

# Prajñāparamita meditation in eight points

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1. Take a form, as a practical example, and visualize it in front of you (practice later with the other four skandhas as well):
  2. Contemplate the coemergence (inseparable from who sees the form),
    - 2a. Coemergence mind-form: it is, it is not, it is – the three statemens of validity of Maitreya/ Asanga/ Vasubandhu;
    - 2b. Coemergence mind/ energy/ landscape/ identity/ causality/ purpose/ strategic view/ urgencies: bubble;
    - 2c. Many examples of abundant bubbles, starting with the six realms, six bardos, science, intersubjectivity, causality, boardgames, samsara;
    - 2d. Twelve links;
  3. Contemplate the empty aspect (it is not there);
  4. Notice the luminous or coemergent aspect (it is there);
  5. Contemplate the empty/luminous aspect (it is on the form that emptiness manifests) – here the primordial wisdom, the mind of the Buddhadharma, manifests;
  6. Contemplate the energy moving in us (the emergence of the 5 lungs), and its relation with emptiness;
  7. Contemplate the magic aspect of all of this and the corresponding causality;
  8. Smile! This is how the samsara gets us! Vajra nature. Offering to Samantabhadra  
Facing the energy emerging from the empty and luminous form, I smile.

Liberation comes from the laughter and not from seriousness, emptiness or dynamite. We don't have to destroy the world, we have to enlighten it. We smile for it, as someone that sudenly sees oneself in a broader way than it used to be. Samsara is not negative, samsara is playful. We suffer within samsara as the children also suffer by simple things. Our pain in the samsara is connected to the energy. Not only we don't see the energy but we pay blind obedience to it, as our fundamental refuge. The only way to overcome it is understanding this process and smiling. This energy is the blood of samsara, it is what moves it. We need not only to understand samsara, but we have to absolve it, to liberate it, to clarify it. Prajñāparamita helps us to understand the xamanic aspect of reality.

In the meditation of eight points, the initial experience is that the surrounding reality is the samsara and that the wisdom manifests in windows where the mind of Prajñāparamita is present.

But actualizing the accumulation of this practice, there is a moment where the description of the first verses of the text "Going to the Ultimate Point" becomes clear and the surrounding reality emerges directly as a Vajra reality. At this moment, there is an inversion and the experience of samsara becomes an artificial, particular, elusive emergence of the Vajra reality.

The view of the Vajra reality as our experience of the surrounding reality is the indispensable requisite for the introduction of the practice of resting in Presence.