, just as it is, prior to filtering it through our well defended concept-belief cognitive systems.

Thus does our "innermost secret" Wisdom Mind, numinous Presence of That, bestow a subtle trans-rational knowing-feeling awareness that transcends yet embraces "the wild horse of the mind", busy thinking mind of self-ego-I and its endless concepts, judgments, and personal and collective beliefs—our inherited deep background, mostly subconscious sociocultural "global web of belief" (Quine 1969)—with the attendant cognitive biases, fear, anger, ego-grasping and pride.

There is present now upon and within each mindful *prana* breath a luminous peaceful, subtly blissful cognizance in the selfless absence of discursive conceptual thinking of ego-I that transcends yet embraces the semiotics (semantics, syntax, pragmatics) of mere dualistic language arising from habitual global concept-mind.

But don't *believe* this! It's just more concepts and beliefs. As Buddha told, "Come and see".

Few people experience this inner peace consciously, intentionally. Few people know that it is already present within our own mind-stream. Few people are aware that it may be consciously developed and increased. Without such mindful intervention we habitually abide in our familiar, not so comfortable cognitive comfort zones, almost forever. Through such obsessive negative cognition we construct a kind of conceptual, cognitive gilded cage of hope and fear. Our way out is Wisdom Mind Presence within.

But wait! We all have had natural spontaneous glimpses, little *satories* of this presence of peace and love that "passeth all understanding". Presence is blissfully present in the mother's love for her child; in the father's first sight of his newborn; in the trans-rational moment of orgasm; and in the empty instant of a sneeze. Presence is present in the feeling of peace and connectedness to everything in a beautiful sunset. And in the non-rational bliss of peak post-rational, post-belief spiritual experience—whether one is religious or not.

Presence is alive in "the zone" of aerobic exercise; and the martial arts. Indeed, such an innermost balance of body, mind and action, beyond thinking—quiescent calm of that—is the very foundation and fruition of the martial arts, and of athletic endeavor. Effective psycho-emotional-spiritual movement is grounded in the life-force energy that

is known as *prana, lung, c'hi, pneuma/Holy Spirit*, entering in, with oxygen and nitrogen, upon the breath. Indeed, "breath" means "spirit" in the Indo-European languages.

Well, how do we do this? Let us now further explore how it is that we may consciously make such happiness and peace a part of our everyday experience.

Our primordial wisdom tradition knows quiescent, peaceful, first person selfless nondual wisdom by many names, among them—*jnana, yeshe, gnosis, kenosis*. In dwelling Wisdom Mind Presence of that is *vidya, rigpa*, Atman that is Brahman, I Am That I Am Presence of Moses and the Prophets, and of Jesus the Christ.

Nondual cognition—"not two, not one, but nondual"—is a feeling-sense knowing that is radically free of thinking; free of a knowing subject separate from its object known; free of the dualistic split between self and other; between self-ego-I and God; free of this sad and tiresome I-other false dichotomy that is inherent in conceptual mind's logical syntax of language. Our innermost esoteric Wisdom Mind Presence is utterly nondual. Yet it is always perfectly present, however imperfect it may seem to a separate self-ego-I.

But let us not denigrate our prodigious ego-I. We need it to show up for work, and to choose, in fear and trembling, to establish our mindful meditation practice.

Therefore, thinking mind is inherently dualistic, and therefore often painful. We habitually think and see in dualistic terms: self-other, either-or, good or bad, existence or non-existence, life or death. This is the natural limit of binary, true-false language. This is the mode of understanding of narcissistic self-ego-I. The result is often confusing and painful.

Nondual cognition is then, broadly construed, trans-conceptual contemplative or meditative cognition, more or less free of the inherent dilemma of binary, dualistic thinking mind. It happens breath by mindful breath.

The urgent question is: what shall we do in order to heal the invidious duality of the subject-object split and know, through *direct experience*, beyond concept and belief, the primordial whole in whom this all arises—our innermost esoteric Wisdom Mind Presence of That? How shall we recognize it? Then realize it in kind action and compassionate conduct?

There exists in the engagement of conscious mindful breathing an inherent peaceful, spacious, quiescent and powerful unity of perceiving subject, and object perceived, of I and other, just prior to this extrinsic and non-essential subject-object split. The perceptual and conceptual barrier, the dark cloud of unknowing that is the duality of knower and something other known does not exist in this generous bright spaciousness of trans-conceptual mindfulness; in Presence of this quiet bright space between our thoughts.

And you shall know it *directly* upon the breath as a quiescent, subtle, innermost peace, a subtle bliss—a feeling-sense of personal well being, of interconnectedness and

completion through which arises an authentic, active caring for all living beings. That peace and bliss effortlessly and spontaneously expresses itself as *bodhicitta*, the thought, intention and action for the benefit of beings; and this, on the accord of the Great Primordial Wisdom Tradition of our species, is the primary cause of human happiness, Happiness Itself, the selfless harmless compassionate happiness that cannot be lost.

Please consider these profound and beautiful words of the great Tibetan Lama Dilgo Khyentse Rinpoche expressing the nature of nondual *Bodhi*-Wisdom Mind:

Thoughts and emotions are the play of pure awareness. They arise within it, and dissolve back into it. To recognize pure awareness as the heart source of thought and emotion is to recognize that our thoughts have never begun, have never existed, and have never ceased.

Wisdom Mind Presence is Our Instant Connection to the Whole. Such is the nondual Wisdom Mind view of Ultimate Truth (*paramartha satya*). But in the conceptual view of spacetime conventional Relative Truth (*samvriti satya*) continuously arising herein, thoughts and negative emotions are all too real.

Hence, as we purify and stabilize our mind in the subtler more peaceful ultimate view, negative thought and emotion filled distractions continue to arise, yet need not overly trouble us. They are but the display, and are not ultimately other than innate awareness-consciousness-being itself, primordial boundless whole, "supreme source" or ground of all arising and appearing relative spacetime phenomena, including all of us.

The voice and immediate connection to our "supreme identity" Presence of this source is the foundational mantra prayer *OM AH HUM* upon the naturally quiescent mindful breath in the belly. Please recite it right now for 60 seconds as you *feel* heart and mind open to receive its already present quiet peace and subtle bliss. Let it be your respite from all of this heady conceptuality about non-conceptuality. Just do it now.

Wisdom Mind already knows all of this. Both positive and negative thoughts and emotions simply arise, abide and dissolve back into the luminous space of that trans-conceptual nondual "groundless ground" in which, or in whom this all arises—utterly selfless and absent or "empty of any shred of intrinsic existence" (Nagarjuna). Yet, to concept-mind it is all too real. Again, the Wisdom Mind of Khyentse Rinpoche:

The mind is free of any true *inherent* reality...
To recognize the ultimate Nature of Mind is to recognize its selfless emptiness...This is a realization that occurs in the realm of direct experience. It cannot be expressed in words.

Indeed, this quiescent peaceful mind state is utterly conceptually ineffable to thinking mind, nondual wisdom itself. Yet, once again, it may be felt and known and experienced trans-conceptually, contemplatively, beyond thinking mind by our innate, always present Wisdom Mind, nondual Presence of That, by whatever name or concept.

Such consciousness exploration is not for the metaphysically timid. It altogether transcends, yet embraces our attachment to, and defense of the conceptual scientific, philosophical and even contemplative metaphysics that we have come to know and love. Yes, our engagement with Wisdom Mind requires a bit of relative, reflexively present conventional intellectual openness, and courage.

The Ultimate Nature of Mind, boundless whole (*mahabindu*) of Suzuki Roshi's Big Mind—since by definition it subsumes and embraces everything arising in the *relative* Small Mind dimension of our spacetime located experience—is the primordial ground and "supreme source" of our relative conventional human mind. This original ground is formless, changeless and "primordially pure from the very beginning", and even before. It is not imbued with ignorance at the beginning of the path. It is not improved by the accumulation of wisdom at the end of the path. Rather, the Ultimate Nature of Mind is always present this present moment, here and now. Great joy!

Again, we come to know it via *feeling*, the "felt sense" of our innate, already present Wisdom Mind Presence—beyond thinking and belief, and so beyond doubt—*directly* upon each conscious mindful breath. Transpersonal Wisdom Mind transcends yet embraces our conceptual "web of belief", and "cannot be expressed in words".

Gautama Buddha told it well: "Let it be as it is and rest your weary mind; all things are perfect exactly as they are". Such is the nondual formless dimension of Ultimate Truth, Big Mind whole that transcends but includes the dimension of spacetime form, all this stuff of Small Mind Relative Truth in which it arises. Thus arises Buddha's great wisdom pith from his profound *Heart Sutra*, "Form is empty; emptiness is form". This is the primordial unity of the Two Truths—Ultimate and Relative—of the Buddhist Mahayana, and indeed, of most of our Great Wisdom Tradition.

Well, which of these Two Truths is the right and true one—the spooky, diaphanous, perfectly subjective all embracing nonlocal boundless emptiness of Ultimate Truth; or local "scientific" objective spacetime Relative Truth that bestows upon us a lapidary, hyper-objective, meaty purely physical spacetime existence.

Must we choose one or the other; *either* objective relative truth, *or* subjective ultimate truth? Dualistic relative "scientific" mind and its "common sense" counterpart have, with a little help from the "confirmation bias" of Greek Materialism, chosen to reduce this intellectually ominous perfect subjectivity of Ultimate Truth to the not altogether comfy ideology of the Relative Truth of Metaphysical Scientific Materialism/Physicalism—in its fundamentalist raiment, proto-religious Scientism (*Appendix E: "Idols of the Tribe: The Metaphysics of Modern Science"*).

Alas, this bogus dichotomous choice perforce offers only one real choice, that of our prevailing cultural ontology, that is to say, the deep cultural background ideology of Western (Greek) Materialism along with its epistemic sidekick Scientific Local Realism—an ultimately existing "real world out there" (RWOT). *Either* it is absolute existence (Metaphysical Materialism), *or* absolute non-existence (Metaphysical Idealism). Either choice is a brand of metaphysical (ontological) extremism. The former is materialist substantialism/eternalism; the latter is idealist nihilism—"It's all just illusory". False dichotomy indeed.

Mahayana Buddhists have found a Middle Way between these philosophical extremes of permanent existence and nihilist non-existence (*Appendix D* below; Boaz 2020A; Wallace 2012; H.H. The Dalai Lama 2007).

Does Truth really require that we choose one or the other—scientific objectivity or mystical subjectivity? Isn't there both objective and subjective truth present in either pole of this bogus dilemma? Isn't the human being with our human mind a strange amalgam of the Two Truths—1) exoteric, outer, objective physical/mental, and 2) esoteric, inner, even spiritual subjective? Does not a holistic, non-reductionist account of our human being here in time require that we consider both of these voices or faces of our human nature?

Perhaps Truth—*alethia* as wakefulness—is a middle way non-reducible complementarity that includes both. Quantum pioneer Niels Bohr, creator of the quantum Principle of Complementarity and student of Taoism thought so. So do the Mahayana *Prasangika* Middle Way Buddhists.

Such a centrist middle way view has been assiduously developed over the past 25 centuries by Buddhist, Hindu Vedic, Hebrew, and Christian masters. This Way is known respectively as Buddhist Middle Way *Madhyamaka Prasangika*, with its unifying *Dzogchen* view and praxis; as Hindu *Advaita* (nondual) *Vedanta*; as Hebrew *Zohar* of the *Kabbalah*, with its profound Christian Hermetic philosophy and practice.

If only the busy minds of physical and social scientists, not to mention philosophers and theologians were not quite so averse to exploring it. Thus a very brief sociological excursus is here indicated.

Sadly, scientists of all stripes—even behavioral scientists whom one might expect to know better—display a reflexive antipathy toward any brand of subjectivity, especially that of our Eastern wisdom tradition.

A great misfortune has befallen the prodigious obsessively objective mind of Science, namely, the cognitive bias known to the philosophy trade as "confirmation bias". We have seen that Science is cognitively grounded, and steeped in Greek objectivist Materialism, which has become the prevailing ontology of Western metaphysics, namely, Metaphysical Scientific Materialism/Physicalism. Four hundred years of European Enlightenment Modernity has now firmly fixed it there. Thus are scientific social and physical theories perforce crammed into this purely objective,

purely physical procrustean "global web of belief" (Quine 1969). Astoundingly, first person human subjectivity is still largely taboo, even in the human sciences! Do not most scientists view their task as discovering bias in their hypotheses and theories? The cosmic irony here is thick enough to cognitively drown in.

As to further exploration of a middle way between the metaphysical extremes of human objectivity and human subjectivity, of existence and non-existence, this profound notion of centrist middle way complementarity is readily available in hundreds of popular books on Buddhist philosophy; and dozens of popular books on the relation of science, particularly quantum physics to Buddhist *Madhyamaka* Middle Way view and practice. I have written one of them (Boaz 2020A, excerpted at davidpaulboaz.org).

H.H. The Dalai Lama has published dozens of introductory level books on Middle Way Buddhist philosophy, mindfulness meditation, and the very popular topic of Buddhism and Science, several of them New York Times best sellers. Alan Wallace and Ken Wilber have both contributed many important books on the matter, some of them of the highest possible excellence.

Well, how shall we recognize, then realize the prior epistemic unity of objective study and subjective contemplative exploration of our innate Wisdom Mind in order to enter in and set us free from unnecessary human suffering?

Wisdom Mind is a Choice. In mindfulness practice upon our spirit breath we allow thoughts to arise and dissolve by themselves, leaving no trace, like the flight of a bird in empty space of sky. Thoughts and difficult emotions dissolve spontaneously and effortlessly into the vast spacious emptiness of the primordial ground, the very Nature of Mind—if we quit trying (*wu-wei*) to solidify them, leave them alone and let them "self-liberate" of their own accord (Ch. 8; *Appendix A* below).

Ultimately viewed, difficult emotions are then a kind of pseudo-problem. But, from the relative view of self-ego-I they can seem like an emotional train wreck. Thus do we "Let it be as it is" (Buddha). Mindfulness of breathing—breath by purifying breath—accomplishes this result. Mindfulness opens naturally into that bright basic space between our worried thoughts, that we may see clearly, without grasping or rejection, what our realities actually are, and are not, beyond our confused and reactive emotively charged thinking about it all.

Thoughts and emotions "self-liberated" at the very instant of their arising have no impact, do no harm and so leave no karmic trace (Ch. 12). Hence, there is nothing to fear from our negative thoughts and emotions. Just so, there is nothing solid to hope for or to gain from our positive thoughts and emotions. Grasping clinging *attraction*, and fearful *aversion* are like illusive rainbows in the sky. There is no *ultimate* reality here to grasp at, nor cling to, nor reject. Although to relative concept-mind it sure seems so.

Our negative and positive thinking and emotion have no more substance than a rainbow, or a cloud in the vast empty sky—unless we insist upon reifying them into something real and solid that we may then worry about and react to.

However, the conceptual knowing of this ancient truth is not sufficient to change anything. We must establish a transpersonal "mindfulness of breathing" practice, that we may know it directly, prior to our coercive individual and collective reticular concept and belief systems.

But wait! What about karma? Isn't it good to cling to positive thoughts and emotions that will serve to benefit all beings, and thereby make us happy? Isn't it good to reject and suppress negative emotional stuff that makes us unhappy, angry and sick, and thereby harms ourselves, and through that harms "other" beings?

Mindfulness practice bestows upon us a "choiceless choice". As our trained attention begins to rest in the natural, awake quiescent bright clarity of innate Wisdom Mind Presence, we are freed from the attraction, aversion and judgment inherent in creative self-ego-I bias. Thus may we experience directly, beyond our mostly unconscious conceptual "web of belief" our natural indwelling *bodhicitta*—uncontrived, spontaneous effortless thought, intention and action to benefit all beings. "This cannot be taught" (Buddha). It is not a concept, nor belief. It cannot be contrived or fabricated. Effort shall not accomplish it. Rather,

"It droppeth as the gentle rain from heaven upon the place
beneath. It is twice blest; It blesseth him that gives and him
that takes..." (Portia, *Merchant of Venice*)

This is the relative and ultimate secret of human Happiness Itself. Good karma indeed.

Recognizing this great truth of *bodhicitta* begins and motivates the Path toward its ultimate realization, beyond hope and fear of a recalcitrant self-ego-I. But it requires the respect and cooperation of the not always cooperative non-entity that is self-ego-I. Thus does self—far from denigration and denial—become, in due course, a wisdom ally. This then is the ultimate view. Our primordial Wisdom Mind Presence is both the origin and aim of it; and the objective/subjective knowing of it. No problem at all.

Therefore, the *ultimate* innermost *essence* of *relative* human existence being here in time is: 1) boundless formless emptiness whole (*shunyata, dharmakaya, kadag, mahabindu, Abba*), original ground in whom arises all the stuff of form, relative spacetime reality ($E = mc^2$); 2) its *nature* is luminous clarity (*sambhogakaya*), Wisdom Mind Presence; 3) its *expression* is love—wise, mostly selfless, kind, compassionate thought, intention and action/conduct in time and space (*nirmanakaya*) for the benefit of all beings in form.

These three are already a prior yet always present inseparable unity, here and now, beyond the obsessive oppressive grasping and aversion of relative self-ego-I that

knows only the desire of relative discursive thinking mind. Our Wisdom Mind Presence already knows this great truth. Mindfulness expresses it as the "wisdom of kindness". Mindful practice of this great process brings it all together (Ch. 8 and *Appendix A*).

However, this is all just concepts, and more concepts about concepts, and concepts about no concepts. How shall we abide such an unruly concept-mind? It bears repeating: we train the "wild horse of the mind" to settle into, then rest and abide and in its own always already present pristine nature, the very nondual, trans-conceptual Nature of Mind—luminous Presence of That—that transcends yet gently embraces it. Mindfulness meditation is the prodigious skillful method that establishes—breath by mindful breath—this astounding result.

Well, what is the result or fruition of this *choice* to establish a mindfulness practice? And how does it all end? As the mind turns from the heady desire of self-ego-I and learns to rest in its own natural, numinous peaceful nature—our innate intrinsic awareness—there is peace of mind, then a bit of subtle joy-bliss as one begins the action/conduct to benefit others—family and loved ones of course—but other beings in need, human and otherwise. Once again, such *bodhicitta* is the primary cause of human happiness, both relative human flourishing, and ultimate liberation-enlightenment.

Then, ultimately, should one choose to complete this wisdom Path, there is no more goal directed meditation; no more relative learning, only "empty awake mind", beyond the duality of judgment, of existence and non-existence, of past and future, of attraction and aversion; of enlightenment and ignorance. Those who know, teach that there is now only the selfless peace and spontaneous compassionate activity of *Bodhi-Wisdom Mind*". 'Tis a consummation devoutly to be wished" (Shakespeare, *Hamlet*).

Meanwhile, upon the Path to this happy consummation, mind is tamed, mostly kind, useful and happy; and at peace with itself. And that's a very good thing; is it not?

As with any endeavor, "self-mastery" takes a bit of practice. Yet, quite astonishingly, the benefits of quiet clarity of mind—peace and subtle bliss—are present almost from the very beginning. So be it. Let it be as it is. "That which you seek is already present within you..." Understanding this, now arise and do some good. It will make you happy now.

In this very act of seeking, the truth is revealed, just for a moment.
Buddha is within you, clear and bright and vast as space. This is the
Meditation. In this quiet vast emptiness there is nothing to construct
and nothing to do. In carefree way, let it be as it is, and simply relax
into it...Now then, rest in *That*.

—Lama Wangdor