

Four Yogas of Mahāmudrā, the Five Paths, and the Ten Grounds

- Domang Gyatrul Rinpoche (*Naked Awareness*): the stage of the yoga of single-pointedness is as follows: “the first stage of single-pointedness occurs with the accomplishment of śamatha, wherein one single-pointedly attends to one’s own awareness, which is primordially unceasing and luminous.”
- Karma Chakmé (*Naked Awareness*): “Up until single-pointedness, primordial consciousness that realizes the path has not arisen, so that is not genuine meditative equipoise. Thus, as subsequent appearances do not appear as illusions, there is no genuine post-meditative state.”

According to Karma Chakmé, citing the Third Karmapa, Rangjung Dorjé (*The Great Instructions*)

- The yoga of single-pointedness
 - The small stage ~ Mahāyāna path of accumulation
 - The medium stage ~ warmth and the pinnacle stages of the path of preparation
 - The great stage ~ patience and supreme Dharma stages of the path of preparation
- The yoga of freedom from conceptual elaboration ~ path of seeing, specifically, the first ārya-bodhisattva ground, called the very joyful, thus eliminating the eighty-two obscurations on the path of seeing.
- The yoga of one taste: The small and medium stages ~ second through eighth ārya-bodhisattva grounds, and the great stage ~ the ninth ground.
- The yoga of non-meditation: The small stage of non-meditation ~ the tenth ground. In the medium stage of non-meditation, the state of spontaneous actualization is firmly reached, and it is said that your experience becomes more stable than it was before. In the great stage of non-meditation, once the mother [and child] clear lights are unified, there is no distinction between meditative equipoise and the post-meditative state. By coming to the uncontrived, connate reality, the dharmakāya is achieved for your own sake. Due to perfecting the natural potency of connate reality, the two rūpakāyas, which are for the sake of others, fulfill the needs of the world until the cycle of existence is empty. This is the eleventh ground, the universal light.

Gyalwang Chöjé: The single-pointedness of non-meditation is the meditative equipoise of single-pointedness in a state that is free of an object of meditation and the act of meditation. The freedom from conceptual elaboration of non-meditation transcends cognition and is free of all conceptual elaborations of cognition. The one taste of non-meditation is the one taste of the whole of cyclic existence and peace in the absolute nature of non-meditation; and there is not the slightest trace of differentiation in that. The non-meditation of non-meditation is the attainment of stability in that. The attainment of stability in the one taste and below entails temporary integrations of meditative equipoise and the post-meditative state. The attainment of stability of non-meditation is the ultimate integration of meditative equipoise and the post-meditative state. This is comparable to the attainment of stability in the stage of generation and the attainment of stability in the stage of completion.