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From what *Waking Life* tells us, real life itself is just an extension of the dream reality. When trapped in samsara, one is essentially permanently in some bardo -- though, within a bardo, one can glean occasional sensations of clarity, even when failing to understand the overall Truth. These sensations often occur by focusing on the marginal, or the peripheral, to obtain awareness as a whole. Kamenetz agrees with these ideas regarding aspects of the dreams, which are another form of bardo; every single object in the bardo must be utilized in order to better understand anatta. Thus, it is the act of taking in everything, including the marginal, that allows one to truly understand the nature of the Self. This allows for a meditative discourse centered around the unification of field of body and mind. Contemplating with a wider vision can therefore allow an individual to understand that all visualizations are just projections from one's own self. As all phenomena appear as lights and images; by recognising all these appearances as the natural radiance of one's own mind, the clarity of one's perceptions will be increased, to the point where one can fully experience the primordial purity of emptiness. In a previous essay I noted that *Waking Life* also implies that post-death visualizations can provide experiences of reality proportional to the meditator's spiritual capability. It thus stands to reason that unless one is guided from outside (say, from one reading the Book of the Dead), he would not have the ability to maintain a mindset such that these peripheries can be acknowledged. Faced with only two options -- piercing light or subtle light, an unskilled person would naturally choose the subtle one. It is the ability to train the mind during the waking moments to recognize these peripheries of vision that let one understand the Clear Light when one encounters it.