

## Primordial Wisdom Mind

Truth is one; many are its names.

—*Rig Veda*

### Wisdom Mind Presence and Mindfulness Meditation

The nature and fruition of "mindfulness of breathing" (*shamatha, sati, smriti, bhavana*) is the continuous awakening into our trans-conceptual, mostly selfless, always already present compassionate primordial love-wisdom mind, bright indwelling Presence of That (*tathata, satchitananda*).

Human happiness begins by accepting our conceptual uncertainty about That. Ultimate Human happiness, harmless Happiness Itself—liberation, enlightenment—is resting in the moment to moment trans-conceptual, contemplative continuity of that awakening. In this way wisdom mind may be seen as the "wisdom of uncertainty" whose fruition becomes the contemplative certainty of wisdom. Who am I? *That I Am*, without a single exception. Practice, understanding, realization, and compassionate expression toward living beings of our already present love-wisdom mind Presence requires the culturing of altruism, patience and courage.

To be sure, "I am" a relatively embodied, self-conscious, thinking-feeling self-ego-I; but I am so much more. On the accord of the masters of the great Primordial Wisdom Tradition of our species, I am always 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.

*That original ground of being is already present in the mind stream of all living beings. It may be contemplatively realized by human beings as the nondual luminous cognizance of clear light primordial awareness wisdom. That ground embraces and pervades the awareness-consciousness processional of our objective and subjective cognitive mind states and life stages.*  
(H.H. Dalai Lama)

Alas, it is the primal ignorance (*avidya, marigpa*) of habitual dualistic conceptual grasping and clinging by a perceiving subject-self onto its perceived separate objects—and the materialist "illusions of knowledge" that arise there from—that the fluent "primordially pure" freedom of the nondual *ultimate* selfless, formless "groundless ground" becomes the *relative* solid stuff of physical and mental form, our all too real impermanent (*anitya*) spacetime realities. Losing these things is the main cause of human suffering. (H.H. Dalai Lama 2000; Wallace 2012; Boaz 2020 on the Two Truths)

Let us briefly engage a mereological analogy. Mereology is the study of the relation of parts to wholes. Parts are interconnected particulars, themselves lesser wholes or holons abiding in an ascending greater ever more inclusive whole. Wholes transcend, embrace and subsume their participating holonic parts—holonic wholes within wholes—ultimately embraced by the vast selfless, formless primordial unbounded whole itself, primordial ground of being itself.

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

Just so, planets are holons participating in more inclusive solar systems, galaxies, galactic clusters, universes/multiverse. All of this physical and mental spacetime stuff is embraced in a great utterly conceptually ineffable formless, timeless, selfless, awareness-consciousness primordial ground—name it as you will. This aboriginal 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 are instantiated. The arising unfolding explicate parts are enfolded by the nondual "implicate order of the whole", as physicist David Bohm told it (1993).

Because this great ultimate whole embraces all of spacetime, and indeed the perennial "three times"—past, present and future—we have, *ipso facto*, never ever departed from it. All of us, our "supreme identity" that is wisdom mind are awareness-consciousness instantiations of this vast boundless "supreme source" itself. We cannot ultimately be separate from it, nor from one another in it—all of it self-conscious relative holons playing here in all pervading perfectly subjective ultimate reality itself.

Once again, the ultimate great whole and its constituting parts are always already a prior ontic, epistemic, and phenomenal unity. Our wisdom mind views the relatively separate parts as unified in the great whole that is "Big Mind" whose cognizant Presence pervades all of it. We humans have the awareness capacity to experience, awaken to, and realize That through the practice of mindful breathing. 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 mind Presence of the unbounded whole itself has many names. Indeed, each wisdom tradition has its own name for this timeless primordial ground, another name for the indwelling Presence of it, and yet another name for nondual realization of it. (Appendix B) "What's in a name? That which we call a rose, by any other name would smell as sweet." (Juliet Capulet)

What's in a name? A name (*namarupa*) is a concept *about* the thing named. It is only a linguistic representation of that named. It must not be conflated with the pre-linguistic, trans-conceptual, nondual actuality of that named. That said, our conceptually ineffable always already present love-wisdom mind (*buddhajnana*) is the felt sense *direct experience* of Presence of That (*tat, sat*) named, beyond any conceptual

definition, elaboration or limit. Thus does our nondual wisdom intelligence deracinate our concepts and beliefs about it so that we may know it immediately, intimately, directly (*yogi praryaksa*), just as it is prior to filtering it through our prosaic, well defended concept-belief cognitive systems.

In short, our love-wisdom mind, numinous Presence of That, bestows a subtle trans-rational knowing-feeling awareness that transcends yet embraces our destructive "wild horse of the mind". This busy thinking mind brims with its endless concepts, judgments, and personal and collective beliefs—our inherited deep background, mostly subconscious sociocultural "global web of belief" (Quine 1969). Upon such thinking rides our cognitive biases with their fear, anger, hatred, ego-grasping desire, 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. Mindful Presence is inherently present in the midst of all such distractions. 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! Has not everyone had natural spontaneous glimpses, little blissful *satories* of this presence of peace and love that "passeth all understanding"? Meditation practitioner or not, 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 abundantly present in the feeling of peace and connectedness to everything in a beautiful sunset, or in the deep forest buried in winter snow. It is always present in the instant bliss of peak, beyond belief spiritual experience—*samadhi/satori*—whether one is religious or not.

Moreover, 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 supreme athletic endeavor. Effective psycho-emotional-spiritual movement is grounded in the life-force energy that we know as *prana, lung, c'hi, pneuma/Holy Spirit*, entering in, along with oxygen and nitrogen, upon each breath. Indeed, "breath" means "spirit" in the Indo-European languages, as we have seen.

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

Our primordial wisdom tradition knows quiescent, peaceful, first person selfless nondual primordial wisdom by many names, among them—*jnana*, *yeshe*, gnosis, *kenosis*. Indwelling wisdom "instant presence" is *vidya*, *rigpa*, Atman that is Brahman, I Am That I Am Presence of Moses and the Prophets, and of Jesus the Christ. (Appendix B)

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 love-wisdom mind is utterly nondual. Yet it is always perfectly present, however imperfect it may seem to a separate self-ego-I. All of the wisdom masters and avatars of our species have taught this truth.

So, let us not denigrate our unruly 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 the cause of our pain. We habitually think and see in dualistic terms: self-other, either-or, good or bad, existence or non-existence, life or death. Lonely cognition indeed. This habitual thinking mind is the natural limit of binary, true-false language, the mode of understanding of narcissistic self-ego-I. The result is often confusing, painful and destructive to living beings, and to our Mother Earth.

Nondual cognition is then, broadly construed, "post-empirical", 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 pernicious subject-object split and know, through *direct experience*, beyond concept and belief, the primordial whole in whom this all arises. How shall we recognize it? Awaken to it? Then realize it in kind compassionate conduct? That is the question.

There exists in the engagement of conscious mindful breathing an inherent peaceful, spacious, quiescent and powerful interdependent unity of perceiving subject, and objects 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 this quiet bright space between our thoughts.

You shall know it *directly* upon the breath as quiescent, subtle, innermost peace, subtle bliss—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 all living 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 is Our Instant Connection to the Vast Whole**

Such is the nondual love-wisdom 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 natural 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" 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. Please do it now.

Our 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. Yet, once again, it may be felt and known and experienced trans-

conceptually, contemplatively, beyond thinking mind by our innate, always present innermost nondual love-wisdom mind, 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 our own love and wisdom requires a bit of relative, reflexively present conventional intellectual openness, and courage. We need an open, responsive, intelligent ego-I even to approach such wisdom.

The Ultimate Nature of Mind, boundless whole (*dharmadhatu*) 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. Yes, this original ground is formless, changeless, selfless 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 to human beings, this present moment, here and now. *Mahasukaho!* Great joy!

Once again, we come to know it via *feeling*, the "felt sense" of our innate, already present wisdom Presence—beyond thinking and belief, and so beyond doubt—*directly* upon each conscious mindful breath. Transpersonal wisdom transcends yet embraces our conceptual "global web of belief". Told Buddha, "This cannot be taught...This 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 yet 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 of Wisdom Sutra*, "Form is empty; emptiness is form." This is the primordial unity of the Two Truths—Ultimate and Relative—of the Buddhist Mahayana, and 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 our "confirmation bias" (new data always confirms our current beliefs) 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.

Alas, this bogus dichotomous choice perforce offers only one 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 2021a; Wallace 2012; H.H. 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 and utilize 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 Madhyamaka* Middle Way Buddhists. (Boaz 2020, Ch. 5)

Such a centrist middle way view has been assiduously developed over the past 25 centuries by Buddhist, Hindu Vedic, Hebrew, and Christian masters. This centrist "middle path" is seen in Buddhist Middle Way *Prasangika Madhyamaka*, foundation of unifying *Dzogchen* view and praxis; Hindu *Advaita* (nondual) *Vedanta*; Kashmiri Shaivism, Tibetan Nestorian Christianity, and 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 and naïve Common Sense Realism. Four hundred years of European Enlightenment Modernity

has now firmly fixed it there. Thus are scientific social and physical theories performed 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 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 two of them. (Boaz 2020, *The Teaching of the Buddha: Being Happy Now*, and 2021, *Buddhist Dzogchen: Being Happiness Itself*)

H.H. 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 adventitious human suffering?

### **Wisdom Mind is a Choice**

In mindfulness practice upon our *prana* 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 meditation is a conscious finite portal opening naturally into that bright infinite 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.

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. 11) 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. Thoughts are merely thoughts.

They simply arise and recede as they will. They have no power that we do not choose to bestow upon them. 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 fraught 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, mere conceptual knowing of this ancient truth is not sufficient to change anything. We must establish a transpersonal "mindfulness of breathing" practice, under the guidance of a qualified meditation master, that we may know this directly, prior to our coercive individual and collective reticulum of concepts and beliefs.

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?

Skillful mindfulness practice bestows upon us a "choiceless choice". As our trained attention begins to rest in the natural, awake quiescent bright clarity, peace and bliss of innate wisdom mind 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 then 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 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) ultimate boundless formless emptiness whole (*shunyata, dharmakaya, kadag, dharmadhatu, Abba*), primordial ground in whom arises all the stuff of form, relative

spacetime reality ( $E=mc^2$ ); 2) its *nature* is luminous clarity (*sambhogakaya*); 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 an ontologically prior yet always present inseparable phenomenal 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 selfless love-wisdom mind already knows this great truth. Mindfulness expresses it in human conduct as the "wisdom of kindness". Mindful practice of this great process brings it all together. (Ch. 8 and *Appendix A*)

However, this is mostly just concepts, and more concepts about concepts, and concepts about no concepts. How shall we authentically 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 human happiness 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 inward from the heady furious 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, including our precious Mother Earth. Once again, such *bodhicitta* is the primary cause of human happiness, both relative human flourishing (*eudiamonia, felicitas*), and ultimate liberation-enlightenment itself (*paramananda, mahasuka, beatitudo*).

Then, ultimately, should one choose to complete this wisdom Path, we are told by those who know that there is a stage of "no more learning", no goal directed meditation; 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 "full *bodhi*-wisdom mind". As Hamlet told, "Tis a consummation devoutly to be wished."

Meanwhile, upon the path to this happy completion, mind is tamed, mostly kind, useful and happy; and at peace with itself. And that's a very good way to live this precious life we've been given; is it not?

As with any endeavor, "self-mastery" takes a bit of courageous, patient 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...(Jesus) "It is already accomplished from the very

beginning. To remain here without seeking more, that is the meditation." (Garab Dorje)  
Understanding this, now arise and do some good. It will make you happy now.

Therefore, in this ultimate view, your primordial love-wisdom mind is our choice. There is nothing to seek, nothing to fix, nothing to do; so that everything that we do is wise, skillful and kind. Sooner or later we learn to "Let it be as it is and rest your weary mind; all things are perfect exactly as they are." (Gautama the Buddha)

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. That 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 Rinpoche